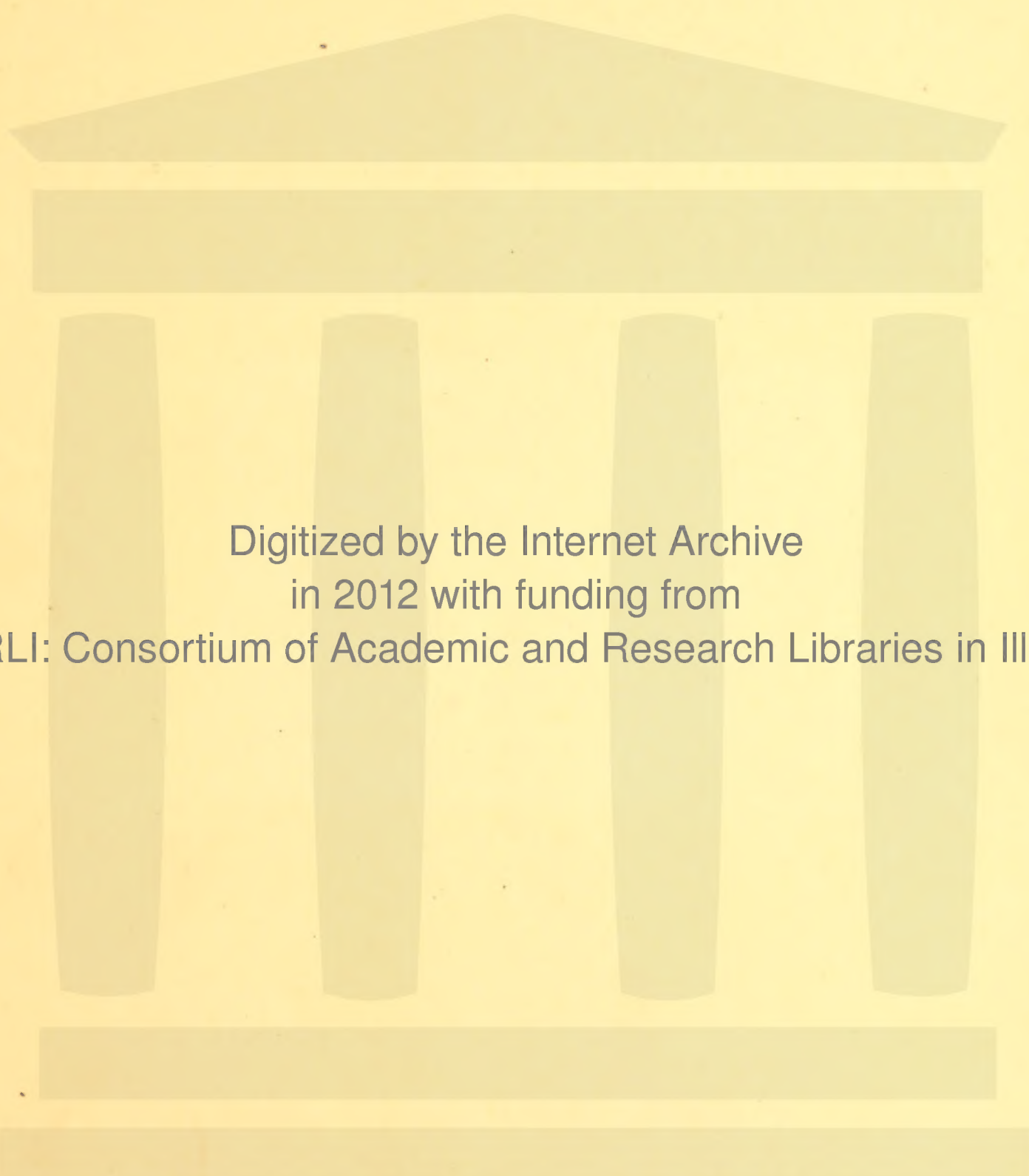


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EDITORIAL

Pittsburgh Ministers Not For Sale

THE Pittsburgh Ministerial Association has issued a sharp and well deserved rebuke to the Employers' Association of their city for its interference with the Y. W. C. A. financial campaign, and its threat of withdrawing money support from the Federal Council of Churches on account of the latter's "social creed." Declaring that the church must guard its freedom to declare the Christian teaching without dictation from the outside, and recognizing that there is room for diversity of opinion, the ministers say: "We the Pittsburgh Ministerial Union resent this attempt of a commercial organization to prescribe limits within which alone the church and other religious organizations may move; we reaffirm the right and duty of the church to proclaim the whole truth of Christ as revealed in the Scriptures and as applied under the Holy Spirit to every relationship in life; we deny to any political, commercial, industrial or any other group or agency the right to set any restrictions on the freedom of the Christian church or its agencies to apply the spirit and standards of the kingdom of God to the whole of life; we declare it our solemn duty and purpose to defend this liberty of the gospel." Recently when Bishop Williams of the Episcopal diocese of Michigan offered his resignation because of criticism of his social message, the diocesan convention passed the following resolution in refusing it: "Resolved, that this convention desires to go on record as standing unqualifiedly for the American right to free speech on the part of the bishop and clergy, regardless of our respective and individual points of view, believing with confidence in the ultimate power of the gospel of Christ, and desiring only that that shall prevail in all phases of our modern life." There is an ineradicable conscience in the

Christian church that will rebuke, in its own good time, all attempts to throttle its mission.

Is Education a Help or a Handicap?

A WIDESPREAD impression has been created by propagandists that educated ministers are not efficient. Especially is it said of university trained men that they are not evangelistic. During the past year a committee of the Northern Baptist Convention has been investigating schools and colleges not only for heresy, but for efficiency. The facts they discovered with regard to University of Chicago minister graduates showed that these are strongly evangelistic. By ninety-two ministers investigated, 11,000 people had been baptized in five years. These same men had added about 11,000 other people to their churches in the five years, making a total of 22,000. Their churches had averaged two thousand dollars a year each for the various denominational benevolences and missions. At the same time the men from a popular short course institution of premillennarian views were investigated. These had averaged only five baptisms per annum through five years. They had failed in the very thing in which they have been popularly supposed to be very efficient. These under-trained men raised only \$200 per year on the average for the various benevolences. Facts like these have been gathered in great abundance by the Baptist committee. No one can ever tell the committee again that they must look to short-course men for the building of strong spiritual churches with the missionary outlook. They know it is not happening that way. Meanwhile thoughtful people know that young people are pouring out of the universities by the thousand to take their places in various towns and cities where they will reside. These

young people can be held for the church only by pastors and leaders who understand the university culture. So long as a denomination has an undersupply of ministers of the best culture, it must expect to leak at the top, losing its people to other denominations that really do believe in an educated ministry.

Shall America Allow the Annihilation of Armenia?

THE French are withdrawing from Cilicia and leaving to the mercy of the Turks the Armenian population whom they used as soldiers in the fight on the Turks and in occupation of the country. The Turks declare they will rebuild their ruined mosques with the skulls of Armenians. There is no refuge for them except to retreat with the retreating army into French Syria, and that the army officials refuse to permit. They are destitute and there is no place to go. Unless there is intervention from some strong outside power or powers, they are condemned to the same awful massacre as has been suffered by their million martyred compatriots. Kemal Pasha has given no securities for the Armenians under his control, and the great powers stand to deliver them over to his tender mercies as a result of their quarrel with Greece. The American Committee on Near East Relief has gathered from the American people more than \$60,000,000 and with it saved not less than a million lives, but continued warfare has created starvation faster than they have been able to save its victims. The charity of our Christians will not keep up with the savagery of the Turk, and the political chicanery of the powers that control the destinies of the near east. The time has come when palliation will not suffice. Christian America must take some steps to stop the flow of blood. It is within the power of our government. All the world knows we have no territorial ambitions and that our interference would be on behalf of humanity alone. If we could send millions to save Europe from the civilized Prussian, cannot we do something effective in the same vicarious way to save long-suffering Armenia from the hand of savage Turks? What curious distemper has seized us that the cry of women and children so little appeals to our governmental power?

The Tumultuous Minority

THE theological conservative, impotent by reasons of his meager numbers in many of the great religious conventions of America, seeks to make himself felt by sheer weight of noise. He knows that this embarrasses men of fine sensibilities and leads them to seek compromises. Among the Disciples for many years a small minority has secured concessions through sheer force of lung power. Distributed in the galleries as on football bleachers, they cheer their champions on. The Baptists have for two years been embarrassed by such a noisy contingent. The consideration of the adoption of a creed at Des Moines, presumably an intellectual exercise, was not very different in spirit from the psychology of the

crowd that yelled for some hours, "Great is Diana of the Ephesians." Without doubt the fear of unfavorable publicity on account of this noisy contingent led the Baptist leaders of decent feeling to do things which would not otherwise have been done. This tumultuous minority is always demanding special parliamentary privileges not found in the rules of order of any parliamentary body. With cries of "steam-roller" they frighten the chairman. The only truly orderly national convention of religious bodies are those where long ago it was realized that there can be no justice and no real peace save as these ideals are realized through law and order. A Methodist General Conference would not hesitate to deal drastically with any one who sought to arouse a tumult. Government by means of a cheering squad would be an absurd suggestion in a Presbyterian General Assembly. Nurses who take care of tiny babies in the hospitals know that they are not to run to the creche every time the infant raises a shout. Such treatment spoils babies. Chairmen of national church conventions have only to deny the wailing infants of reactionism their demands to make good children out of them, and introduce an era of decent parliamentary practice and genuine religious feeling.

Cities Find Out About Themselves

ALL over the country the city survey idea is taking hold. City mission organizations and church federations have been gathering statistics. Des Moines, Ia., has been finding out about herself. She discovers that Methodists pay the smallest average salary to ministers, \$1,890, while Congregationalists pay the largest, \$4,266. In between are Disciples, \$2,170; Baptists, \$2,348; and Presbyterians, \$2,427. When these figures are given proper publicity in the city they should serve to shame Methodists and Disciples into more generous giving, especially in view of the fact that both denominations are particularly strong in Des Moines. The Baptists are the body second in importance among the Protestant forces of Rochester, N. Y. This rapidly growing city has increased from 162,608 in 1900 to 295,750 in 1920. Meanwhile immigrants have poured in and metropolitan conditions have come to obtain. The Baptist Sunday school attendance in 1901 was 3,676, while in 1920 it was 3,417. Only three years ago it had declined to 2,907. This in spite of the fact that the church membership has increased from 5,251 to 7,995 in the same period. The Baptist Young People's Union now has an average attendance of 256 in the whole city, a little over one half the figures of twenty years ago. The failure of the churches to grip young people is seen in the statistics which show that the Baptist churches have in their membership 33 per cent men, 56 per cent women, 6 per cent girls and 5 per cent boys. Eleven per cent of boys and girls in a church membership indicates a condition far from healthy. Such statistics as these are being gathered all over the country on a large number of subjects. Sometimes the statistics-makers are not very careful, as when they show 10,000 unchurched Disciples in Des Moines, and similar statistics for other denominations. Just in proportion as these statistics are truly scientific

they will aid the churches to that careful understanding of their problem which will command the respect of intelligent community leaders.

Psycho-Analysis and Hell-Fire Preaching

PSYCHO-ANALYSIS is the latest fad among the sciences. Without discussing here its merits or its demerits it is interesting to consider one particular in which the psycho-analyst and the old-fashioned evangelical preacher agree. It pays to give attention to one's sins. The psycho-analyst says that so long as perverted desires are concealed in the bottom of our minds and half-forgotten, they constitute a continual moral menace to us. If they are brought out into the light of day and given their just sentence, they will soon be robbed of their power. The old-fashioned preacher thought that it was worth while to preach against sin. Sinners in the past were made to tremble in the presence of an angry God. Too many modern preachers have thought that a true and adequate psychology of virtue lay in directing the thoughts toward the beautiful. Without knowing it, many of these modernists have practiced Christian Science on sin, if not by denying its existence, then by completely ignoring it as a factor in individual and social life. The older evangelical preacher made the starting point of all his work the arousal of the conscience of his hearers. Without the sense of sin there could be no repentance and no forgiveness. The doctrine of hell-fire was perhaps his best method of making vivid his aversion for the sins which he described. The old forms of speech are, of course, no longer usable, nor indeed the older concepts of the nature of punishment, but it is forever true that the approach to the soul's deepest problems is only along the pathway of an honest facing of the sinfulness of the perverted instincts and desires.

Victory for the Clothing Workers

AFTER a combined strike and lockout lasting several months the New York clothing workers seem to have won for the new and better order in industrial relations. The Amalgamated Garment Workers, under the enlightened leadership of such men as Sydney Hillman, have brought a new order of things into their industry. In Chicago, Rochester and other garment making centers they have inaugurated a form of shop representation, a wage board and a scientific method of insuring production on the part of the workers and of economy on the part of the management. This plan also prohibits profiteering and thus gives an incentive to increased efficiency in the shops, for it is no use to demand that the workers produce more unless there is some assurance that they will share in the increased profits of production. The New York garment makers are neither organized nor homogeneous and there was a spasmodic movement to lock out the organized workers and force them back to the sweat shop conditions from which their organizations had lifted them. The overplus of made-up goods on hand through the post-

war slump fortified them for the war; they preferred to hold up prices on goods on hand to selling on a small margin and continuing production. After many months the workers, with hungry days behind them and the help of many sympathizers who could give more of sympathy than of bread and butter, have won. New contracts are being signed up in which the employees accept the current reduction in wage, maintain their unions and retain the boards of wage adjustment. Many will remember the great Chicago strike that put the garment making trades here on this basis of a scientific wage adjustment with labor representation, and they know too of the satisfaction both employers and employees find in it. It offers a way of peace to all industry.

Can a Denomination Be Bribed?

A MILLION and a half dollars is a neat sum of money to be offered by one individual to the treasury of a missionary society of a Christian denomination. When one reflects upon the vast labor to which the churches are put in collecting the funds needed for their expansion work at home and abroad, it is a thrilling moment when a church organization falls upon the opportunity of getting in one lump from a single source a sum greater than its entire receipts from all other sources combined. Visions of immense service rise up before the minds of the strenuous solicitors as they contemplate the work that can be done by means of such a donation.

Denominational ambition and pride leap at the opportunity, and a natural sense of gratitude to the generous proposer of the gift releases impulses which easily override the counsel of those who would calmly examine any terms or conditions on which the money is to pass into the administrative control of the organization. After all, it is not polite to look into a gift horse's mouth, and something like a feeling of ungraciousness arises in an eager, aggressive body, such as a Christian denomination is, when it is proposed to debate the conditions attaching to a generous act of so great magnitude. And even if a furtive examination of the conditions is made, the sum of money offered is so bulky and objective a thing and its power for good is so indisputable that any scruples arising out of the conditions attached to it are likely to seem at the moment pale and super-refined and academic in comparison.

This, no doubt, is the psychology that explains the act of the Northern Baptist Convention in voting by about three to two to accept the gift of an anonymous donor to the home missions society who affixed to his gift a creedal statement, presumably of his own writing, as a condition of its acceptance by the society. Yet those who believe in the unescapable power and the transcendent authority of moral considerations, can hardly doubt that when once the first flood of enthusiasm at the prospect opened up by this unprecedented gift has ebbed out, the

conscience of the Baptist body will reassert itself and the denomination will see that in accepting the gift, it sacrificed infinitely more than it can possibly hope to gain. Whatever casuistical apologetic may be brought forward to justify denominational ambition and pride in an hour when the practical and sectarian imagination is kindled with a flame that seems irresistibly to devour all doubts and scruples, the moral imagination will be kindled into another sort of flame in its own due time. The day of euphemism and casuistry is short, the day of reality and truth is long. And Baptists, than whom there is no group of Christian people more discerning of naked moral values, will some day wake up to the stark and vulgar fact that they allowed their denomination to be bribed, to be bribed for a sum of money whose very magnitude eclipsed those moral considerations which, had the amount offered been sufficiently less, would have brought hot words to their lips wherewith to spurn the donor's proposal.

With Baptists the creed-making business was historically abandoned with the passing of the New Hampshire and Philadelphia confessions of faith. They have built up within their great body a conscience on the point of the sufficiency of the New Testament as a rule of faith and practice, leaving to individual souls the right of interpretation of the Scriptures under the guidance of the Spirit of God. The cardinal, the fundamental principle of Baptists has come to be loyal obedience to Jesus Christ. Backed historically by their great doctrines of the soul's direct access to God, and of liberty of conscience, the use of a human creed came inevitably to be a stumbling block and an impertinence in the path of progress and in the free unfolding of spiritual experience. For nearly a century it has been a Baptist boast that they were untrammelled by any formulation of man, and bound only by the authority of Christ and the inspired Scripture. This position has been held by all schools and wings of Baptist thought, conservative and liberal, in north and south alike. It is of the very genius of Baptist conviction that in the will of Christ as revealed in the New Testament the church possesses all that is needed for its unity, its progress and its discipline, without any human authoritative supplementation.

The action of the Des Moines convention in accepting a creedal formulation as a canon to which the home missionary organization must be bound in the administration of its work is a direct violation of Baptist history and genius. That the Baptist denomination possesses the right in good conscience to reverse its historic contention and to change its conviction goes without saying. But the Des Moines convention cannot convince the judging world, nor even the Baptist denomination, that the acceptance of the rich man's creed was an act of "good conscience" in pursuance of a deliberate policy to reverse denominational history and to erect new standards. The historic genius of a great denomination is not changed over night. The simple truth is that the convention, led perhaps by secretarial ambition, backed by denominational pride, was dazzled by the shining dollars, a million and a half of them, and sold its historic birthright, and now

stands, with its overflowing treasury, in an even less enviable position than guileless Esau who sold his for only a mess of pottage.

Does anyone suppose that the creedal condition would have been accepted had it been tied to a gift of \$100,000? Or if peradventure that sum may seem large enough to create a situation of moral overstrain, does anyone suppose that the donor of \$1,000 could have induced the convention to accept his creed with his gift? There is not a Baptist with any degree of sensitiveness to the historic Baptist genius who will say so. But why will a Christian body juggle with its convictions when the price is a million and a half, and stand fast upon its principles when the price is only \$1000? Does a Christian denomination, too, have its price? Here, alas, is fuel upon which the flame of cynicism is sure to feed.

It will be said, perhaps, that the creed is an innocuous one, that its items are evangelical truisms. But this, even if true, is beside the point. The problem which its acceptance creates is a problem of principle, not of mere fact. What is to prevent another rich man coming along with another gift, and another creedal statement of conditions, in the main identical with this, but differing in its inclusion of one or two points not so obviously catholic but more theological? He will surely be followed by another and another. Here is the devil's device for creating schism and for bringing reproach on the church. There is no end to the process of such a method of creed-making, and no end to the heart-burnings and hypocrisies and alienations that result from it.

But the fact is that the creedal statement which this Baptist convention accepted is far from unambiguity. Every section of it carries its own antinomies. The terms used—"inspiration and authority of the Scriptures," "deity of Jesus," "incarnation," "atoning death," "bodily resurrection," "personal, visible return," "evangelization of the world"—are the very battle-ground of two world views, one of which—and no doubt the traditional one—the unsophisticated donor holds. Men of the modern mind subscribe to the same words as do men of the traditional mind, but the two types of mind invest the words with meanings that are so far apart as to be almost incommensurable. Now by what standards are the administrators of this fund to interpret the theological items to which their right to administer it is tied up? Will they make a broad interpretation? Or will they adopt the method of strict construction, striving to find and to follow out the exact meaning which their author conceived his words to have? If the first, it is clear that the author's purpose is defeated. He will be dealt with falsely, treacherously, by the agency to which he has entrusted his gift. The hypocrisy into which such a duty inevitably forces a church body lays a fatal blight upon pure and undefiled religion. If the second, the denomination consents to mortgage the future, to tie the mind of its missionaries for generations with a cord fashioned and bound by a dead hand. A creed like this never can be revised. Yet any creed must be in time revised. The whole history of creed-making indicates that no group of theologians, calmly and with infinite pains, could write a creed that needed no revision.

What reason is there to believe that this rich layman, untrained in systematic thinking can do so? Indeed there is a positively ludicrous reason for not believing it, for we are told that while the convention was actually engaged in debating the acceptance of the gift the agents of the author-donor were compelled to announce a revision dictated by the author himself! It is astounding that the deputies of an intelligent, free-spirited denomination, after the bitter lessons of three centuries of Protestant creed-making, could consent to such a transaction.

More serious yet are the evident implications of a particular one of the items of the creed, the last one. The author-donor sets it down as something worth saying, that the beneficiaries of his fund must hold that the chief business of Baptist churches is "the evangelization of the world." Here is an innocent enough looking statement, to which any good Christian, traditional or modern in his point of view, will heartily subscribe. Crack it open, however, and in the mind of its author it manifestly is intended to rule out that social interpretation and application of Christianity to which men of modern insight and passion are becoming increasingly devoted,

Anyone can hear the deep breathing of the son of Senegambia in this woodpile. Theological conservatism? Yes. The premillennial doctrine of Christ's return? Yes. But neither of these purposes is so clearly betrayed as the author's purpose to put a clamp on the preaching of the social gospel. This is but another case of a widespread movement of certain men of great wealth to subsidize into subserviency the organized activities of the Christian religion in protection of their interests and privileges against the preaching of social justice and a new day of economic brotherhood. The clock has struck the hour for the church to put a stop to its own participation in their covert and sinister designs.

The egotism of a layman who so magnifies the character of his generosity that he imagines he can coerce or bribe into silence and servility a mighty denomination of intelligent and devoted Christians should have been met with Dr. Fosdick's defiant declaration of independence: Before High God, not for sale! If a church wants a creed, let it make it. Let it go about it democratically. Let the creed be the church's own, calmly and deliberately wrought out, not a creed devised for it by an unknown layman who purchases for it with money a prestige which he could never hope it might gain on its own inherent merits. And if certain rich churchmen wish to endow a creed of their own let them go about it honorably, that is, independently, instead of forcing their creed upon a million or more donors to church treasuries whose gifts are gladly made in full trust of the future and of the Spirit of God.

The church of Christ today faces no peril more serious than that inherent in the wealth of its own rich members. In industry, in all aspects of the social reformation now going on, in the realm of faith and of the church's message, the man of wealth must be taught that the Christian church, like its Lord, is no respecter of persons, and that those who put great sums into the treasury may rightly demand no privilege in the kingdom that is denied to the widow who casts in her mite and her all.

A Great Man's Wife

A Parable of Safed the Sage

THERE came unto me a woman whom I knew not. And she was of sharp nose and sour visage. And she was unmarried, and I was not sorry for that, but rather glad that some man had Missed her. And she said:

The servants of God are at ease in Zion. Therefore do the ways of Zion mourn, and the spirits of her people languish, while her shepherds say, A little more sleep, a little more slumber, a little more folding of the hands to sleep.

Now while she thus spake, I was getting on my Protective Coloring, for I thought she could have nothing on me. For among my redeeming vices is this, that I rise early, and my worst enemy hath never called me a Sluggard.

And she inquired of me, saying, At what hour of the clock dost thou arise, and read thy Bible, and call upon the name of God, and begin the work of the day?

And I said, When the clock striketh Six, then do I arise, and for the next Sixteen Hours I am on the job.

And I thought that would hold her, but I had another think coming.

For she had stocked herself with Ancient and Modern Instances, that no man might glory in her sight.

And she said, The sainted John Wesley rose every morning at four, and he meditated and prayed, and gat him to his work.

And I answered her, saying, If I had a wife like unto the wife of the sainted John Wesley, then would I sit up and work all Night.

And she was offended at that saying, and she departed.

But she ought to have been thankful that I did not tell her what I would have done had she been my wife.

Now I considered that the wife of the sainted John Wesley was in her own uncomfortable way a means of grace unto her husband; for had he not had a wife who was a shrew, he might have settled down and enjoyed the Comforts of home; but he went bravely forth and did a great man's work, and did it nobly.

I have known brave men, who in the hour of danger went forth nobly to the battlefield, and some of them did it with tearful memories of the Girl they Left Behind Them. But there were others.

And I know some women who left behind them the Comforts of home and the joys of their husbands' companionship, and who nursed Wounded Soldiers; and I know that some of them Camouflaged with their patriotism a very considerable willingness to be relieved of the Monotony of Home Cares. And I know that there were men who listened for the announcement of Zero Hour with the peaceful assurance that if anything happened that would turn the column rules of the Home Paper, it would have the incidental advantage of relieving a strained Domestic Situation.

And when I consider the ways in which a woman can help a man, I am glad that I married Keturah, and not the wife of the sainted John Wesley.

S. Parkes Cadman

Seventh Article in Series on "Some Living Masters of the Pulpit"

By Joseph Fort Newton

IN writing about Dr. Cadman, even if one shares his breadth of sympathy, one craves something of his rare gift of insight and characterization; the more because he is so baffling to all analysis. He admires widely, and with catholic appreciation; he can praise both Lacordaire and Gipsy Smith, and is as much at home with Newman as with Wesley. At once generous and discerning, dynamic and gentle, he is so many-sided, so fertile, so amazing in his activities, and withal so human and lovable, that he puzzles any artist because he is so unlike any model. The spaciousness and majesty of his thought, the swiftness and felicity of his delivery, the enchantment of his personality, leave one with a sense of dismay. Some years ago an English friend, having heard Dr. Cadman at Whitefield's in the morning and Dr. Gunsaulus at the City Temple in the evening, confided to me his impressions:

Two of your prophets held central citadels in "ye olde London town" today, much to our edification. They differ as much from each other in type as do the men whose pulpits they occupied, Horne and Campbell; but both are princes of the invisible. Cadman is not an impressive figure in the pulpit—until he begins to speak. Then the whole man lights up. His voice has some unusual tone qualities and rare carrying power. Sturdy, broad of shoulder, with close-cropped brown hair touched with gray, he is as decisive in movement as he is direct in speech. He speaks, through his whole personality, of energy and intellect. His closely knit argument, his still more closely knit sentences, finely phrased but delivered with passionate rapidity, overwhelm by the power of reason at white heat. An excerpt is like an amputation. A note directly opposite, but not opposed, is struck by Gunsaulus, who is an impressionist artist in words, relying more on illustration and color. The sermon of Cadman was that of an architect producing a splendid effect as a whole by infinite attention to detail. Gunsaulus is a man of large, strong gesture, of lyrical speech, in which a haunting voice and poetic thought blend to win beauty rather than compel by power. He is dramatic rather than argumentative. Something of the crooning magnetism of Gipsy Smith is tempered in him by a large and rich culture. Cadman revealed throughout his extraordinary power of literary phrasing, and if the impression he makes is more intellectual than spiritual, it is both virile and challenging. America is happy in having two men of such rare gifts, one on the eastern seaboard and the other in the middle west.

Unfortunately, Dr. Cadman—like Dean Inge—has published no volume of sermons, so far as I am aware; and one must depend upon newspaper reports—especially those in the Brooklyn Eagle, which is in fact a great pulpit with one amen corner in New England and the other in Florida, with the Rocky Mountains for a gallery. For a long time I knew Dr. Cadman only in his reported sermons, and that is hardly to know him at all, since there is so much in the personality of the preacher—Rooseveltian in its energy, enthusiasm, and winsomeness—that does not get into print. So it was nothing short of a revelation when I went to Central Church—the Tin Church, as they call it in Brooklyn—taking with me a discerning friend who boasts his ability as a sermon-taster.

The Church was full, though not crowded; the audience for the most part middle-aged people, and the men were in the majority—hard-headed business and professional men apparently. The service was planned and conducted by a man who is not simply a preacher, but a minister, and in the highest and best sense a sacramentarian; sane enough to achieve richness of worship without too much ritual—just as he is wise enough to be liberal yet evangelical in faith. There was about the man, as Carlyle would say, somewhat of the Eternal. When he began the sermon one felt that he regarded the sermon as also a sacrament, not a rostrum for a reputation but an opportunity to lead men to God; and that he loves men too well to lead them anywhere else. There he stood, a stockily-built figure, the very embodiment of mental efficiency and spiritual sanity, reminding me of a passage in a book of science describing the quality called vigor, which is evidently something more than strength; something more than health; a capacity for living intensely, yet without any loss of balance, a power of expending energy lavishly yet without ceasing to have plenty in reserve, an ability to resist strain and to defy fatigue. It implies being ever ready for great exertions and yet having staying power.

THE SERMON

The sermon was entitled "Treasures in Christ"—Col 2:3—and it was no haphazard affair, but a real work of homiletic art, orderly in arrangement, exquisite in language, apt in illustration; but its art was forgotten in the effortless ease—nay, more, the rejoicing urgency—with which it was delivered. It had a skeleton and was athletic enough to stand alone, but so much alive that its bones did not stick out in Firstly, Secondly, and so forth. It was a characteristic Cadman sermon, as much for its vitality as for its distinction of manner; moving in a large orbit, bright with insight and epigram, and reminding one of David Swing in the great names with which it conjured. Its daring and far-ranging generalizations seemed to open new vistas of divine surprise, until we saw Christianity as the center and synthesis of truth; a faith simple, catholic, profound, satisfying the thinker and alone equal to the problem of redemption in its tragic and gigantic modern setting. After the first ten minutes my friend the sermon-taster said it was glorified glibness; at the end he thought it nothing less than miraculous. And no wonder; for it was a portrayal of the uniqueness, comprehensiveness, and supremacy of the living Christ, as certain of its sentences, which my friend can still quote, make plain:

We reflect upon the blind gropings and blurred apprehension of venerable faiths. Their literature is translated and we read it with curious and pathetic interest. The scurvy gods of the pantheons, vindictive and weak, are condemned and repudiated by us. Men may be agnostic, they may become atheists, but never again can men apprentice themselves to these primitive forms. In the teaching of Jesus these erstwhile faiths find explanation. They are part of the cosmic

process in religion; tragic, but significant, overtures ere the Lord of men appears to bring them to God. He gives to nature heart and purpose. He shows that the very ground beneath our feet is sympathetic, that no star shines or pales away without His consent. This earthly scene becomes intelligible in Him, and pain and sorrow and death cannot be understood apart from His word concerning them.

No wonder that Christian theology is hastening, under pressure, to restore central authority to the doctrine of the incarnation. Christ Himself, no book, no creed, no ecclesiastical form, has seized the life of this age, so vast, so complex and so baffling, and now, as never, history gives Him testimony and the ages chant: "Thou hast the words of eternal life." If you ask why this changeless power over society exists in Jesus, the only reply is, because He ever lives as a present authority. Other masters are an echo; He is a voice. They died and left their systems to the blemish of time; He controls the event by being with its happening. Hence the adaptations of the religion He founded among different races. Christianity began in Rome, hidden in the catacombs, and upward it came to rear into Italy's pure and brilliant skies its monuments of faith.

Much of the treasure is hidden, but since the treasures are hidden in Christ, they are as safe as He is and as abiding as His eternity. The mighty strands of Brooklyn Bridge are gathered into one great heart of masonry at either end, and there buried out of sight, and we cross the stream in safety. So the complex web of life, its apparent antinomies, its grief, its pain, its ministries, its explanations, are gathered up into the mighty heart of Jesus, and whatever wonder awaits man, however fecund his discoveries and phenomenal his advances, he will continue to cross the gulfs of time in safety, since life, knowledge and wisdom are hidden with Christ in God, to whom be glory forever and ever.

CADMAN, HILLIS, JOWETT

Next evening we met to read and discuss the sermon, but, alas, the report of it in the *Eagle* was only an elaborate synopsis, hardly more than a thin shadow of what we had heard. Moreover it read less like a sermon than a lecture, or an article in a Review; so much does the work of Dr. Cadman lose when his personality is withdrawn. Something was lost. Glamour was not the word to describe it, because it suggests something unreal, and the spell which he cast over us was not only real, but exalting and revealing. However, we agreed—reading a number of his sermons in the glow of that radiance—that he was one of the best natural orators we had ever heard, for his grace, ease, fluency, fertility, and resource, having a copious vocabulary, rich in content and quality—albeit lacking at times in the reticences and reserves which true style requires. Also, his studentship, at once prodigious and omniverous, filled us with astonishment, and what he had read was assimilated and minted in his own mind. Indeed, he is one of the few popular preachers who really cares for learning, and his knowledge is encyclopediacal in its accuracy and range. As a maker of sermons he is unique, alike in his style and his skill, but hardly the equal of his neighbor, Dr. Hillis, as a master of popular homiletics. Strong, vivid, full-blooded—the Rubens of the pulpit, as Jowett is its Meissonier—he is a great preacher for the greatness of his themes, no less than for the virility of his thought and faith; and because he always leaves us thinking and wondering, not about himself—his brilliant mind, has incisive reasoning, his lambent eloquence—but about the great things of life; about God and man, about

following Christ, about the crown of sanctity and the building of that city which hath foundations.

"AMBASSADORS OF GOD"

Of books about preaching by great preachers we have many, and the value of each, aside from the wisdom of experience which it teaches, lies in the unconscious self-revelation of the author. Noble, wise, brilliant in its survey of the history of preaching, fearless and forthright in its facing of the currents of contemporary life and thought, the lectures of Dr. Cadman, "Ambassadors of God," are disappointing in their personal communicativeness, as compared, for example, with the lectures of Beecher, or "The Pastor-Preacher," by Bishop Quayle. It is too ambitious. It tries to cover too much ground; the style is often cumbersome, and at times as ponderous as a procession of elephants. This is due, in large part, to the fact that for Dr. Cadman—as for Beecher—writing is a drudgery, and so much that is most commanding and winsome in the man does not get into his printed work. Had his lectures been reported they would have been ten times better—aglow with flashes of lightning and every kind of felicity and surprise, which only an audience can evoke from the preacher. Despite this handicap, no better book about the great art, which is also an incarnation, has come to us in many a day. An exalted conception of the office of preaching, a romantic sense of its history, rich experience, wide reading, and a vision of the need and challenge of a world troubled, enthralled, groping, unite to give us overwhelming sense of the divine origin, worth and function of the gospel ministry; and that, too, at a time when it is needed. Much needed, too, especially in America, is his emphasis upon preaching as itself sacramental; that is, upon the sermon not as a thing apart, but as a passage in the context of the worship which it seeks to inspire, direct, and interpret.

A PERSONALITY AND AN INSTITUTION

Some things Dr. Cadman ought to explain to his brethren, and one is the secret by which he seems to have all that he has ever heard, read or thought instantly at command, as if he had it pigeonholed in his mind within reach. It is almost uncanny. There is a sentence in the "Life of John Sterling," by Carlyle, which describes it exactly: "So ready lay his store of knowledge round him, so perfect was his ready utterance of the same—in coruscating wit, in jocund drollery, in compact articulated clearness or high poignant emphasis, as the case required—he was a match for any man in argument before a crowd." Hence a ministry of information, no less than of inspiration, in which Dr. Cadman is surpassed by no living man. He reads everything and forgets nothing; and his ability to summon all his resources at will—added to his amazing industry in study, his painstaking preparation, and his incredible gift of speech—make him one of the great public teachers of his time. Nothing human is alien to Dr. Cadman, and his interpretative insight and picturesque eloquence mark him as without doubt the most brilliant and effective popular lecturer since Beecher—a Christian publicist, a former of intelligent national opinion,

an incomparable champion of fraternal righteousness and practical idealism, whose personality is an invaluable asset to the republic.

A LEADER OF AUTHORITY

In Brooklyn, Dr. Cadman is not simply a personality; he is an institution. Not alone as orator, but as pastor, organizer, citizen, and friend, he is a leader whose authority is only equalled by his sanity, and his church is a community force. Keeping his poise in a difficult time, weighing the issues carefully, thrilling in appeal, terrific in denunciation, during the great war he was a tower of strength, not only in his own city, but all over the land. If a vexed question agitates the public mind, or some united public effort is needed in behalf of the public good, it is Dr. Cadman who crystallizes the sentiment and best judgment of the community. His conferences for men at the Bedford Branch of the Young Men's Christian Association have been for years both a local and a national forum, and a feature of Greater New York. Week after week he holds a vast audience—perhaps the largest in the country—discussing an astonishing range of subjects, and in addition answering questions dealing with every conceivable topic, from the character of Socrates to the Passion Play at Hoboken. There he is in his glory, and his replies, if sometimes oracular, are compounded of accurate knowledge, sanctified common sense, and sparkling wit, equally a joy to the student and a terror to the crank. For example:

Q—Do you believe in the Darwinian theory of evolution, and do you think it explains anything?

A—According to that theory, man is not only descended from the ape, but he has within him a whole menagerie, and sometimes the ape is uppermost, and sometimes the ass. I am inclined to believe in it; it explains a lot.

Q—Who was the greatest man, Caesar, Alexander, Cromwell, or Isaac Newton?

A—If true greatness consists in the right use of a powerful understanding, Sir Isaac Newton leads the list. It is to such men as Newton—men who enlighten their fellow men—not to men who enslave them by violence, that we owe reverence.

Q—What was the ideal of the Pilgrim Fathers, and why do you attribute supremacy to them in the making of America?

A—A theocracy consisting of a solemn allegiance to the covenant of the gospel and a determination to walk by its rule, whatever the cost. The Pilgrim was supreme because his ideals were the loftiest and he made the largest sacrifices in their behalf. It was reserved for a band of obscure and despised sectaries to lay down in all essentials the principles of representative democracy. They set sail from the old world, but they carried a new world in their hearts.

Q—What is the matter with the church? Where are the great preachers, such as we used to have?

A—Internally, sectarian strife; externally, the prevalent indifference and the superficial character of much of the national mind. Preaching has killed the Christian church. We go to church to hear the star in the pulpit. We have become sermon tasters instead of Christian workers. You hear a fat old grocer boast that he has sat under the pulpit of Rev. Blowhard for twenty years, and all the time you know that he has been skinning the public. We are a sorry lot and make a poor fist at religion.

Q—Has Christianity failed? After two thousand years of its influence why are we in such a mess?

A—No; Christianity has not failed; as Chesterton said, it has been found difficult and laid aside. I should like to see a demonstration of its efficiency in every sort of man, using the leading churches for the occasion. Get together the regenerated Pharisees, the converted nobodies, the saved who were once lost and far away from God. Let the preacher for once retire. What eloquence could equal the story of such transformed lives! The outcome would be that many of us would perceive that the same power that brought St. Paul to the feet of Jesus, that sent Henry Martyn to India and Father Damien to the lepers, that touched the tongues of St. Bernard and of Beecher, is an everlasting power and has signs and wonders attending it.

So wholesome, so intelligently loyal, so nobly prophetic is the Americanism of Dr. Cadman, that one has difficulty in remembering his British origin. None the less, because he married a wife he does not hate his old mother, and no small part of his remarkable ministry is the service he has rendered in behalf of the friendship of English-speaking peoples. Here, too, he has been an Ambassador of God, embodying, as he does, the common spirit and ideal of kindred lands. No doubt William James would classify Dr. Cadman among the "tough-minded," rather than among the mystics; but he would rejoice in his brilliant intellect, his abounding vitality, his buoyant good cheer, and his infinite brotherliness, which knows no bounds of creed, or sect, or party—all the rich human qualities which make him so radiant and so fascinating. No man is more beloved by his brethren, as much for his goodness of heart as for his gifts of mind, all of whom have an honorable Christian pride in a ministry as fruitful in personal blessing as it is nation wide in its influence.

A Note From Noodleland

ONCE in Noodleland the upward-looking natives resolved to have a temple built, towering toward the sky.

So they sent for an architect who made them a thrilling picture of the kind of temple they thought they wanted. It pleased them to the tingle of a finger-tip, and they hired him to put the job through.

After a few days, seeing no signs above the hilltop of the temple for which their souls craved, they went in a body to the chosen site across the hill to see how the work might be going on. There they found their architect hard at work directing the digging of a great hole in the ground.

"What are you doing?" their spokesman asked.

"Building your splendid temple," the architect replied.

"But you are building it in the wrong direction," the spokesman explained. "Our temple was to tower toward the sky."

"It is for a firm foundation that I am digging down," said the architect.

"Foundation nothing!" the crowd shouted in chorus. "We didn't order a foundation. We ordered a temple."

Then they denounced the treacherous architect to his face and mobbed him.

LOUIS F. POST.

Back to Russia

By Karl Borders

ONE day last winter I chanced to board the same car with a Russian acquaintance as we both came down to work. Partly with explicit intent, and partly as sop to a goading conscience, I may often be found on such occasions these days scanning a simplified Russian grammar—euphemistically so-called. And thus my Russian friend espied me. After a bit of small talk on the amenities of grammatical research, she casually remarked, "You would be surprised to know how many people are studying Russian with the intention of going to Russia to live." "And little wonder," she added, "with things as they are in America."

Without considering for the moment the shocking implications of the addendum, the fact that any one is deliberately seeking to go to Russia now challenges attention. But certainly with great numbers of Russians themselves this desire is dominant. A year ago, lured by Russian and Russians, I attended classes for several months at what is known for short as the Soviet School, and for long, the School for Technical Aid to Soviet Russia, where, night after night, summer and winter alike, young Russians come to study tractors and agriculture and the simple branches of the various practical sciences, with the avowed purpose of returning to the land of the bolsheviki to aid in her economic redemption. In January, 1920, one of our federal forces had carried the entire school off to jail on the general assumption that it was red. But by the good sense of the judge before whom the case came the school opened the next day pending the production of evidence to show why it should not continue. Which evidence has not, to my knowledge, ever been brought forth.

WIDESPREAD DESIRE TO RETURN

However, this is aside from the question. The significant fact is that here were a hundred young Russians burning the candle at both ends in order that they might be prepared to return at the earliest possible moment to the aid of Soviet Russia. And to them may be added many other hundreds. Indeed, it has been rare to find recently any Russians who do not express their intention of returning very soon to the land of their birth.

And to give point to these intentions, they are actually going. The steamship agent of one of the large banks in Chicago, specializing in Russians, informed me that they had been shipping from fifty to sixty a week since September, 1920, when it became possible for them to go. Another bank across the street estimated that they had arranged transportation for not less than five hundred in the same length of time. Add to these figures the proportionate numbers going through other agencies here in Chicago, and in New York, where, I am informed, they are leaving in great numbers, and in other centers of Russian population and in relation to the total Russian population in this country, the movement assumes the dimensions of an exodus.

When I suggested a year ago to an official in the Chi-

cago police department that such a movement was probable, he implored me to do nothing to prevent it—which is one point of view, shared no doubt by many. But there is a psychological and patriotic interest which will not be so easily satisfied. When we are informed by an anti-bolshevist bulletin that probably two million Russians have found refuge from Leninism in the various countries of Europe and America, our greatest surprise is that the millions are not multiplied, the general assumption being that nothing save a girdle of red bayonets prevents a depopulation of the land. But the phenomenon we are witnessing is a totally different matter. Why should any man wish to leave our own land of comparative plenty for a chaotic, starving soil; why exchange political institutions of proved value, though possibly not flawless, for ones about which there seem to be, at least, pronounced differences of opinion? Why, in short, in a choice between America and Russia, prefer Russia?

REASONS FOR THE RETURN

Most of the reasons for returning are very simple and very laudable. A majority of the real Russians, by which we ordinarily understand non-Jewish Russians, in this country are men who came in large numbers in the period just preceding the war, leaving their wives and children at home. These homes lie mainly in the war swept area over which Poland and Russia have contended. In many cases letters have not come through for months and often years. The man would be less than human who, under such circumstances, did not seek to return. Both agencies with which I talked reported that a negligible number of Jews were among those to whom they sold tickets, which would seem to indicate that it is this non-family group of Russian gentiles which is leaving, and this confirms the impression I have received from the personal knowledge of numbers of men who have gone.

The case of Feofan will illustrate. Seven years ago he came, leaving a young wife with his parents on the little farm in Minsk, then Russia. In a few years the war came. His entire family, increased by a son whom he has never seen, were first imprisoned by the Germans, then alternately the little farm was overrun by Poles and bolsheviki, and when he left Chicago he had not heard from them for ten months. He said to me one day, "I know that I will have to live on black bread and have few clothes, but I cannot feel good when I know that I have plenty and they have nothing." No one studying the general state of unrest among foreigners in America should be unmindful that for vast numbers of them, like Feofan, the war is not yet over. This terrible state of uncertainty and fear about their loved ones lies over them like a pall and colors much of their thinking.

An immediate factor of great importance is the widespread state of unemployment in America. "We are only spending the money we have saved. Why not take a trip to Russia?" they have often said to me. I talked to one young naturalized Russian who had done his bit in the

war, as we waited in the station for the international train to go out bearing some of his friends back to the old country. He was not attempting to return but remarked that he had as well be there as here since it was no longer possible to make a living here. This condition becomes significant when we remember that most of our Russians are common laborers and have, consequently, been among the first affected by the slack times in industry. One wonders, in this connection, what provision in some of our recently proposed immigrant legislation, which provided for increased ingress during periods of demand for labor, could be made for the care of the surplus when we fall upon such times as now grip us.

NATURAL CURIOSITY

But to return. Perhaps the altogether natural curiosity to see the new Russia impels many a man to go. Again and again I have heard them say, "I want to see what it is like." Two or three Protestant Russian preachers, who are anything but bolshevistic in sympathy, have avowed to me their great desire to see their old land on this score as well as for other reasons which I shall mention shortly. Indeed it can be easily understood that one who is in the least interested in the country of his birth would desire to revisit her after these years in which so much has transpired to change the land of the Tzar.

A very few, including the ministerial and missionary group mentioned, entertain high notions of returning to save their country from its present oppression. However, missionaries, as such, have been forbidden entrance and the few who have gone in have done so under the guise of workmen. The local Russian paper made lengthy editorial comment recently commending the action of the Soviet government in forbidding the entrance of the Salvation Army. And one of the leading evangelical Russian ministers of this country who set out for Russia in the spring with a considerable group of fellow missionaries was turned back at the border, though some of his followers succeeded in gaining entrance as workmen.

I recall, too, one of the finest types of Russian I have known, a skilled car repairer, who returned this spring with his wife and little girl. His final word to solicitous friends at parting was, "I am not a bolshevik." Possibly he may have been lured by the need of men of his trade and high hopes of financial gain, or there may have been some of the deeper motives of a desire to help in the salvation of his country. He was reticent except in the denial of bolshevik sympathy.

DISLIKE FOR AMERICA

Nor can we blink the fact that numbers of them are leaving because of a distinct dislike for America. We have complacently told our disgruntled guests that if they did not like us they could find a "better 'ole." But I venture to say that there is little cause for national rejoicing when riddance is bought at the price of self esteem which we have paid. The iniquities of the department of justice have been sufficiently advertised to need no further amplification, but the inevitable results of that regime of hysteria are yet in the reaping. At a national Americanization conference last summer, a certain man who has

been engaged in that work for many years made the statement that the entire process of Americanization had been set back at least ten years by this misguided zeal. In the mind of many Russians, old Russia has come to America and the America to which they set out in the beginning, the idealized land of hearts desire has been transplanted to the new Russia.

I cannot refrain from recording one of the little ironies of this deplorable period through which, let us hope, we have passed. It is known certainly that at least two of the secret service agents employed in the anti-red campaigns of a year ago in Chicago were men who had received their training in radical-hunting in the service of the Tzar, performing the identical sort of work they did here. Can it be wondered that again and again Russians have said, and doubtless more often thought, "This is like the land of the Tzar"?

But as the most glowing and vivid pictures have come out of periods of persecution, so have all these adverse conditions in America conspired to build, if not a new heaven, at least a new earth in the minds of the vast majority of the Russians in this country. Unhampered by few facts, and choosing these to suit his taste the great proletarian mind here has conceived a veritable working-man's Utopia in Russia. The statistics of the bureau of immigration for the years of the greatest Russian immigration, just prior to the great war, reveal the fact that about one-third of those admitted were illiterate. Few of them have in the intervening years learned to read the American papers. The literate two-thirds have, therefore, been dependent upon a predominantly radical Russian press, while the other third has sat at the feet of the fluent Russian orators who have almost invariably been exponents of red radicalism. With these sources of information and a natural predilection for revolution, and a quite proper national pride as a background, there need not be any speculations as to the conception of the new Russia prevailing in the minds of these groups.

SOME RETURN TO AMERICA

And if a certain minority have had the hardihood to seek the whole truth they have been confronted with a mass of contradictory facts and opinions which has balked not a few of our own best minds; and like not a few of these minds, have finally been reduced to utter disbelief of all they see printed. Occasionally some one of their number returns from this land of the shadow. He is, of course, besieged by a host of earnest seekers after the truth. And they are sent away hissing or believing, according to the previous conceptions entertained, wherein lies a text for the tenacity of human prejudices and a sad commentary on the state of man's shattered faith in man.

I know of one such case. The brother-in-law of our Russian pastor recently arrived in New York after perilous experiences at the hands of the bolsheviki. He relates how, when he found himself able to walk about the streets in America unmolested, he could scarcely believe it true. And when finally he was persuaded that it was all real, he went immediately to take out first papers for American citizenship. But his unfavorable tales fell on deaf ears, and

most of his hearers went away with their faith in the man impaired but unshaken in their roseate dreams of the new Russia. Thus like Cassandra must any man prophesy who speaks evil of his native land to the Russians in America.

Whatever may be the truth of the tales that come out of Russia, and probably like the reports of the blind men concerning the elephant of old, there is truth in all the stories, something new has been born in the Russian colonies here. And this something, despite its violent and menacing aspects in some instances, despite its crass literature and crude political theories, is not wholly, nor even mostly, bad. No one who has been present at any of their frequent mass meetings, unless he be an avowed radical hunter, can have failed to sense something of the profound emotional currents released. Devotion to an ideal, call it bigotry if you like, burns always most ardently, it seems to me, in simple breasts. There is none of that nice balancing of facts to which educated minds are accustomed, none of the cold subjection of emotion to logic, but in naive, childlike fashion imagination and fact, what is and what we wish may be, are woven into one gorgeous fabric and flaunted before the world as the banner of a new faith.

A CHANGED SPIRIT

A Russian who has been in touch with a certain group of Russian Evangelicals in New York for many years, told me that when he first went to their meetings he was unwilling to go again because he found them depressing. There was a melancholy and a hopelessness of this world present in all that was said and done. And he declares that the revolution in Russia has made a marked and visible change in the spirit of this group and is noticeable in all the other similar groups he has visited. He sees a more buoyant faith in the goodness of this world, an alertness of mind, and even a quickness of speech that was not present before.

Thus to my mind the entire movement among the Russians in this country takes on the characteristics of a sudden and explosive liberation of mind, accompanied like all explosions by sound and smoke, and under certain circumstances even destruction, but nevertheless breaking shackles and bringing liberty. There may be some who will interject that they have had liberty since the day they set foot on American soil and that they are despicable ingrates if they have not been aware of it all along. To which I reply that there is a liberty of body and a liberty of mind, and that while their bodies have been working in America the most of them have had the shadow of Europe over their minds.

For these reasons, one or all together, and probably for other reasons I have not named, they are going. I have watched them congregated at the station hours before time for their train, most of them older men with occasionally a woman and children, their baggage piled in one lot for inspection, looking a bit dazed still, some of them not yet comfortable in American clothes—a scene in many respects not unlike Ellis Island—talking, forever talking, until time for farewells, then the agent hustling and herd-

ing them out the gates in the last five minutes, then the final farewells. I cannot forget the genuine feeling of those hurried partings. One does not often see mustachioed men—and they all grow mustaches when they plan to return—kissing each other full and ardently on the lips. As they moved out through the gates and the rumble and puffing of the train subsided, Whitman's Song of the Open Road came back to me, which for all the varied reasons of their going and to whatever objective goal, seems at the heart of the going to be true for them—and, as for that matter, for Russia—

"They go! They go! I know that they go, but I know not where they go,
But I know that they go toward the best—toward something great."

VERSE

Mystic

ALWAYS in life, now here, now there, a man,
Young, spirited, desirous of full joy,
Living in pleasant riot, has suddenly
(Passing a leper, a beaten ass, or looking
Up from a harlot's face to a glint of stars)
Has suddenly paused . . . has suddenly known great cold
Close to his heart . . . has suddenly from still eyes
Sent one spear-thrust through myriad veils . . . and then,
From that fixed moment when Illusion died,
He is no more the same. Riches are dust
To him thenceforward, and from that agony
Of concentrated vision no thing escapes
A piteous self-revelment. . . . Flesh is seen
Ripening but to corruption, and the hot pride
Of high emprise is known for vanity.

What are his kindred then to him—they are shadows!
Leave them or leave them not, they will shift and change
And vanish. . . . And so he leaves them. He is alone.
He is alone. He knows not heat nor cold,
Hunger nor thirst—nor sleep. He waits . . .

At last,

Upwelling from his granite bleakness floods
A warm and ever-flowing spring of tears:
And the man feels he may no longer wait.
The hour has come. He speaks . . .

Or is it God—?

LEE WILSON DODD.

Why Not Begin?

WHETHER the time be slow or fast
Enemies, hand in hand,
Must come together at the last
And understand.
No matter how the die is cast,
Or who may seem to win—
We know that we must love at last—
Why not begin?

WITTER BYNNER.

Ministers Outside the Ministry

IN a recent number of *The Christian Century* I attempted to show that the shortage in preachers applied mainly to the smaller churches and that there was no hope of recruiting men to overcome this deficit so long as the churches remained small and unable to support either a minister or a working program. The real problem is that of denominational duplication more than ministerial deficit, and no sort of sectarian obscurantism will be able to remedy the difficulty. The plea may be voiced from every church top by denominational overhead officials and college leaders, but until churches can support a preacher and a program that challenges young men to service there will be little more than the noise of pleading. Men on the western slope of life may be contented to live in one place and preach in four unrelated neighborhoods as a means of supplementing their incomes and of keeping the denominational cause alive, but young men will not be challenged to enter the ministry as a life calling with that program before them. When the churches capable of supporting a pastorate are all taken these men will enter some other type of social service or take up business.

There is no deficit in pastorates able to pay a decent living and support a program of real service. In fact, there is some reason for believing that there are more men than pulpits of this order. At least we hear often of men of large caliber going over into social undertakings of a non-ministerial type, and of others taking up business at from two to three times the salaries. They refuse to hide their light under the bushel of a parochial or sectarian limitation that inevitably shuts them off from the service they feel able to render.

* * *

The Wider Ministry

There are probably more young people entering professions that minister today than ever before. Social service has many specialized forms of activity and it gives a personal touch and a practical grip on human problems without the limitations of creed or ecclesiastical convention. We have heard much about the state universities not sending youth into the pulpit. The fact is that they have not been cultivated to that end. But they are enlisting an ever-widening stream of rich young life for social service. We urge those contemplating the ministry to attend the church college, and we fail to establish schools of religion in the circle of those university schools which train for other professions, and then charge that the state university does not give us preachers! The Red Cross, the social settlement, charity work, health organizations, home economics and farm agent work, the Y. M. and Y. W. C. A., social surveys, industrial welfare and many other types of social activity are enlisting thousands of our best university graduates.

These young people are not one whit less inspired by the Christian motive than are those who enter the pulpit. The writer has known and taught hundreds of them and knows whereof he speaks. They are consecrated in heart and mind and deliberately devote themselves to occupations that require tireless application to human beings with most distressing problems. They have much less opportunity for books and for daily exercise in the things of culture than do preachers, and they deal, not with polite church members, but with the poor, illiterate, diseased, alien and sinful. They wrestle with indifference in the public mind which is more difficult than any found in church boards, and they have much less assurance in their new and more or less precarious support than the pastor has in his established church organization. There may be a lack in the pulpit ministry but there were never so many enlisting for that wider ministry which consists of going about doing good.

* * *

Preaching and Ministering

We do not have too much good preaching, but we do too exclusively confine the church's ministry to preaching. Getting so much out of books and so little out of human contacts, we have elevated sermonizing to the ethereal level of the

æsthetic and cultural. The sermon should educate and stimulate culture, of course, but it should also answer the problems of men and society down where men live together. There is great promise in the tendency of the younger men in the pastorate to study human problems in the rough as well as in its refined form in books. It is an old saying that a "house-going dominie makes a kirk-going folk." But it is equally true that a church with a social program brings a crowd to its door. If it is good to visit the homes of the poor, it would be better to work for fewer poor homes; if it is gracious to comfort the sick and console the mourners, it would be better to prevent illness and save lives; if charity is a Christian virtue, the prevention of poverty is a greater virtue; if saving from sin is our great obligation, keeping youth from being led into sin is a greater.

The greatest redemptive act is that of preventing disaster. The social program of the church may not serve to build up the local church as rapidly as some people demand, but it is a wider evangelism that will build for the future. The greatest act of church statesmanship today is the one that accepts the divine law of self-forgetting service for the church. Institutions incline to serve themselves and thus impair their service functions to humanity; the church is no exception. It is losing its greatest opportunity when it turns the call of social service over to nonchurch agencies, and it is today thus losing much of its best ministry.

* * *

From Circuit to Center

More than any other denomination in America the Methodists seem to have arisen to the occasion. They have never been much troubled by doctrinal controversies; their emphasis, from Wesley's day, has been more upon living than upon creedal believing. They have tithed the mint and anise of doctrine less and their incomes more than some others. Now that they are largely delivered from the obsessions of extreme emotional experience, they are turning their great practical organization to a type of enterprise that is full of promise.

Methodism perhaps has a greater number of small rural and village churches than any other denomination. Their circuit system has sent many very poor pulpiteers into service, but it has furnished the smallest church with oversight and kept a program alive. Now they propose to turn from "circuit to center." The coming of good roads and the automobile makes possible such enlargement of the local church parish as to suggest the enlarging of the parish toward the old circuit boundaries; at least it will permit such unifications of the one-time preaching "appointments" as to make a church center possible, and to locate there a pastor trained in the making and executing of a community church program which will radiate from this central church. The Methodist organization will plot the whole nation into Methodist parishes and adopt an evangelistic program intended to reach every unchurched family. They invite the cooperation of others but do not propose to spend any time in controversies; while others dispute over the cackle they propose to go get the egg.

To carry out this program they have voted some \$9,000,000, established well panoplied survey bureaus, employed sociological and ministerial experts, set-up rural church departments, adopted conference programs with definite goals, are organizing district rural societies and holding rural ministerial institutes all over the land for the instruction and inspiring of the best minds in their local ministry. There is very little said about Methodism in these institutes, slight reference is made to its traditions or historic shibboleths, the lecturers are from many evangelical communions, and the motto is "Not what the church can get out of the community, but what our church can contribute to the community." A united movement of this type and spirit would give American Protestantism a program that would challenge young men.

ALVA W. TAYLOR.

British Table Talk

Has Britain Passed Her Zenith?

London, June, 1921.

FROM certain points of view Britain's outlook within living memory was never darker than it is now. With the longest coal-mining stoppage on record, a strike among cotton-spinners, a dispute in the wool trade, and impending engineering troubles, the condition of the manufacturing and commercial world is grave indeed. There are millions of unemployed, large numbers of them receiving state support. Trade is dwindling, the national revenue far below the national expenditure, there is lamentable waste in some public services, the house of commons is supine. The dominant interest of many people of all classes is sport—usually, though happily not always associated with gambling. The mass of citizens pursue the even tenor of their way, except when disturbed by a shortage of coal, a threatened strike that directly hits them, or an insatiable tax-collector. One mitigating feature of our industrial troubles is an absence of all violence, and the good temper which as a rule obtains between opposing parties. The truly astonishing thing is that so far the outward life of the nation shows few signs of its internal disorders. It is quite certain, however, that things cannot continue for long as they now are. Alien onlookers suggest that Britain has passed her zenith and is now in her decline. Possibly the wish is father to the thought. We have immense reserves, and as history shows, practically unlimited powers of self-recovery. Inestimable assets, of vast potency, are our young manhood and young womanhood. If an Englishman may say it, it would be hard to find finer types of virile, intelligent, high-souled humanity than the boys and girls in our schools and colleges. Wisely and strongly led, one feels they are capable of the highest human achievement. Unfortunately, inspiring, idealistic leadership is lacking or inadequate. Doubtless the greater part of what is unsatisfactory and ominous in our national life is due to after-war reaction. And the gloom is not unrelieved. At a recent meeting, presided over by the Archbishop of York, when the industrial situation was under discussion, it was insisted that the present unrest is due to spiritual aspiration rather than to a desire for mere economic gain. The governor of the bank of England, after closely watching national and international affairs, can see signs of a gradual emergence from our troubles, and is confident that our position today is better than it was a year ago. He says he is more of an optimist today than he has been for years, and that if we follow up the agreement with Germany by strengthening the league of nations the world-outlook will steadily brighten.

* * *

The Inseparables

It is hardly possible to exaggerate the satisfaction given in this country by the adoption by the United States Senate of Mr. Borah's resolution requesting the President to call a conference with Great Britain and Japan with a view to the reduction of naval armaments. Mr. Harding's announcement that America will have nothing to do with the league of nations naturally caused great disappointment, but our chagrin would have been greater but for the belief that the repudiation was one of the letter rather than of the spirit—of a particular form and not of the fundamental principle. We do not forget that the President has proclaimed himself an advocate of an Association of Free Nations. As Edward Price Bell, London correspondent of the *Chicago Daily News*, points out, it is the soul of the league of association that matters, and, so far from repudiating this, America, by her representatives, has pledged herself to "unfaltering co-operation" with Great Britain. It matters little what the international link be called so long as it exists, and it ought not to be beyond the wit of the world's statesmen to devise means for utilizing the existing machinery for creating an instrument acceptable to all parties concerned, for maintaining the peace of the world. As General Smuts urges, we must have some sort of high court of justice and civilization, if only for mutual self-protection. While the league of nations is not perfect and may not have fulfilled expectations, it is capable of amendment, and indeed one of its functions is to improve itself; and already it has to its credit a

list of substantial achievements. Lord Robert Cecil reminds us that it has set on foot an international campaign against typhus in Central Europe. A plan for an international court of justice has been settled, and it is hoped that the court will be definitely set up next September. Progress has been made in formulating plans for the limitation of armaments and the establishment of the mandatory system. A number of minor international disputes will be peacefully settled. In close connection with the league two labor conferences have been held, and steps taken towards international labor legislation. Finally it has been proved that representatives of between forty and fifty different states, of widely divergent culture, religion, language, race and history, can meet in one chamber and co-operate heartily and even enthusiastically in the cause of peace and goodwill amongst men.

Whatever be the future of a world league, certain it is that America and Britain are inextricably bound together. Scarcely a representative man on either side of the Atlantic discusses our mutual relations without insisting on our inseparableness. The finest passage and the one that evoked most response in Mr. Harvey's oration in the crypt of St. Paul's cathedral at the unveiling of the Washington bust was the peroration in which he declared his sincere belief that Americans and Britons were now entering upon a new era of respect, tolerance and cooperation, with better understanding, with no barriers left in the way, to a point when not only ourselves but all the world would realize that what we do together is for their benefit as much as for our own, and that "the omnipotent God will put his blessing upon all of us in that endeavor."

* * *

League of Nations Day

Industrial troubles, particularly the coal stoppage, compelled the modification of the plans for a national pilgrimage in June in support of the league of nations. The proposed processions from distant parts of England had to be abandoned, but many local efforts are being made, culminating in a great demonstration in Hyde Park on Saturday afternoon, June 25, when the Archbishop of Canterbury and Lord Robert Cecil will preside and speakers of national reputation will address the multitude from twelve platforms. It is significant of the spirit that animates the young people who range themselves under Miss Royden's standard that the (Fellowship) Branch of the League of Nations Union to which they belong, having begun the organization of the Thames' Side Route before the change was announced, decided to "carry on." Beginning at Southend on Saturday-Sunday, June 11-12, they are, while these lines are crossing the Atlantic, marching, with banners flying, pennants waving, and bands playing, through the county of Essex to London, holding many meetings, outdoor and indoor, on the route. In churches and chapels and halls, in public parks, on village greens, and in crowded marketplaces, they are telling the people (sometimes through a megaphone) that there is no greater cause than that represented by the league of nations, and that unless we can ensure world-peace all other human efforts may prove futile. It is astonishing how difficult it is to make people realize that if ever there is another great European war, instruments of destruction have been developed to such a pitch of devilishness, that whole cities may be wiped out in a night. Because the prospect is so appalling, unimaginative people rest content in the belief that it will never be realized. But that was exactly their state of mind when the imminence of the European cataclysm was foretold. Years ago H. G. Wells warned us that "war in the air" would mean social destruction instead of victory as the end of war, and he justly claims that he was a true prophet in regard to the peril of militarism. "The great catastrophe marched upon us in the daylight," he writes, "but everybody thought that somebody else would stop it before it arrived. Behind that great catastrophe march others today." Mr. Wells is not satisfied with the league of nations, but only because he has a still larger vision—the world-state. Some of us hold that the former is a stepping-stone to the latter. The membership of the League of Nations Union, which exists to support and strengthen the league itself, now numbers in Britain 100,000 and is increas-

ing daily. In a message to the Fellowship Pilgrims Lord Robert Cecil says: "It is very encouraging to find how well the people of the country are responding to the call for redoubling their efforts in view of the attitude of the United States. Certainly my conviction is as strong as it ever was that in the league, and the league alone, lies the hope of the future of European civilization."

* * *

Hastening Slowly

There is a pause, or certainly a slackening of pace, in the church reunion movement. Fraternal interchanges are becoming more and more frequent, Anglicans going much farther than they were prepared to do a few years ago, but no definite steps are at present being taken towards attempting to unite Anglicans and non-conformists—or free churchmen, as they much prefer to be called. The Archbishop of York has addressed, in his most persuasive style, the Congregational, Baptist, and English Presbyterian Assemblies, the Bishop of Petersburg has addressed the United Free Church of Scotland Assembly, and the Archbishop of Canterbury has expounded at considerable length to the (Established) Church of Scotland Assembly the Lambeth Appeal—which, by the way, the "Scotsman" newspaper calls "a supreme masterpiece of ambiguity, lofty in tone, but capable of any and every interpretation." The value of the appeal and the utterances and efforts that have followed it is that the issues have become more clearly defined and we now know precisely what are the obstacles to reunion. The present is a time for thinking and conferring and preparing for further action when the right time comes. Meanwhile the movement for the union of the two great Scottish Presbyterian churches progresses, while British Methodists—Wesleyan, Primitive, and United—are gradually drawing closer together. There is sharp difference of opinion among Methodists in regard to methods and details, rather than the general principle, of the proposed union, and it remains to be seen whether these can be harmonized. As there is much misunderstanding, the Rev. E. Aldom French, convener of the united committee appointed two years ago by the three conferences, has made the position clear. After preliminary inquiry, the committee presented to last year's conferences a draft scheme for union, which was submitted to the synods last month (May); not in order that the question of the desirability or otherwise of Methodist union might be decided, but for "suggestions." The united committee was directed by the conferences to receive these suggestions and to embody them, as far as possible, in an amended scheme to be presented to the next conferences. In the great majority of the thirty-five synods of the Wesleyan Methodist church, which is much the larger body, amendments antagonistic to union were proposed, but in only two synods were these carried. The synods have not declared in favor of union, they were not asked to pronounce upon it this year, but they have kept the door open for the continuance of the negotiations in spite of the efforts of a minority to close it. The majority in favor of the course is more than 4 to 1. Nor are all the minority to be regarded as opposed to union. In some synods those who led the opposition openly stated that if the churches adopt union they will loyally support the United church. In the great majority of the Wesleyan synods a requisition in favor of the substitution of federation for organic union was proposed, but adopted in only one of the 35 synods. When the amended scheme is prepared to maintain a union it will be submitted to the synods and quarterly meetings. At the last meeting of the united committee against a resolution proposing to postponement on the whole question, Mr. Aldom French carried an amendment instructing the committee to continue its work.

* * *

World Brotherhood

Mr. William Ward, president of the World Brotherhood Federation, left England a few days ago on an important mission to the North American continent. Before sailing he stated that after the World Brotherhood conference at Washington last year a big wave of enthusiasm for the movement spread over the United States, and there was a notable accession to the membership of the

federation. The National Council for the states, which was decided on last October, has now been set up, and Mr. Ward is to meet that body, in conjunction with the North American members of the World Brotherhood executive committee, to complete the arrangements for the visit of their delegation to the congress to be held in Prague next August. Mr. Ward will also confer with brotherhood friends as to a comprehensive forward movement throughout the United States in the autumn. "Many circumstances," he says, "have hitherto conspired to prevent us from taking full advantage of the enthusiasm aroused at the Washington congress, but I am advised that the time has now arrived for a good start to be made with our brotherhood campaign." He adds that the prospects for the movement were never brighter than now. "I have received requests," he says, "from all parts of the world for information concerning our aims and immediate program; and I have been urged to send delegates to various countries to explain the movement and to assist the local committees in the organization work. Calls of this character have come from Scandinavia, Germany, Denmark, India, China, Japan, and South Africa. In the latter case, with General Smuts already at the head of the brotherhood movement, we are assured of strong support and wise direction to any special efforts that may be made when the financial position is satisfactory. Unfortunately, with so many other demands upon them, men and women of goodwill have found it difficult to help the brotherhood movement financially, but the clouds are passing. Mr. Ward's experience is that the brotherhood gospel has but to be proclaimed fearlessly to evoke an immediate response from the people of all lands. During and since the war the organization of which Mr. Ward is the head has done much to relieve distress on the continent of Europe. For instance, for nearly three years a number of Serbian boys and girls have been the guests of the brotherhood movement in this country, while in England these Serbian refugee children have made remarkable progress in their English education and training. One of the boys is the leading scholar at the Faversham Grammar School, where the children are quartered, and in many cases the village youths have been outstripped by their Serbian competitors in football, cricket, and other English sports. The little visitors are now seeing the sights of London, and on Saturday they take part in the London brotherhood festival at the Crystal Palace.

ALBERT DAWSON.

Ambassadors of God

By S. PARKES CADMAN

In this book, just from the press, Dr. Cadman, well-known Brooklyn preacher, maintains that the outstanding truths for preachers to proclaim are few, simple and experimental. He bids them find these truths in the Scriptures and shows how their greater peers in the Christian church through all the centuries have taken this Scripture material, and shaped it, each to the needs of his own generation.

Boards \$2.50, plus 12 cents postage.

THE CHRISTIAN CENTURY PRESS
1408 S. Wabash Ave., Chicago

THE SUNDAY SCHOOL

Right About, Face! *

HERE we face a radical change—from a murderous hater of the Christian religion to a most devoted adherent. The picture is sharp. There are no blurred lines, no foggy atmosphere, everything stands out as clearly as a white tower backed by dense green foliage. Every effect demands a cause. What is back of this effect? The Living Lord. Give as much weight to the internal struggle of Paul as you please, value the impression made upon his mind by the fidelity and bravery of the martyrs as highly as you must, consider the consent of his inner heart to the noble teachings of the Man of Galilee, do not ignore his reaction against the whole business of persecution; in a word, give proper weight to all the psychological processes, and all must fall to the ground unless you evaluate the Risen, Living Lord. There is another way to prove this: when Paul became a preacher what was the big idea around which he gathered his ideas? The Resurrection of Jesus. There is no dodging this evident fact. This is a gospel of power, sacrifice and intense loyalty because he has been convinced that Jesus, the good man, dared to die for his cause and that after his death he was raised to eternal life. No enthusiasm for a dead man could have changed Paul. No appreciation for a simple life or for a beautiful new religion could have given him his fiery spirit in his new faith. Only the conviction that Jesus was crucified and after that was raised to new life, could have given him his gospel of light and power. Just how the vision appeared, just what the objective Jesus was, just how the voice spoke I do not know, and what is more, I do not particularly care, although it is an interesting academic question. Just how wheat nourishes me I do not know. Precisely how the electric battery in my car functions I do not know. I do know that I live by bread and that when I put my foot on the starter the car moves. I know that Paul was converted and that the thing that converted him was the conviction, the undoubted fact that Jesus was alive and at the right hand of God. I know that only such a faith gets very far today. Ethical Culture is fine. We all want to be nice, refined, gentle people. We want to be artistic, capable of understanding Browning and able to criticize art exhibitions. But underneath there must be some bones. We are not jelly-fish. Refinement is often only the face-powder of civilization! Do we believe with all our hearts in a holy God who demands righteousness? Do we believe that His Son, Jesus Christ, is now a Living, Reigning Lord and not a mere disembodied ghost? There have not been lacking very bright and very good men who have entirely glossed over this vital fact. I am interested in the fact that Jesus, the man, lived a beautiful life. I am concerned that his teachings were wonderfully wise, challenging and brilliant. But I am not a disciple of some dead Socrates or Aristotle. I am not a follower of some martyred Lincoln or Huss. I do not propose to dedicate my life and enthusiasms to anything less than a divine Son of God who rose from the dead and who guarantees me an eternal life for faithful service and trust.

How easy it is to get side-tracked upon the "How"; it is the big fact to which we must hold ourselves. That fact is "Conversion." Have you ever been converted? In a certain church worshipped a man of strict morality and of high aspiration. He was as near perfect as a human being can be. One day while presiding at the communion table he suddenly broke into tears. After that he was as humble, gentle, brave and sacrificial as a man can possibly hope to be. What happened? A sudden realization of the truth of the facts with which he was dealing: Jesus died for him; Jesus,

alive for evermore, making intercession for him; Jesus, the Son of Almighty God, the Saviour of his own heart as well as of the whole world. Show me the converted men and women and I will show you the fiery and powerful leaders in the church at large. Paul can only be explained in terms of his conviction of the Resurrected Christ.

JOHN R. EWERS.

BOOKS

CHURCH COOPERATION IN COMMUNITY LIFE, by Paul L. Vogt. THE RURAL CHURCH SERVING THE COMMUNITY, and RURAL SOCIAL ORGANIZATION, both by Edwin L. Earp. Doctor Vogt is director of the rural church work of the M. E. church and Professor Earp is a teacher of sociology at Drew Seminary. Both have written before on the rural church problem and gained recognition as experts in that field. Professor Vogt seeks to relate the rural church program to its community under the new social interests. He writes out of a rich experience in the rural church field and with a solid background in sociological knowledge. He deals especially with the program of the local church and with problems of denominational adjustment. Professor Earp, in the first book, covers questions of survey as well as that of church program. Both relate the program to the larger considerations of the new rural life movement. In Rural Church Organization Professor Earp gives us a very concise outline study of the entire rural community and the rural life movement in its organizational aspects. For a short book it is the best yet written on the problem. (Abingdon Press.)

DEMOCRACY AND ASSIMILATION, by Julius Drachsler. Professor Drachsler has rendered a distinct service in making the study contained in this book. He has blazed a new path by studying the question of intermarriage between the various races in the United States and by attempting to evaluate the forces of amalgamation and assimilation. Part I of the book is given over to a discussion of the causes which gave rise to the so-called Americanization movement, and to an examination of the various factors which go to make up, to hold together or to disintegrate the immigrant community. It is in part II that Professor Drachsler makes his distinct contribution, and, in fact, there is little doubt that the author would have made his work much more widely known if he had treated this part of the present book in a separate volume. The author has made a careful study of 100,000 marriage records of New York City, and here presents his findings, with special reference to intermarriages between various racial groups. He presents a large body of statistical data and indicates the various ways in which these are to be interpreted.

The book is a very scholarly piece of work and one which no student of the problem of immigration can well afford to ignore. Every page shows the endless effort and the careful study which the author has put into it. The book is thoroughly documented; the footnotes are, in themselves, very valuable, especially from the scholar's point of view. The volume is destined to take a definite place in the literature dealing with the subject of immigration. Although the author views the problems from the point of view of the student, nevertheless he has considered matters practically and not too idealistically. (Macmillan, \$2.50).

Contributors to this Issue

KARL BORDERS, director Disciples' work among immigrants in Chicago; a graduate of Union Theological Seminary.

LOUIS F. POST, assistant secretary department of labor and commerce during the Wilson administration.

*Lesson for July 17, "The Conversion of Paul." Scripture, Acts 9: 1-19a.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Presbyterians Will Promote Work at State University

The Presbyterians propose to stir up their brethren in Wisconsin with regard to religious work at the state university. A committee of business men and ministers is touring the state in behalf of this interest. They started the canvass at LaCrosse and will cross the state in the work. The University of Wisconsin enjoys a very high standing in the educational world, and like all of the state universities of the middle west, it has an ever-increasing student body. Twenty years ago a university professor visited the denominational state meetings vainly seeking a denomination that would inaugurate some religious work on the campus of the university. Now most of the evangelical bodies are more excited over the idea than the professor was then. He saw it first and it has taken time for the idea to catch on among the church people.

United Presbyterians Will Have Denominational Paper

At the General Assembly of the United Presbyterian church at Philadelphia, the question of a denominationally owned newspaper was brought up by a committee which reported favorably on the project. The assembly with little debate accepted the report of the committee. Another committee was created, a committee of five, which was charged with carrying out the will of the assembly. Whether the privately owned papers will come into the system remains to be seen. All northern Baptist papers have been absorbed into the denominational organ, The Baptist, excepting the Watchman-Examiner of New York.

Independent Christian Science Church Formed

The schism in the Christian Science ranks continues to widen. This is occasioned by the pending lawsuits which will determine who will control the huge profits of the Christian Science publishing business. It is also occasioned by the very autocratic form of government which prevails in this group. Recently a group of Christian Scientists met in Hotel Astor in New York and formed the First Independent Christian Science church of that city. This act was a protest against alleged arbitrary action on the part of the mother church in Boston. From some source there seems to have been released a lot of mortal mind among the followers of Mrs. Eddy.

Discouraged About the Passion Play

The village of Oberammergau is discouraged about the Passion Play. It seems to them that the world is in no mood to stop and consider the sacred mysteries which in the past have been presented every ten years. Tourists are not going to Germany in large numbers and it was the tourist patronage which had much to do with the success of the venture. Formerly the play was given every ten years, but the war has made

a break in the succession and it is possible that the whole idea may be given up. If so the religious world will feel distinctly poorer, for the Passion Play of Oberammergau has attracted both Catholic and Protestant to a common shrine to bow before their great common possession, the Christ of faith.

Dr. Agar Talks Efficiency to Baptists

During the past year Dr. Agar, the well-known Baptist church efficiency expert, has been gathering fresh figures on the matter of church efficiency. While the Baptist denomination takes in new members each year which equal about eight per cent of the membership, their losses each year are four per cent by exclusion and erasure. The most startling fact discovered is that 27 per cent of the membership reported by Baptist churches is non-resident and therefore seldom actively related to the work at all. Only fifty per cent of the denomination are regular givers by pledge. Seven per cent of the money of the churches comes from the loose contributors. This is Dr. Agar's answer to those church members who assert they will give but will not pledge. By such facts as these this able church efficiency expert has sought to stir up the people of his household of faith to more effective work.

Well-Known Baptist Layman Joins Babson

Two well-known Christian laymen of America will be co-workers henceforth. Mr. George W. Coleman, a Baptist, is well known as the advocate of the forum method of social discussion in the churches. Through his efforts the Forum in Ford Hall, Boston, has been carried on successfully and many other forums have been set up in various parts of the country. Roger W. Babson is the Congregational layman who has been making speeches all over the country to business men urging the importance of religion as one of the foundations of the social order. Mr. Babson conducts a statistical organization which supplies business men with facts. Mr. Coleman has been engaged to be the president and dean of Babson Institute, a new and unusual school for business executives.

Y. M. C. A. Ministers to Russian Bourgeois

Over one hundred thousand Russian refugees are to be found in Germany. These have been driven from their homes by the bolsheviks for various reasons. They are made up of landed proprietors, government officials, professors, lawyers and army officers. In days gone by they were people of resource and of refinement, but under the new conditions are destitute of the means of life. Both the Quakers and the Y. M. C. A. are ministering to them. The association is setting up its characteristic program of recreation, education and religious instruction. These refugees wait with what patience they can possess for the end of

the bolshevik rule or such modification of the program of this group as shall give them a chance in Russia for life.

Noted Music Publisher Passes Away

One of the well known figures in evangelical church circles in Chicago, Mr. Edwin O. Excell, a song evangelist and a publisher of musical books, died recently. Mr. Excell came to have a national reputation through his work as chorister for Sam Jones. He composed many tunes for the words of gospel hymns. Prominent in Sunday school circles, in 1914 he was made vice president of the international association. In 1916 he became treasurer of this organization and was holding that position at the time of his death.

Methodists Get Out a Manual on Publicity

The Methodists are becoming keen on the subject of publicity for their churches. They have a national department which is a clearing house for publicity ideas. At the recent Council of Cities held at Buffalo, an address was delivered by Ralph Welles Keeler, director of the department of publicity for home missions. The address made such an impression that it has been put into printed form and will be circulated among town and city Methodist pastors everywhere. The subject of the booklet is "Publicity for City Methodism."

Will Try to Keep Episcopalians Married

The problem of keeping married folks married is felt by religious folks to be one of the great problems of civilization today. Most sections of the country report a large increase in the divorce rate, due doubtless to many ill-considered marriages during the war. In the Protestant Episcopal church a society has been formed called "The Society for Upholding the Sanctity of Marriage." There are many Episcopalians who believe that divorce should never be allowed for any cause. These will endeavor to interpret their ideals to the rest of the church.

Missionary Becomes Financial Administrator

Rev Roscoe R. Hill, for many years a Disciple missionary in Cuba, and in more recent years president of a Spanish-speaking normal school in New Mexico, has been appointed as financial administrator for Nicaragua. The United States has a protectorate over that country at the present time and there was needed an administrator with an excellent knowledge of the Spanish language and of Latin American problems.

Eight Scholarships for Baptist Young Men

The cooperation of the American Baptist Home Mission Society, the Woman's American Baptist Home Mission Society, the Board of Education of the Northern Baptist Convention and the New York City Mission Societies has brought

about the offering of eight scholarships which are available to Baptist young men who wish to fit themselves for service in Americanization, settlement work or religious education. The young men must hold the A. B. degree and commit themselves to carry on the work indicated. The courses will be given in Columbia University.

Theological Seminary Has Commencement

The Northern Baptist Theological Seminary of Chicago held its commencement recently. A number of honorary degrees were conferred. The commencement address was delivered by a Chicago pastor, Dr. Judson B. Thomas, on "Denominationalism—an Asset or a Liability." In the view of the speaker it was a great asset. The graduating class this year is composed of twelve men and women, four of whom are to become deaconesses. The institution was founded a few years ago in protest against the alleged heresies of the University of Chicago.

Ministers' Meetings End with Picnic

In many cities the ministers are ending the season of their activities by holding a picnic for the ministers and the families. The Baptist ministers of St. Louis held such a picnic at Forest Park. The Disciples ministers of Chicago voted not to adjourn the first of June according to custom but carried their meetings on into July. A recent meeting was held at the University of Chicago in fellowship with students and professors of that institution who are of the same denominational persuasion. These ministers are talking of a picnic for the whole Disciples constituency of Chicago. This used to be an annual custom but the custom fell into disuse a number of years ago.

Denominational Lines Tangled at Famous Little Church

"There's a church in the valley by the wildwood" has been sung by many groups of Christians in recent years in appreciation of the little country church of happy memory. The church that originally inspired the lines of this hymn is located at Bradford, Iowa, a country corner near Nashua. It is a Congregational church which now has a Disciple pastor. On a recent Sunday Rev. Elbert Robb Zaring, editor of Northern Christian Advocate (Methodist), filled the pulpit of the Disciples minister in the Congregational church. The little church is visited by many pilgrims, being especially popular for weddings. So many people have come here to be married that the congregation now charges a fee of five dollars for the use of the building. The visitor's register accumulates names at the rate of five thousand a year.

Miss Maude Royden Has Found a Church

Miss Maude Royden preached last year at the Kensington Town Hall of London. She is rapidly becoming the outstanding preacher of the city. Though an Episcopalian, she finds the pulpits of her own denomination closed against her. She has tried in vain to secure the use

of some Episcopal buildings which are now closed, feeling that her work needs the atmosphere of a church building. Recently she secured the use of a Congregational building in Westminster. The Fellowship Guild, her supporting organization, is made up of Anglicans and nonconformists.

Ministers Crossing the Ocean This Summer

Tourist travel was interrupted for many years by the war but it is rapidly getting back to normal. This summer large numbers of ministers will cross the Atlantic. The Federal Council has been securing their names and they will be

The Northern Baptist Convention

(By Our Own Correspondent)

THE peak of interest at the Northern Baptist Convention at Des Moines, June 22-28, was reached on Thursday when the question of a big endowment with a creedal attachment was considered. The discussion came at the end of a hot, weary day, when the nerves of the crowd were on edge. Rev. Charles W. White, secretary of the American Baptist Home Missionary Society, had announced that his board had accepted a gift of a million and half from an anonymous layman on the Pacific coast for the carrying on of Baptist mission work in the west. The gift was accompanied by a proviso that the proceeds of the endowment could not be used to support ministers who did not subscribe to the creed that was attached. In this creed was a reference to the "visible" return of Jesus and to the Baptist conversion formula of baptism on confession of faith. The layman wanted to change his creed just a little to close up one more gap in it, and the convention was voting on the acceptance of the gift, including the changes.

Rev. R. M. Vaughan of Newton Center, Mass., led the floor fight against the acceptance of the gift on these terms. He demanded that the society negotiate with the donor for the removal of the condition. Judge F. W. Freeman of Denver, a prominent premillennialist, closely associated with Dr. J. C. Masee and Dr. W. B. Riley of the Conference on Fundamentals, spoke in behalf of the creed and the acceptance of the gift. There was noise and disturbance in the discussion and some unhappy personalities. In spite of parliamentary procedure, extraneous matter was dragged into the debate, as when Dr. M. P. Boynton of Chicago charged that "the Divinity School of the University of Chicago had betrayed its trust in using Baptist endowment funds to teach doctrines that are unbaptistic." The meeting was due for adjournment at 5:30, but it went on to 6:30, when a vote was taken. With over two thousand delegates present, the vote seemed to be about in the ratio of three to two in favor of receiving the money with the creed tied to it. The missionary secretary won, but with such a narrow margin that he certainly faces further trouble.

GOOD HUMOR AMID EXCITEMENT

The future policy of the Baptists with regard to conditional endowment came up for discussion on Saturday morning. The chairman was evidently nervous. When some in the galleries began to shout, and it looked as if the disorder of Thursday night would break out again he threatened the crowd that if they did not behave, "He would throw them into a prayer-meeting

for the rest of the forenoon." The fear of this quieted everybody. In the midst of the debate he made the house stand up and sing "From every stormy wind that blows." The humor of this was not lost on the audience. It was finally decided to appoint a committee composed of the personnel of all the Baptist boards to bring in a recommendation to the next convention with regard to endowments having creedal conditions attached. This committee will be composed of over a hundred men and women, the most prominent of the convention.

Another of the big moot questions of the convention was settled so quietly that the hour set apart for debate was not at all needed. Last year a committee had been appointed to consider the charges of heresy in schools and colleges. This committee has really done a great deal of investigative work. It was headed by Dr. Frank M. Goodchild, of New York. The minority report brought in by Franklin W. Sweete was an aggressively liberal document while the majority report might be called in vulgar parlance a case of "pussy-footing." The difference between these offered occasion for violent debate, but through some arrangement effected outside the session, the convention agreed to receive and file both reports without adopting either one. This disposed of the movement which had sought to put the entire line of Baptist theological professors on the rack. Mr. Sweete called attention in his report to the fact that not a single Baptist institution has been requiring a creed, but that during the past year a certain institution took action, setting up a definite list of doctrines as qualifying conditions for its managers, teachers and trustees. Figures given by Mr. Sweete on the efficiency of ministers trained in Baptist seminaries as compared to untrained ministers were a complete answer to reactionary criticism.

PLAN OF THE CONVENTION

The Northern Baptist Convention was organized a little over a decade ago. Previous to that time the annual gathering consisted of a series of conventions of the various missionary societies. The convention is composed of one member of each church for every hundred members. If all the ten thousand Baptist churches in the north took advantage of their rights to representation, there would be an impossible multitude. As a matter of fact at Des Moines the delegates numbered around 2,500. Visitors were given the privilege of the galleries, and of these there may have been a thousand. To the convention all of the societies make their reports and the con-

(Concluded on next page)

drafted into service in England during their travels. This is a part of the program of British and American churchmen to cultivate Anglo-American friendship by frequent interchanges of pulpits and by such other contacts as will beget acquaintance and good-will.

Dr. Grenfell's Mother Passes Away

The mother of Dr. Grenfell of Labrador fame, passed away at her home in England recently at the advanced age of 89 years. She was very proud of her

missionary son, and was always interested in his work. A few years ago she suffered a fall which resulted in the fracture of a leg, but she made a remarkable recovery from this accident.

No-Tobacco League Makes Progress

The organization of churchmen against the tobacco habit is the work of the No-Tobacco League of Indianapolis. The secretary is Rev. Charles M. Fillmore of Indianapolis. Mr. Fillmore reports that in seven states this society has estab-

lished itself. The league will hold its annual meeting at Winona Lake, Ind., in August. It is expected that before the year is over organizations will be effected in Illinois, Iowa, Michigan, Mississippi and Kentucky. Strong emphasis is laid upon the harmful effect of tobacco among juveniles.

Suffragan Bishops of New York Chosen

Henceforth the bishop of New York will have two suffragan bishops as colleagues. The task in this largest Epis-

THE NORTHERN BAPTIST CONVENTION

(Continued from page 19)

vention nominates the officers of the several societies. The convention publishes a weekly journal, "The Baptist," has a board of promotion and in many ways functions as an aggressively active organization.

Except in the emotional stress of debate, business is conducted in good order. Nearly all of the reports were in print, as were some of the resolutions. A weekly journal furnished a daily edition with full announcements and the texts of resolutions. The result of this in the conduct of business was greatly to expedite all the ordinary legislation.

The convention exercises only advisory authority over the local Baptist church. Even though a creed were adopted by the convention, it could only be recommended to the churches. Most of the program of the annual gathering is taken up with inspirational addresses on Baptist work. Certain changes are contemplated for the future. June has been extremely hot for two years, and as the delegates mopped perspiration they voted cheerfully to recommend that the time of convention be changed back to May. It is proposed to convene biennially instead of annually. The most unusual change proposed is one for limiting the number of possible convention cities. Five cities will be chosen, possibly more but not less, which are suitable for a Baptist convention in the light of the fact that the geographical center of Baptist population is in Indiana. These cities will not be taken necessarily in rotation, for it is recognized that events may make it expedient to go to a city out of its turn. The cities chosen must be able to make a national convention comfortable in every way.

When the convention assembled on the first day, the various state delegations were organized separately. From each state was chosen one member for each of four important committees. These committees are on Order of Business, Next Meeting, Resolutions and Nominations. The international fellowship of the Baptists was most dramatically illustrated by the introduction of people from all over the world. Native girls from oriental mission lands who have been studying in this country were introduced and later used in a pageant celebrating fifty years of history for the women's foreign missionary society. Delegates from the Scandinavian countries, England, Latvia and other sections helped

the delegates to conceive their denomination as a truly world-wide organization. The pageant on Wednesday evening was a triumph of dramatic art and made a deep impression. It set forth five decades of missionary history, and the call from the field at the present time.

Dr. John Y. Aitchison reported for the board of promotion of the Northern Baptist Convention. He has been the leader for 1,500,000 Baptists in 10,666 churches. The board of promotion has correlated the activities of seven national, thirty-four state and ten city organizations. These have presented a united appeal instead of the old method of competitive activity. He reported that the Baptists were the first great denomination to pay off their Interchurch obligation of \$2,500,000. Large sums were borrowed for this purpose, but they are being rapidly paid off from the receipts of the Baptist World Movement.

Dr. Aitchison reported that the total subscriptions to the New World Movement aggregated \$57,824,299.85. The total cash receipts of the past year for this movement were \$12,596,694.48, of which \$778,268.18 came from annuities, legacies and invested funds, while the remainder represented actual giving. "Northern Baptists are confident of their ultimate success in raising the \$100,000,000 fund," Dr. Aitchison declared. The board of promotion had an expense budget the past two years of \$1,900,000, of which over \$300,000 was for printing. The board of promotion is asking for twenty millions this coming year for Baptist causes.

The committee on interdenominational relations reiterated the utterance of the Denver convention in 1919: "In the nature of the case anything like organic union of Baptist churches with other denominations is impossible." The committee asserted on its own account: "There is little likelihood that the churches of the Northern Baptist Convention will participate in a movement toward organic unity. The task before the church today, however, is so vast as to be impossible of accomplishment by any one denominational body or by all the denominations acting as separate units without cooperative planning and endeavor fully and loyally in every way consistent with its principles and polity."

INNOCUOUS SOCIAL SERVICE RESOLUTION.

In the field of social service the denomination declared for disarmament, for the enforcement of the eighteenth amendment, for the abatement of the

nuisance of evil dance halls and immoral movies and made some declarations of a general sort in behalf of industrial justice, so worded as to hurt no one's feelings. The committee on evangelism is enthusiastic for the use of the professional evangelist as an aid to the pastor in mass evangelism. It is proposed to use many of these professionals during the coming year.

Denominational Day is to be made a permanent institution in the calendar of the church. Last spring the topic on that day was "The Need of a Regenerate Church Membership." The third Sunday in April will henceforth be observed every year as denominational day, and on a single day the whole denomination will think together with regard to the great fundamentals of the faith.

The denomination now has an effective publicity department in connection with the New World Movement. This department not only advertises the missionary interests of the church, but during the convention maintained a department for the convenience of the press. As result the Baptists enjoyed good publicity, friendly and accurate, throughout the convention.

The most conservative of the great evangelical denominations, and with the long history, the Baptist denomination enjoys that strength and enthusiasm which arises out of cohesiveness and much persecution. It is a denomination that has never been in any country a state church. Its people originally numbered not many of the rich or the learned of this world, though now there are many of both. It claims to place special emphasis upon a regenerate church membership, the use of the New Testament ordinances in their original form, the possession of soul liberty and the operation of the Holy Spirit. Baptists have protested historically against state establishment of religion, sacerdotalism and sacramentarianism.

Northern Baptists have wider extremes of culture in their membership than do southern Baptists. For this reason the problem of unity is more sensitive. The Moody Bible Institute type of minister has found in this denomination a most fruitful field. At the same time some of the best trained men of Harvard, Yale and Chicago are to be found here. At the University of Chicago Divinity School alumni organization there were 140 ministers present. These extremes mean that the denomination will continue to have great difficulties in maintaining unity until the stragglers have time to catch up. O. F. J.

episcopal diocese in the country has grown beyond the ability of even two men to administer. Bishop Manning is regarded as a high churchman, but the two suffragans are low churchmen, the Rev. A. S. Lloyd and the Rev. Herbert Shipman. The choice of these men indicates that it is impossible in this diocese for any one type of churchman completely to dominate the situation. The diocese of New York has larger influence upon the church than any other, and the reconciliation of divergent viewpoints in the office of the bishop augurs well for the future unity of the Protestant Episcopal church in its national life.

Conservative Theologian Passes

Bibliotheca Sacra, of Oberlin, has been known throughout the Christian world as a journal devoted to the defence of the older modes of religious thought. It was ably edited by G. Frederick Wright, D. D., LL. D., F. G. S. A., of Oberlin. He served for many years as professor of apologetics in Oberlin College. He passed away recently. His studies in geology as well as scriptural disciplines gave him academic standing.

Summer Students Will Hear Good Preaching

The students of the University of Chicago will hear good preaching this summer. The announcement which has been issued includes the following eminent names: Professor Harris Franklin Rall, of the Garrett Biblical Institute, Northwestern University, June 26; Professor James H. Snowden, of Western Theological Seminary, Pittsburgh, Pa., July 3; Professor Theodore Gerald Soares, of the University of Chicago Divinity School, July 10; Professor Allan Hoben, of Carleton College, July 17; Professor Gerald Birney Smith, of the University of Chicago Divinity School, July 24; and Professor Herbert Lockwood Willett, of the Disciples' Divinity House, Chicago, July 31. For the month of August the University Preachers will be President Ozora S. Davis, of the Chicago Theological Seminary; Rev. J. Bradford Pengelly, of St. Paul's church, Flint, Mich.; and Dr. Carter Helm Jones, of the First Baptist church, Philadelphia, Pa., who will be the Convocation Preacher on August 28.

Noted Southern Baptist Passes

Last May Dr. J. B. Gambrell completed four years service as president of Southern Baptist Convention. He was ill at the time, but it was hoped that he might recover. He passed away on June 10, his funeral service being held in First church of Dallas. He was nearly eighty years of age. He made a trip through Europe last year for the purpose of comforting and carrying aid to Baptists in the stricken war countries of Europe. He served his denomination in a great many capacities, being successively college president, seminary professor, editor, secretary, pastor and president of the Southern Baptist Convention. He was known for his keen wit, his quaint illustrations and his intense theological convictions.

Big Meeting Over New Missionaries

A notable missionary meeting was that held in Third Christian church, of Indianapolis, June 10. It was a service of public recognition and farewell given in honor of fifty new missionaries set apart by the Disciples communion to the service of the gospel in foreign fields. Forty of these have been trained in the College of Missions of Indianapolis. Thirty-five other missionaries were present at the meeting. Two leading missionary officials, Dr. F. W. Burnham and Dr. Stephen J. Corey, conducted the meeting, and the address was given by Dr. George A. Campbell, pastor of Union Avenue Christian church of St. Louis. At the close of the meeting a pageant entitled, "On to Lhasa," was staged in honor of Dr. A. L. Shelton, who is returning to Thibet with four new missionaries. Dr. Shelton was captured by

bandits nearly two years ago in China near the Tibetan border. He has been recovering from a surgical operation made necessary by the suffering he underwent while in captivity.

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A SURVEY OF THE 41 CHAPTERS

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The Sword or The Cross?

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The Sword or The Cross?

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The Sword or The Cross?

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EDITORIAL

In the Roped Arena

FOR one momentous day two weeks ago all other interests gave way in the minds of a great majority of the people to a contest between two fighters watched by eighty odd thousand perspiring "fans" in an arena in Jersey City. The contest was advertised as a boxing match, but if it had lacked any of the elements of a prize fight, except the technical fact that the rewards of the contest were stipulated and certain, instead of contingent upon success, it would not have appealed to so large and enthusiastic a constituency. This is in itself a commentary upon the cultural progress of the more or less human race. In this case, however, there was a curious division of sentiment. Nearly everyone was confident that the American would win, but wished that the Frenchman might. This was not due to the courtesy naturally felt toward a foreigner who is a guest on our shores. It was the result of a deep-seated sentiment that in all regards except brute strength the Frenchman was the better man. He had an honorable war record, which was not true of the American bruiser. He is a man of engaging personality. He is interested in other things beside fighting contests. His defeat in the roped arena was foreseen and regretted by nearly all. And that is the hopeful side of the uncivilized business of the prize ring. There was a certain disgust in the attitude of mind with which a large portion of the reading public received the news of the result already discounted by expectation. This was true even of those who staked money on the issue, and won. The prize fight, no matter what the stakes or how distributed, is an outlaw in the civilized world. It must oppose an ever growing and healthy public opinion. It must seek furtively an area where the conscience of the community, or of public of-

ficials, is lax and corruptible. Like the saloon it will not long be able to find a place where immunity from a proper regard for law, order and decency can be secured. It is an outlaw and a pariah.

Signs of Promise in Chicago Politics

FOR several years past Chicago has furnished the nation a cause for astonishment and depression in its apparent commitment to an administration notoriously corrupt and extravagant, the plunderer of the taxpayers, and the protector of vicious interests. Mayor Thompson entered upon his first term with an astonishing majority, the proof that his cowboy swagger and sporting associations were rather pleasing to the rank and file of the voters. At once, under the astute leadership of a politician of somewhat shady character, the Lundin-Thompson machine began to take form, one of the most powerful and unscrupulous organizations with which any American city has been cursed. The policy of increasing the numbers of public employes, and boosting salaries for the obedient servants of the city hall regime recruited an army of interested and well-rewarded helpers, who were at the autocratic command of their leaders. After four years of this, the reelection of the mayor was accomplished with a plurality of only fourteen per cent of his first supporters, and was made possible largely by the huge republican victory of the presidential election. But it encouraged the machine to attempt control of the state institutions, and building on the foundations furnished by city and county patronage, the attempt was made with a considerable measure of success to secure control of the state legislature. The original Lundin-Thompson machine became the Lundin-Thompson-Small organization, when the mayor's

candidate for governor was elected. The machine then set out to bring the judiciary under city hall control, and a list of judges was submitted to popular decision with every device of adroit campaigning. This, however, was too much even for this subservient community, and the mayor's candidates were soundly beaten, carrying some worthy judges to oblivion because of their suspicious associations. This has been followed by the loss of several pet administration measures in the legislature, all looking to increased power and revenues for the machine.

The Day of Disillusionment

IT begins to look as though even the city council, long the willing or enforced tool of the city hall, had come to something of its former independence, and had started on a plan of abating the intolerable burden of expert fees and special assessments under which the taxpayers are destined to groan for a generation to come. The lists of salaries and fees paid to city employes, who have gradually been removed from civil service conditions, and therefore made more completely tools of the bosses, has become a staggering item in the city's expenses, and the demands of the administration are for ever-increasing allowances for useless or fantastic ends. Without blinking an eye the machine poses as the advocate of lower traction rates on the city transportation lines, an attitude of such manifest insincerity that the further demands for funds to carry on the legal battle are almost humorous. The eyes of the people of the city and the state are rapidly being opened to the character of the incubus which has gradually obtained power to increase and reward its henchmen, and the beginning of the end for this selfish and unscrupulous organization is in sight. When once the people understand that such control as they have granted these plunderers costs them unnecessary millions yearly they will take matters in hand, turn the rascals out, and put the administration of public affairs on a sound basis. Then and then alone shall we see proper provisions for home rule, a just and rightful regulation of public utilities, a rational and equitable system of taxation, the completion of the Chicago Plan, and the adoption of a new state constitution. That will put an end to the hornblowing extravagance of the city hall plunderbund, with its self-exploiting "pageants of progress," its boosting of favored and protected amusement parks, and its other devices for raising funds and deluding the community.

Are Church Conventions Worth What They Cost?

NEARLY every denomination that has an annual national gathering discloses some agitation in favor of changing to a biennial session. The Baptists report a demand of this sort backed by some of their strongest leaders. The Disciples talk at different times unofficially about just such a consummation. Even among Presbyterians an overture has defined itself in favor of limiting the number of meetings of the General Assembly on the basis of the economies involved. A convention which

costs each delegate an average of fifty dollars and probably more, runs up some enormous totals when the attendance reaches five or ten thousand, as it occasionally does in the case of certain communions. Are conventions worth the money—especially those conventions which are largely "inspirational," and which leave most of the business to be transacted by executive committees? This question is being widely asked. On the other hand, those denominations which have a biennial meeting are continually facing the demand to go back to the annual meeting. The Congregationalists will be strongly influenced by this suggestion at their meeting in Los Angeles. A great many Congregationalists wish to have counsel on national questions of importance to Congregationalism more frequently than once in two years. While these national gatherings cost a great deal of money, they accomplish some things that are absolutely necessary to the life of a denomination. Sectionalism is held down by frequent intercourse between all states and provinces of North America at the conference table. If the real problems of the denomination get an open discussion, some things are settled to stay settled. Thus differences of opinion find an end somewhere in the overwhelming defeat of some group of protesters. The hundreds and thousands who go to these national meetings bring back to local churches information which breaks down the provincialism of the parish and tends to make the humblest Christian in the land a member of the church universal in his cooperative sympathies. The religious conventions of America total an expense every year running into the millions. Not all of them are worth the money, but most of them are; and they all might be.

"You Made An Ass of Yourself"

HENRY WARD BEECHER once received the following letter: "Dear sir: I journeyed over from my New York hotel yesterday to hear you preach, expecting, of course, to hear an exposition of the gospel of Christ. Instead, I heard a political harangue, with no reason or cohesion in it. You made an ass of yourself." Seating himself at his desk, Beecher turned the sheet over and wrote: "My Dear Sir: I am sorry you should have taken so long a journey to hear Christ preached, and then heard what you are polite enough to call a 'political harangue.' I am sorry, too, that you think I made an ass of myself. In this connection I have but one consolation: that you did not make an ass of yourself; the Lord did that." One is reminded of this incident by the address by Mr. Lloyd George to the Primitive Methodists of Wales, in which he warned the churches not to meddle with political affairs, and especially with the war in Ireland. During the great war the premier was all in favor of the churches meddling in politics, to the extent of supporting the war, but it is different now when they rebuke the lawless Black and Tans. Today, in face of a horror which stains the name of Britain with shame, the prime minister would have the churches deal only in glittering generalities. It is hard to imagine Beecher remaining silent, or dealing only in platitudes, in the presence of such an outrage or in face

of the great problems of brotherhood which confront us in industry and in international relations.

Jan Smuts, Practical Christian Idealist

DURING the peace conference the regret was more than once expressed that the greatest statesmen were men of the smallest nations. Masaryk of Bohemia, Venizelos of Greece and Smuts of United South Africa—"the other U. S. A."—were the most fruitful in constructive suggestion, as opposed to an outworn cunning. At the British imperial conference, just closed in London, Smuts was again the outstanding figure, in clear-seeing realism no less than in forward-looking idealism. With the forthrightness of a soldier, and the vision of a Christian seer, he saw the futility of intrigue, and his insight went at once to the heart of things. Mr. Lloyd George was out-topped, both in character and statesmanship, by the sturdy, clear-minded Boer. His type of politics looks tawdry alongside the large-mindedness and practical humanity of the man from South Africa. As a result, at this writing there is a ray of hope for peace on earth, even in Ireland; for the Dominions made it plain that they do not approve of the machine-gun policy of the prime minister. They are tired of his playing politics with a tragedy which imperils the peace not only of the empire, but of the world, and poisons the springs of goodwill between English-speaking peoples. Smuts sees the larger issue, and his plain-spoken honesty is worth more to the world than a fleet of battle-ships.

The Gospel of the Braver Heart

IN most of us there is a certain self-distrust which makes us wonder what we should do in such emergencies as we can conceive. And it is one of the curiosities of psychology to watch one's own behavior in the midst of unusual things to note what one will do, and judge if it is better than we had thought it might be. With something of detachment sensitive people observe their reactions to life and find themselves encouraged or depressed by their own conduct. But usually they behave with greater poise and courage than they anticipated. Therein, if they would but profit by the self-scrutiny, they discover unknown springs of power within their souls.

Stevenson wisely observes: "It is a commonplace that we cannot answer for ourselves before we have been tried. But it is not so common a reflection, and surely more consoling, that we usually find ourselves a great deal braver and better than we thought. I believe this is everyone's experience; but an apprehension that they may belie themselves in the future prevents mankind from trumpeting this cheerful sentiment abroad. I wish sincerely, for it would have saved me much trouble, there had been some one to put me in a good heart about life when I was younger; to tell me how dangers are most portentous on a distant sight; and how the good in a man's spirit will not suffer itself to be overlaid, and rarely or never deserts him in the hour of need."

It is a part of the gospel of confidence and courage—which is the essence of the message of Jesus—to expect

the best from ourselves, as well as from others; and not to be betrayed into the self-distrust which is already a half defeat before the crisis has arrived.

Highest Honors In an Affair of Honor

THE ENTIRE CHURCH in America should rejoice with the Disciples communion in its unprecedented accomplishment in completing a fund of over \$600,000 wherewith to pay its share of the \$6,000,000 guaranties given to New York banks by the bodies participating in the Interchurch World Movement. And the entire American church will do so when it knows the facts concerning the burden the Disciples had to carry and the heroic and unconquerable spirit in which both their leaders and their rank and file went about carrying it. The break-up of the Interchurch left the Disciples in a position unlike that in which any other of the larger denominations found itself.

With their Men and Millions Movement launched six years before the Interchurch, and completed a year before, the Disciples denomination had been the pioneer among Christian bodies in making a comprehensive and united drive covering its entire field and seeking large sums of money for all its missionary, benevolent and educational interests. Their field had therefore been so recently gleaned of many millions that its soil, though inherently generous, could hardly be presumed upon to bring forth a crop of gifts on a scale equal to the askings of the denominations in the Interchurch. Yet they entered the movement in a spirit more ardent, less captious, more unsuspectingly cooperative than any other of the leading bodies, save, perhaps, the Congregationalists.

The Disciples were favorable to the most thoroughgoing plans of unity. Their leadership was genuinely disappointed at the turn of events when the original idea of a common treasury was displaced, at the behest of certain denominational judicatories, by the idea of each denomination soliciting funds for its own sectarian treasury.

Yet in the face of so recent a clean sweep of their own constituency and in spite of much dissatisfaction with the modified Interchurch scheme, the Disciples societies went heartily and hopefully into the common enterprise. Their societies signed guarantors' notes for \$600,000. The Presbyterian and Congregational denominations signed for \$1,000,000 and \$300,000 respectively; the Northern Baptists signed for \$2,500,000, and the Methodists for \$1,000,000. When the crash came and the banks were compelled to fall back upon the guarantors for every dollar that had been underwritten, the other denominations paid more promptly than the Disciples, leaving them conspicuous in their apparent failure to match their bond with its execution. Why do not the Disciples come up like the rest of the denominations? it was asked.

The answer is that the other bodies were in positions incomparably more favorable to the prompt and painless discharge of their obligation than that in which the Disciples stood. The Methodists had an overflowing treasury as a result of its just completed Centenary Movement.

They wrote a check for their underwriting obligation. The Baptists raised nearly \$60,000,000 by their Interchurch activity. It was easy for them to write a check for their underwritings. The Congregationalists raised a great fund of \$30,000,000. They likewise wrote a check. The Presbyterians had raised a great fund also, but decided against the use of any portion of it to pay Presbyterian underwritings. They organized a vigorous campaign throughout their denomination last December which resulted in the securing of only 40 per cent of the amount necessary, just as the Disciples first campaign launched at the same time for the same purpose fell far short of its goal. But the Presbyterians funded the remaining 60 per cent and pushed it forward to be absorbed in future budgets of the denomination.

The Disciples had no fund upon which they could legitimately draw a check. Their missionary funds were already appropriated—over-appropriated, indeed—and all their missionary work would seriously suffer if so large an amount were taken to pay the underwritings. Besides, one-half of the Disciples' total portion had been underwritten by the Educational Board, the youngest and least affluent of the circle of church societies. In fact it could not have produced \$10,000 of assets if the banks had undertaken to force payment. What were these Disciples societies to do? The only thing they could do was to go direct to the people and the churches, lay their helpless case before them, and ask them to pay the debt as an affair of honor. It proved a big undertaking. It was necessary to bore through all that stratum of human nature wherein is lodged an instinctive aversion to paying for a "dead horse." The denominational conscience had to withstand the most sordid and enticing solicitations from the reactionary opponents of the Interchurch, who put forward this piece of ethical casuistry: The boards did the signing of the guarantees; they acted upon their own counsel in doing so, and not upon any general authority—the Disciples have no general body that could give such authority; therefore the debt is no debt of honor for the churches of the denomination but for the boards; therefore why should the rest of us worry! Not a few were deceived by this irresponsible—and incomprehensible—propaganda. But the conscience of the body as a whole was unperturbed by it and the money was provided by nearly 3000 churches—a vast number as experienced denominational leaders will agree—as an act of moral integrity and of love.

Here, then, would seem to come to an end the last chapter of that tragedy named the Interchurch World Movement, which was the tragedy of an ideal inspired of God slain by the folly, the short vision and the sectarianism of men—Christian men. Yet the tragedy has served—as all tragedy does—to throw a great light upon the essential nobility of some aspect of the scene in which it takes place. In this instance the unflinching integrity of American Christianity at the point where its honor is involved is made luminous. And, in common fairness, we believe that all denominations will wish to applaud the heroic, faithful and triumphant fashion in which the Disciples of Christ took the unstained banner of Protestantism, thrust into their hand by an unforeseen fate, and planted it, still unstained, at the crest of the hill.

Unescapable Questions

THERE are many Chinese students in American educational institutions, and it appears that several of these academic groups have been concerning themselves with questions relating to the nature and value of religion, and the relation of Christianity to the faiths of the orient. Two such groups have sent out questionnaires to friends in the universities in which they are studying. One of these sets, as quoted by Dr. Clarence H. Hamilton in an article in the *Journal of Religion*, includes the following inquiries:

Is religion necessary at all? Will not education and the general enlightenment of a community gradually eliminate religion from society? Can not the fine arts give to man satisfaction which religion is supposed to give? In what way, if at all, is the morality of a community dependent on religion?

Does China need Christianity? In what ways, if at all, are the native religions defective? Is Christianity in a position to supplement the native religions? What, in concrete, are some of the things which Christianity can do for the common people of China?

Is not Christianity retarding modern progress, especially progress in forming scientific habits in the solution of problems, by asking men to accept such statements in the Bible as the story of creation, the virgin birth of Jesus, and such creedal doctrines as trinity, resurrection, etc. Are not such practices in Christian churches as public prayer, sacrament, and baptism reactionary from the point of view of a scientific ordering of life?

In face of the persistent missionary movement in China what should the Chinese people do? How can the Chinese prevent the loss of elements in Chinese civilization which, though "alien" to Christianity, seem desirable? How can the Chinese keep China free from those western denominational schisms which rose from historical reasons having little application to China?

These are questions to attract the attention of all sincere students of religion, and to encourage those who are concerned for the Christianization of China. When groups of serious minded young people set their thought upon great themes of this order, there is sure to be a constructive issue to their thinking. Christianity has nothing more to ask than a searching inquiry into its message and ideals. To have been able to enlist the attention of these Chinese students in investigations as much worth while as these is a notable achievement.

Some of the questions bear only upon the problem of China in facing the modern and the western world. It is natural that the friends of the venerable culture of that land should look with disquiet upon any tendency to substitute the learning of another and very different people for its own ancient civilization. Not without care and critical inquiry ought this to be done. There are many Chinese of the first order of intelligence who have looked carefully into the nature of Christianity, and believe that it is not only the faith that China needs, but the only religion that can offer the promise of sound morals and a truly scientific religious belief. It is for these younger Chinese in our institutions of learning to make the like inquiry, and to reach constructive conclusions for the guidance of the generation to which they belong.

But there are deeper questions raised in this questionnaire. They relate to the nature of religion, and to the interpretation of Christianity. They are the sort of questions which young people, particularly of the student class, are asking with deep concern in this generation. Perhaps the youthful mind, with its lack of historical perspective, is little likely to possess the materials for sound judgment on these impressive themes. But it is certain to demand the right of questioning, and to form some sort of opinion on the facts at hand.

And here is where the open mind and the generous spirit is essential in dealing with the questioner. People who are not quite sure of their ground, but are very much devoted to a conventional orthodoxy will proffer a dogmatic answer which leads no whither and shuts off further search for truth. Christianity has nothing to lose and everything to gain from the frank facing of the question as to whether religion is really necessary, or is to be regarded as a phase of culture which will be left behind in the progress of the race.

In meeting the doubts and inquiries of the thoughtful youth of all lands, and particularly our own, one has to confess that their understanding of Christianity has been immensely hindered by small and superficial definitions of the religion of which Jesus Christ was the first interpreter. The relation of the Bible to Christianity has been clouded by impossible theories of a miraculous sort of inspiration inhering in the religious records of Hebrew prophets and Christian apostles. Subordinate events, if events at all, like the virgin birth of Jesus, the miraculous element in his life activity, the physical resurrection of the body, both of Jesus and of his followers, and the narratives of primitive times, have been thrust into the foreground of religious teaching, and misnamed "fundamentals." Doctrines like the trinity, the vicarious efficacy of the blood atonement, the redemptive virtues of a particular form of baptism and of a particular manner of administering the eucharist, have been set in a place of importance far out of proportion to any values which the attentive student of religion can discover in them. And the great basic facts of the life and message of Jesus, his gospel of good will and hope for a social order wherein righteousness may dwell, have been obscured.

Worst of all, the essential oneness and symmetry of the Christian movement have been made difficult of comprehension by the survival of denominational variations which have ceased to have significance either for the interpretation and defense of neglected truth or for the increase of efficiency in Christian service. This is the outstanding difficulty confronted by students of religion in other lands, and by great numbers of purposeful young people in our own. They have the perfect right to ask, as they are doing with such insistence, whether the churches are making it easy or difficult for those who have the training and the outlook of modern life to find conviction and happiness within the circle of the dogmas and the denominational devices of present-day Christianity.

We believe that an increasing number of the Christian leaders of the day are meeting these tests of the younger generation, which is not at heart vicious or giddy, but im-

patient of evasion and compromise with fact. As for the rest, those who reduce Christianity to a creed, a ritual or an organization, they will go their way, and from the view of those who deal with reality they are already vanishing. They are fighting hopelessly and petulently against the spirit of the age, the spirit of progress, and the spirit of Jesus. The portion of the church that can and will survive is that portion which sets itself fearlessly to face the facts of life, and to apply to them the enduring and ever-unfolding program of the Master of the ages.

Sure Things

A Parable of Safed the Sage

THERE came unto me a man who inquired of me, saying, Hast thou a little money to invest? For I should like to let thee in on the Ground Floor. I have Inside Information upon a Sure Thing.

And he told me of a Corporation whose stock was selling Very Low, because the Management were Bearing the Market that they might themselves buy a Controlling Interest in it; and how they intended to Bull the stock a little later, and make it Very Valuable, so that he who bought now would make a Nice Little Roll.

And I said, If that be the little game of the Management, I will let them play it. I have long since ceased trying to beat men at their own game. For I have stood and watched the nimble Pea as it made its unobtrusive way from one Shell to another, and I have considered how many times I should have guessed wrong if I had guessed at all.

And he said, Nay, this is no Shell-game, but a Sure Thing.

And I said, There are several men Playing Croquet at the Poor House, and others who have Graduated from business and now are Pitching Horse Shoes at the County Farm, who owe their present relief from the presence of the Maddening Crowd to the generosity of friends who let them in on the Ground Floor of some Sure Thing.

And I said, Listen to me, and understand my position, whether thou doest likewise or no. I do not Gamble. I do not Speculate. I deal with a very few Sure Things, and these are among them:

A Dollar Containeth One Hundred Cents, and no More. It is easier to borrow an Hundred Dollars, than it is to pay back an Hundred and Six. The best way to get Money is to Earn it, and the best way to increase Money is to spend less than one earneth.

And he said, Those are Old Foggy Rules, and they will never get thee far up the Ladder of Finance.

And I said, Those rules and a few other Sure Things have kept me thus far with a safe distance between my door and the Wolf, and I have carfare and a meal ticket for some days in advance.

And that will still be true of me when those who trust in the Inside Information concerning Sure Things are playing checkers somewhere in an Old Men's Home for those who have Seen Better Days.

Christians or Pharisees?

By Katharine Lee Bates

HOW long ago is it that conversation was soothing and gracious exercise? In these latter days, finger-bowl families, that would never dream of eating with their knives, breakfast with sworded tongues, slashing at one another. What wonder, when the father, a solid citizen, has voted for Harding; the mother, an incorrigible Wilsonian, for Cox; the son and daughter, scornful young collegians, for Debs; the maiden aunt for Watkins? You may fondly think yourself a liberal, but to your neighbor on the right you are a bigoted conservative, and to your wealthier neighbor on the left little paler than a red. Old friends, meeting after long absence, quarrel in ten minutes. Under this pressure of incessant, heated argument, it must be a firm spirit indeed that does not, in those silences far beneath the passion of speech, make searching question of itself, striving to ascertain its own quality as affecting, if not determining, opinion, prejudice, judgment.

For instance, I threw back indignant denial to a dear comrade in many labors who, when I refused to accept her roseate view of Lenin and his evangel, retorted sharply through the scandalized telephone: "If you had lived in the time of our Revolution, you would have been a Royalist." But ever since I have been wondering if I would.

THE HAUNTING DOUBT

This is a minor trouble, for there were brave and honorable royalists in those difficult years leading up to 1776, but the haunting doubt which actually torments me and will not let me go is whether, had I been a Jew during the three years of Christ's ministry, I would have stood with him against the pharisees or not. My aversion to the wildfire doctrines of the innumerable fierce agitators of today is embarrassed by this lurking incertitude. From a distance of nearly two thousand years it is easy to condemn the complacent self-righteousness, hypocrisy and cruel greed of the men who, in their own church and time, represented orthodoxy and respectability. We accept without stir of protest the denunciations, familiar since childhood, hurled against them by the passionate young Nazarene, even by him whom we have been taught to think of as the gentle Jesus—lip-worshippers whose hearts are far from God; binders of heavy burdens for other men's shoulders, burdens they themselves will not move a finger to lift; ostentatious in their hollow piety; loving the uppermost rooms at feasts and the chief seats in the synagogues and obsequious greetings in the market-place; devouring widows' houses and for a pretense making long prayers; fools and blind; rigorous in the petty externals of religion but omitting justice, mercy and faith; making clean the outside of the cup and the platter that within are full of extortion and excess; whited sepulchres; serpents; sons of hell.

The pharisees exist for us only in Christ's terrible portrayal. And Christ is our accepted Master, whom the centuries have haloed and enthroned. He speaks with authority and we hear with reverence. But the bitter language of these foreign agitators, whose attacks are directed not against dead and gone pharisees, but against the capitalists

of today, repels us as we listen. Yet our repulsion is disconcerted by a misgiving that another voice may be speaking through those angry accents—another foreign voice, a Hebrew voice, the voice of an unschooled young working-man of Galilee, that heretic and radical whom we, though with differing interpretations of the term, acknowledge as the Son of God.

SONS OF HELL

What can be said of the pharisees? They were, in common Hebrew estimation, the "best people." By their name they were "separatists," forming a select society of Jews gathered in "from every region under heaven." They would "compass sea and land to make one proselyte." They not only directed the temple service and all ritualistic observances, but through the synagogues, which served the purposes of schools as well as of churches, they were in charge of education. They were high in favor with the common people, who took their side against the agnostic sadducees. Josephus, who studied into the tenets of pharisees, sadducees and essenes before he chose his sect, joined the pharisees, whose faith and conduct he thus describes:

"Now, for the pharisees, they live meanly, and despise delicacies in diet, and they follow the rule of reason; what that prescribes for them, they do; and they think they ought earnestly to strive to put reason's dictates into practice. They also pay a respect to such as are in years. . . . They believe that souls have an immortal vigor in them, and that under the earth there will be rewards or punishments, according as they have lived virtuously or viciously in this life; and that the latter are to be detained in an everlasting prison, but that the former shall have power to revive and live again. On account of these doctrines they are able greatly to persuade the body of the people, and whatsoever the people do in divine worship, prayers and sacrifices, they do according to the pharisees' direction; insomuch that the cities give great attestation to the pharisees on account of their entirely virtuous conduct, both in the actions of their lives and also their public teachings."

We are on our guard, reading this, against the partiality of a pharisee for his own sect, but Josephus, who briefly describes the sadducees as denying God and immortality, observing religious ceremonial only so far as compelled by law, disputatious, and so unpopular as to be obliged, when made magistrates, to put on the guise of pharisees "because the multitude would not otherwise bear them," gives a glowing account of the essenes, those monastic mystics who lived in socialistic communities, "having all things in common, so that a rich man enjoys no more of his own wealth than he who hath nothing at all."

AGREEMENT WITH JESUS

The theology of the pharisees, as distinguished from that of the sadducees, was the theology taught by Christ. It was not to the creed of the pharisees that he took exception. The most direct doctrinal discussion that the gospels record is that held by him with the sadducees "touching

the resurrection of the dead." Against these worldly sceptics Christ maintained the existence of a living God who is the God of ever-living souls, while striving to purify their clouded earthly conception of immortality. "In the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." Christ and his strange forerunner, hermit of the desert, had no sympathy with the sadducees as such. Sadducees as well as pharisees had quailed before the stern greeting of the Baptist by the Jordan, wild figure in girdled raiment of woven camel's hair: "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance." Sadducees as well as pharisees tempted Christ with questions, seeking to "ensnare him in his talk, asking that he "show them a sign from heaven," yet it was mainly against the pharisees, whose supernatural holdings were essentially his own, that the young reformer's anger burned. Sometimes he coupled them, as when he warned his disciples to "beware of the leaven of the pharisees and sadducees," by which those literal puzzle-heads were slow to understand that he "bade them not beware of the leaven of bread, but of the teaching of the pharisees and sadducees." Far oftener Christ coupled the pharisees with the scribes, terms that were often identical, for the scribes, the lawyers of the day, casuistical interpreters of the code of Moses, would naturally belong, the more eminent of them, to the sect of pharisees.

WHEN HE SPEAKS OF SCRIBES AND PHARISEES

As two classes, Christ distinguishes them in function, the scribes as teachers of the holy law, the pharisees as its guardians and exemplars. Even as the scribes, substituting quiddities and sophistries for the effort to know and reveal the truth, had "taken away the key of knowledge," entering not in themselves and hindering those that would enter in, so the pharisees had "shut the kingdom of heaven against men, for ye enter not in yourselves, neither suffer ye them that are entering in to enter." When the pharisees heard that this disconcerting street-preacher had silenced the sadducees on the question of the resurrection, it was "one of them, a lawyer," who renewed the effort to trip him in the apparently respectful query: "Master, which is the great commandment in the law?" We are almost grateful to this treacherous inquirer, for his asking brought forth for answer that crystal declaration of "pure religion and undefiled," the very quintessence of Christianity, though in truth the two commandments were both embedded, like jewels, in the matrix of the Mosaic law: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it—Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

"IF I HAD BEEN THERE"

Again I wonder, with an aching soul, whether, had I been in that multitude that stood "astonished at his doctrine," had I heard those divine words ring out, I would have sided with the Galilean vagabond or with the glowering pharisees.

If then, Christ held and taught those beliefs, in God and immortality, in moral responsibility, in the distinction between the virtuous and the vicious after death, which the pharisees themselves maintained, if his condemnation was not directed against their fundamental articles of faith, was it for their ritualism that he denounced them? Did he despise the careful decorum of the temple service, or the many rules mainly of hygienic intention, rules relating to bodily cleanliness, to wholesomeness of food, that governed Jewish life? No answer could be more emphatic than the answer that he gave standing on the mount of the beatitudes, blue iris and scarlet anemones brushing his sandalled feet as his gaze ran from the long range of Mount Carmel on the west to the harp-shaped Sea of Galilee below him on the east and rested on the eager faces of the multitude gathered about him in the grassy summit hollow of that green Sinai of the new commandments: "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, that except your righteousness exceed the righteousness of the scribes and pharisees, ye shall in no case enter into the kingdom of heaven."

"THEY SAY AND DO NOT"

From childhood Jesus had loved the Temple, "my Father's house." Submitting to be baptized of John, he said: "It becometh us to fulfil all righteousness." The leper whom Christ's compassionate touch had healed was bidden "show thyself to the priest, and offer for thy cleansing those things which Moses commanded." Both to the multitude and to his disciples Christ declared: "The scribes and the pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do."—but take note, he added, that the pharisees do not do these things themselves. Christ bade his hearers follow the precepts of the pharisees, not their example. "Do not ye after their works, for they say and do not." It was not ritualism that Christ opposed, but the supremacy of ritualism over righteousness. "These ye ought to have done, and not to have left the other undone." The religion of the pharisees, "blind guides, who strain out the gnat and swallow the camel," fell short not only in its failure to embody itself in conduct, but especially in its substitution of letter for spirit. They were formalists, who "made the word of God of no effect by their traditions." Christ despised, as all generous young souls despise, the empty show, the pompous parade of piety, and hardly less than its pretense, he scorned its all-absorbing punctilio, its solemn attention to trifles. Such religion, his burning words avowed, made the gift greater than "the altar that sanctifieth the gift"; the gold of the temple more sacred than "the temple that sanctifieth the gold," more sacred even than "him that dwelleth therein."

Christ disliked the very look of the pharisees,—the broad

phylacteries on their foreheads, their long robes and wide blue fringes. I am not sure that he did not enjoy shocking them, startling them out of their set proprieties. We are told of one occasion, when, dining with a pharisee, he refrained from conforming to the custom on which he knew that his host would lay exaggerated stress and sat down to meat without the customary ablutions. To the offended glance of the pharisees he replied that outer cleanliness was as nothing compared with inner purity, that self-sacrifice was a better cleanser than water. "Give alms of such things as ye have; and, behold, all things are clean unto you." In like fashion he challenged their levitical distinctions between clean and unclean food. "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man." That saying so displeased the pharisees that the disciples hastened to tell Jesus, but he was not perturbed. "Let them alone; they be blind leaders of the blind." So blind, indeed, were the disciples themselves that the Master had minutely to explain to them that he was speaking not of physiological processes but of moral.

MISINTERPRETING CHRIST

How persistently the Christian church, on its journey down the ages, has misinterpreted its Lord! What has the wandering mystic of Syria to do with splendid basilicas, elaborate ceremonials, altar vestments stiff with gold embroidery, costly shrines and starving childhood? How hideous that the name of one so tender with tired, frightened women and with the clinging brown babies of Palestine, lover of the birds of the air and the foxes of the field, should have been invoked for fiery persecutions and furious polemics! And have we changed all that? Would Christ find no pharisees in the front pews of our churches today? Where would he look for his saints? Would his deep distrust of wealth appear again? Would he measure the growth of Christianity through these nineteen centuries by his old, beautiful, bewildering standards: "Resist not evil"; "Love your enemies"; "Give to him that asketh thee"; "Take no thought for the morrow"; "Be ye perfect?" would he turn away "sore amazed," "troubled in spirit" and "exceedingly sorrowful?" Yet I think I would still be patient with the long blindness of his church, remembering that his first chosen disciples, even the nearest and dearest of them, so little apprehended his spirit that, on his last journey to Jerusalem, James and John, impetuous Sons of Thunder, besought him to call down fire from heaven to consume a Samaritan village which had refused him shelter.

Was not Christ the Pitiful, the Christ who yearned over Jerusalem, perhaps a little hard upon the pharisees? Is it strange that they should have been scandalized to hear a dusty wayfarer arrogate to himself not only the cure of diseases but the forgiveness of sins? "Who," they reasoned in their hearts, "can forgive sins but one, even God?" His very townsfolk, though they wondered, as they listened to him in the synagogue, "at the words of grace which proceeded out of his mouth," were so enraged at his preposterous claims—"Is not this Joseph's son?" "Is not this the carpenter?"—that they set upon him to mob him,—to

hurl him over the precipice on which Nazareth is built. What would I have thought of Christ, I wonder and still wonder, if I had heard those respectable people of Jerusalem talking of him,—dangerous demagogue stirring up the ignorant multitude, preacher of maddest profanities, unlettered leader of a group of ill-bred Jews, fishermen and the like, who "wash not their hands when they eat bread" and, journeying on the Sabbath through the cornfields, are so lawless—and so hungry—as "to pluck ears of corn and to eat, rubbing them in their hands."

A VAGRANT REVIVALIST

I can almost hear the talk buzzing about me now. "Can any good thing come out of Nazareth?" "Out of Galilee ariseth no prophet." "He eateth and drinketh with publicans and sinners." "A gluttonous man and a winebibber." One tells how this vagrant revivalist not only heals the sick upon the Sabbath but defends his action by impertinent comparison with a man's pulling his ox out of the ditch or, even worse, by the blasphemy that he is only following the example of God his Father, who works all the days of the week. A sly-faced rabbi boasts of the keenness with which he had watched this probably low-lived fellow, a guest at meat in his own house, to see if he knew that the intruding woman who "wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment" was "a sinner." Another, from Jericho, tells how Jesus lodged there for a night with that notorious tax-collector and blackmailer Zacchaeus, while another whispers, with a certain relish, that this upstart had insulted "the chief priests and elders of the people" by the astounding utterance: "Verily I say unto you, that the publicans and the harlots go into the kingdom of heaven before you."

Almost I dare to hope that by this time I should have realized and resented an undertone of malice in the gossip,—to hope that I might have listened with sympathy, even though with incredulity, to the young Galilean, had I chanced upon him, weary and wayworn, in the midst of a critical group baiting him with questions. "Why do John's disciples and the disciples of the pharisees fast often and make supplications, but thy disciples fast not?" His answers, keen though gently urged, would silence but not convince them, for they did not mean to be convinced. That stubborn hostility hurt him, as "they held their peace," and he "looked round about on them with anger, being grieved at the hardening of their heart."

PHARISEES AND PHARISEES

Did Christ, in his wrath against the hypocrites, forget that many a pharisee was "righteous and devout, looking for the consolation of Israel"? Gamaliel, the teacher of Saul of Tarsus, himself "a pharisee, the son of a pharisee,"—was eminent in the sect, "a doctor of the law, had in honor among all the people," holding back the sanhedrim from killing Peter and the other apostles "lest haply ye be found even to be fighting against God." "A man of the pharisees," "a ruler of the Jews," "a master of Israel" was Nicodemus, who "came to Jesus by night" and marveled to be told that a man must be born again, born of the Spirit,

to enter into the kingdom of God. To that seeking pharisee, timid though he was, Christ opened with all gentleness his deepest and divinest truths. Later on, Christ's enemies were in conclave and, in rebuke of the officers who, having failed to arrest the Prophet, had given for their excuse: "Never man spake like this man," they sharply asked, as if the very question were a crushing argument: "Have any of the rulers or of the pharisees believed on him?" Nicodemus dared not say that there was one—a chance for deathless glory lost—but did attempt a protest against hasty action, drawing down on himself the quick suspicion: "Art thou also of Galilee?" He had gained in courage when, after the crucifixion, he came with myrrh and aloes and helped Joseph of Arimathea wind the martyred body in fair linen and lay it in the garden tomb.

Upon the people Christ ever "had compassion," though to teach them spiritual wisdom was like teaching a stone to blossom. They wanted a giver of material blessings, a leader of revolt against the Roman rule, a king of the Jews. "Master, speak to my brother that he divide the inheritance with me." James and John pleaded for thrones on his right hand and on his left in the new kingdom. The Samaritan woman, tired with trudging to the well over rugged mountain paths, stared at him wistfully with her pagan eyes as he told her of the living water, and begged: "Sir, give me this water, that I thirst not, neither come all the way hither to draw." But the pharisees, students and teachers of religion, might have understood him if they would. "Are we also blind? Jesus said unto them, If ye were blind, ye would have no sin; but now we say, We see: your sin remaineth."

THE PHARISEE IN US

How may I rid myself of the pharisee in me? Not Nicodemus nor Gamaliel can reconcile me to that fellowship. In these sorely troubled times, with our own bewildered country hesitating at the parting of the ways, clear thinking, unclouded by prejudice, is the supreme necessity. New gospels, running all the way from pacifism to anarchy, are proclaimed in noisy and discordant chorus. Impartial hearing and a generous attitude are due to their apostles, yet not all these quarrelling apostles can be right. Christ bade his followers be on their guard. "For there shall arise false Christs and false prophets." Not all popular leaders are good shepherds; some are thieves and robbers, that come to steal and to kill and to destroy. It is no valid claim on our allegiance that a man has been persecuted. Has he been persecuted "for righteousness' sake"? In millions of American homes today discussion focuses, in much the old terms, on one or another suddenly arisen agitator. "Some said, He is a good man; others said, Not so, but he leadeth the multitudes astray." Not all false prophets are "ravening wolves." Some are sheep within as well as without. Our modern wilderness is full of reeds "shaken with the wind." In this jungle of new faiths, what are the tests whereby we may distinguish the Divine from the Satanic? "By their fruits ye shall know them." But until the fruits have ripened, what of the birds "lodged in the branches thereof"? Are the beatitudes singing there?

If I am to drive out from my heart this demon of a pharisee, I must keep my eyes forward, cherish my faith in human progress and reverence the vision of youth. Not that youth is always wise and gracious! Green apples may be hard and tart, but in them is the hope of harvest. The past, precious as its heroisms and achievements are, must not hamper the forward-pressing feet of Time. To filch a shining sentence from Vachel Lindsay's "Golden Book of Springfield," let us "remember that every yesterday is but a box of costly spikenard to be broken on the feet of holy tomorrow."

Irreparable was the loss of those old pharisees, "who trusted in themselves that they were righteous, and set all others at nought," in that Christ was with them and they knew him not. The grace of God was upon him; the spirit of God was in him. "Unspotted from the world," he tested religion by its kernel of rectitude and mercy, not by its husk of form; he was the Spirit of Love made manifest, and of the pharisees he was rejected and despised. "Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven." Do we know Christ today? Is it he who comes "to cast fire on the earth"? Still he is "set for the falling and the rising of many in Israel; and for a sign which is spoken against; yea, and a sword shall pierce through thine own soul; that thoughts out of many hearts may be revealed."

They Know Not

WHO never has beheld the fields grow green
From behind prison bars,
Nor from a narrow cell at twilight seen
The dear forbidden stars
Glisten above the shadow of a wall
Where Death stands guard,
Nor ever heard the dreadful hammers fall
On a new scaffold-board—

Who never has from joy been shut away,
By the proud world forgot,
And waited, hour by hour, and day by day,
With human souls that rot
Under the lash of heartless tyranny
Where Life has nought to give
Save tears—he knows not what it means to die—
Nor what it means to live!

BRENT DOW ALLISON.

Contributors to this Issue

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New Occasions—New Duties

By Ernest Bournier Allen

I AM a Christian optimist. I do not propose to survey present conditions in the spirit of Jeremiah or Cassandra. I do not believe God has forgotten or forsaken or feebly relinquished his world. I do not suppose he has voluntarily turned it over to the bolshevists, the capitalists, the scientists, the Republican party, the Mayor of Chicago, "the world's greatest newspaper," or the devil! I know too that the public, including the church, is weary of being put under the microscope, labelled Sodom or Gomorrah, and consigned to the shelves allotted to ruins in the world's museum of erstwhile great civilization! My friend, Dr. Douglas of Ann Arbor, says the "public is weary of being pounded." He says, "The word 'problem' is collar-galled from overwork." I think so, too, but despite its more than 400,000 words the latest dictionary does not offer much choice in describing the conditions for which the word "problem" stands. But my friend is eternally right when he says we need more of the magnanimous sympathy of him who regarded his public as sheep without a shepherd!

As an antidote to gloominess perhaps we need a reminder of the sermon John Wesley preached from the old text in Ecclesiastes: "Say not thou, What is the cause that the former days were better than these? For thou dost not inquire wisely concerning this." We should scarcely expect an optimistic sermon from that text in a time which we have been told was one of the darkest in England's history. Every sixth house in London was a gin-house. In no other times could Hogarth the artist have found material for his picture, "Gin Lane," with its woeful sign, "Here you may get drunk for a penny—dead drunk for twopence. Straw provided." In Wesley's time the colliers of England were slaves. There were 223 offences for which a man could be hanged. A little girl of eight broke a window, stole two pennyworth of sweets and was sentenced to be hanged. Lecky tells us that every week a wagonload of children from six to eight years of age was sent from London workhouses to toil in the Lancashire cotton factories from five in the morning until eight at night. All the coal of the country was brought up on ladders by women, commonly stripped to the waist, with baskets of coal on their backs. God was a terror and not a Father. Another historian writes as follows:

As soon as the battle of Waterloo was fairly fought and Napoleon put away to St. Helena, professors, historians, political students and journalists all began with one accord to prophesy the downfall of Great Britain. Everything conspired to hasten this end. The parallel of Carthage—England has always been set up as a second Carthage—was freely exhibited. There was the dreadful dead weight of Ireland, with its incurable poverty and discontent; the approaching decay of trade; the enormous weight of the national debt; the factories were choked with excessive production; poverty stalked through the country; the towns were filled with ruined women; the streets were cumbered with drunken men; the children were growing up in ignorance and neglect. What could follow but ruin—swift and hopeless ruin?

If John Wesley could preach hopefully in those days, let us think of the progress the world has made since his time and believe that better days are not only with us but still

ahead. H. G. Wells believes we are making progress and that the best is yet to be. Probably we are too close to our own problems to measure them sanely or fairly. If we point out many of the hardships today, we may shrug our shoulders like the French peasant and say: "C'est la guerre." John Spargo is right when he affirms that "the aftermath of the war is a spiritual cataclysm such as civilized mankind has never known before." Dr. Atkinson, who has just returned from four months' survey of conditions in Europe, says he hears repeatedly a new reason for present poverty, suffering and unrest: "C'est la paix." We must agree with Walt Whitman's challenging words:

Wert capable of war—its tugs and trials?
Be capable of peace—its trials;
For the tug and moral strain of nations
Come at last in peace—not war.

I.

The Christian statesman takes account of the reciprocal relation between religious interest and better conditions. The former profoundly affects the latter. Who has made a more scientific study of this relationship than Mr. Babson? Read this statement in his recent book on "Fundamentals of Prosperity:"

We study the trend of religious interest as closely as we do the conditions of the banks or the supply of and demand for commodities. Statistics of church membership form one of the best barometers of business conditions. We have these figures charted back for the past fifty years. Whenever this line of religious interest turns downward and reaches a low level, history shows that it is time to prepare for a reaction and depression in business conditions. Every great panic we have ever had has been foreshadowed by a general decline in observance of religious principles. On the other hand, when the line of religious interest begins to climb and the nation turns again to the simple mode of living laid down in the Bible, then it is time to make ready for a period of business prosperity.

Today the tide is turning. The trend is upward. There were twenty-five thousand people who joined the Protestant churches in the Chicago area at Easter time. Similar results are reported all over the country. Who ever knew a day when there was so much expected of the church, when so many leaders and organizations turned to it for help? Parish ministers may make their just declarations of independence and affirm that there are so many calls upon them to present special themes in the pulpit that the fundamental routine work is in danger of neglect. Yet it is a good sign of the times. The word of the church counts. People are eager to secure its approval and support. It would be a tragic failure on the part of the church if it failed to exert every ounce of its influence in the present circumstances. It is a time for the church to review the pages of history, survey widely and analyze constantly present conditions, and then speak out! What principles has the church to emphasize? What shall it say upon the three greatest problems of our day: the relation of the various races, the universal industrial unrest, and our international obligations?

II.

Race prejudice is as old as history. Each generation has been called to face and conquer it. The Jew hated the Gentile, the Greek looked down on the barbarian and the Roman disdained all the rest of the world. Your race and mine and every other have had their supercilious attitude toward other races. In the christian conception of human relationships there is no superman governing all others. Every race is recognized as having a contribution to make to the welfare of all others. There has been some ill-advised hatred aroused in recent days against the Jew. He has suffered his pogroms often since the dawn of history. In America he has faced less of physical danger, although more or less good-naturedly nicknamed and mistreated here. Our greatest challenge in America today is to eliminate race prejudice in the case of the black man. The time has come when we must think of the Negro as a national asset. He was distinctly so in the work of the war. He came north to meet a marked labor shortage. He now numbers one-seventh of the working forces of the United States. In 1910 eighty-seven out of every one hundred Negroes of ten years of age and over were wage earners. He speaks the English language. By and large he does it almost as well as the illiterate of the white race. He does not need to be Americanized. Slave or free he has always been a patriot. He came to this country one year before the Pilgrim fathers and mothers. Yet no genealogical society keeps a record of his ancestry, no historical society preserves the furniture he brought with him in his Mayflower! Whips and chains are not pleasant to look at! He has been long years a slave and is still having a hard time. He is more than an economic asset. He is a part of the very life of the republic.

Brave endeavors are being made to change America's treatment of the Negro for the better. Governor Hugh M. Dorsey of Georgia has rendered conspicuous and courageous service in calling attention to conditions in his own state. He lists one hundred and thirty-five examples of alleged mistreatment of Negroes in Georgia in the last two years. In only two of these cases is the "usual crime" against white women involved. He frankly declares that "if the conditions indicated by these charges should continue, both God and man would justly condemn Georgia more severely than man and God have condemned Belgium and Leopold for the Congo atrocities. But worse than that condemnation would be the destruction of our civilization by the continued toleration of such cruelties in Georgia." His remedies are four: (1) publicity; (2) *"an organized campaign by the churches to place in every section of Georgia a sufficient number of Sunday schools and churches where, in their separate places of worship, the young and old of both races will learn from suitable teachers the gospel of justice, mercy and mutual forbearance for all"*; (the italics are my own); (3) compulsory education for both races; (4) the organization of committees on race relations to confer together and act as may be wise concerning matters vital to the welfare of both races.

The other day Rev. John Haynes Holmes of New York spoke at a mass meeting of colored people in Chicago. He declared truly that "race prejudice is coming north of

Mason and Dixon's line." Lynchings no longer occur in the south alone, no longer is the black man a southern problem only. The only solution he offered was political action. He declared that the British Empire sooner or later is going to fall into the hands of the laboring classes, and that it will be so here. Therefore, the twelve million Negroes of the United States must organize and vote together to get what they want. Today the Negro is discriminated against in the majority of hospitals. No matter how critically ill he may be, he cannot get the same treatment as that accorded the white man. He cannot purchase desirable seats in many theatres. He is shut out from the majority of hotels and there are famous Christian schools in the United States which do not advise him to make application for entrance! One of his leaders in a letter to President Harding says:

"We want the right to vote.

We want to travel without insult.

We want lynching and mob law quelled forever.

The first and fundamental and inescapable problem of American democracy is justice to the American Negro."

The time has come for our churches to speak out. Sixty-seven years ago there was only one church in Illinois which dared to risk public opinion by giving an invitation to Abraham Lincoln to speak against human slavery. The social interpretation of the gospel of Jesus Christ includes the application of his teaching not only to industry but to racial problems. There is no other solution than by impregnating the hearts of men with his spirit of brotherliness toward all other men in the world, particularly toward black men in America. Education alone will never solve the problem, particularly that type which assumes that the Negroes are forever to be "hewers of wood and drawers of water." Yet education will help and the churches have inspired and furnished more education for the black race than any other agency, whether governmental, personal or economic. We shall continue to have our riots in our Chicagos and in our Tulsas, until both races are dominated by the spirit of Christian brotherliness, patience and helpfulness.

III.

Fermenting processes continue in industry the world over. It has been so for the past one hundred years and probably will continue in the years to come. The present attitude of certain leaders of capital and labor is undoubtedly that of war and not brotherhood. There are encouraging individual and local exceptions, and the spirit of hatred and suspicion must be displaced by the determination to grant justice and to show friendliness. It is hatred and the war spirit which create the radical in the ranks of both capital and labor. One cantankerous employer, however just and great may be his provocation, can create a great many anarchists or rabid socialists. The result is the organization of groups like the Industrial Workers of the World who teach their children to learn by heart these words from the preamble of their national constitution:

The working class and the employing class have nothing in common. Between these two classes a struggle must go on until the workers of the world organize as a class, take possession of the earth and the machinery of production, and abolish the wage system.

War everywhere always proceeds on the hypothesis that

it is fair to do anything you wish if only you win. Vincent St. John says in his history of the structure and methods of the I. W. W.:

As a revolutionary organization the Industrial Workers of the World aim to use any and all tactics that will get the results sought with the least expenditure of time and energy. *The question of right and wrong does not concern us.* No terms made with an employer are final.

We shall never get anywhere on the basis of such immoral principles. Questions of right and wrong do certainly concern labor and capital alike. In some way or other, we must replace the spirit and terminology of war with the spirit and terminology of Christian relationships. Until we can do that, there will be no peace, no permanent progress, no prosperity for all. The church has a final and authoritative word to speak to both belligerents at this point. It does not need to understand or pass upon all details in order to speak with authority.

IV.

The mind of America is not yet clearly expressed with reference to our international obligations. About opportunities for trade, we are more certain. Delegations and commissions of business men are going from all our great cities to open up or strengthen business relationships with the whole world. No clear word comes to us from our Presi-

dent, although he seems to be feeling after the right statement to fit the international situation. Our Ambassador to England in his first address says that we sent our young soldiers across the seas "*solely* to save the United States of America and most reluctantly and laggardly at that." Sharp expressions of disapproval of this statement have come from many quarters. It is said the Gaelic term, Sinn Fein, means "Ourselves Alone." This motto is the symbol under which the Irish war is being carried on. We are now told that American opinion desires us to adopt an analogous motto, "America Alone." It is said that we can have no possible interest in Europe except as concerns our own welfare.

Christian principles compel us to deny this total repudiation of our responsibility. We went into the war for something more than to save ourselves. Great principles of government and of justice were at stake which we could not do less than defend with our lives. We shall not repudiate the responsibility which the strong bear to the weak, which democratic nations like our own bear to those who are seeking democracy through self-determination and sacrifice. We believe that God made of one blood all the nations of the earth and that it is appointed to us to live together in peace and mutual helpfulness. We are under divine constraint to help our brothers everywhere so that they may secure for themselves the same liberty which we sought and now enjoy.

Black versus White

"I SHOULD not be surprised to awaken any morning and read in the morning paper that a thousand people, black and white, had been killed in a race riot somewhere in the United States," said one of the leading churchmen of Arkansas to the writer a few days ago. This man is one of the leaders in the south, an editor and one whom the governor calls into consultation often on racial matters. Recent trips in the south and interviews with men from every state—men who are without exception leaders in their local communities—expressed agreement with his ominous forecast. When asked if the condition of peril obtained in the south only or followed the Negro migration north, the universal reply was that, to their mind, it was true wherever whites and blacks met and dwelt together in large numbers. When we look back over race riots of recent years, we only need to recall that Chicago, East St. Louis and Springfield are in the north, that Cairo is in a northern state though at its southern extremity and that Tulsa is western and northern much more than southern. In other words, the Negro question is not any longer a southern question but a nation-wide racial question.

The Negro is migrating north in large numbers. He is leaving the country and small town in the south and moving into the cities in the north. The race riot is made more probable by the aggregation of large numbers of blacks in cities where there are large numbers of low class whites. The northerner quickly develops all the racial antipathy of his southern brother, without acquiring the personal affection for many colored folk that every high class southern man feels. The black man is kept out of the labor union in most cases, and is not accorded the opportunities to become a skilled worker as in the south, and he is crowded into close living quarters in an effort to save the real estate values which are of course depreciated by his coming into a community.

* * *

The Inflamed Situation Today

The Tulsa riot illustrated the inflamed situation that exists today. A Negro bootblack steps on the foot of a hysterical white

elevator girl; she screams that he is attacking her; he runs in fear, is captured and jailed. The low class whites begin to talk lynch law; certain Negroes, disciples of the Du Bois theory that their only way to justice is through blood, go to the jail and offer their arms to protect him; the sheriff sends them away with a promise to call upon them if needed. Late in the evening a crowd of whites gather before the jail and the news spreads in the colored quarter that a lynching bee is preparing. A group of armed Negroes assemble and as the sheriff is persuading them to retire a white bystander attempts to disarm one of them, a shot is fired and the battle is on—ten whites and two colored men are killed. The blacks are driven back into "Little Africa," machine guns, inflammables and aeroplanes are brought into play and the end is that the Negro quarter is burned, scores of colored people are killed, many of them, the best of the race, are assassinated in cold blood, and the toll of whites is at least a score.

An analysis of the situation seems to show that the causes lie in a mass of blacks close up to a mass of low whites, a city government of the corrupt kind that is found in a boom town, a group of Negroes imbued with the idea that the carrying of firearms constitute the best means of self-protection and justice, and a group of whites who believe the 'niggers' should be shown their place." The plot is all laid. It needs only a hysterical girl, to say nothing of a real crime to furnish the match to start the powder train. It was not a crime, let alone the "usual crime" that caused the trouble; it was a critical situation that exists just beneath the surface wherever blacks and low-brow whites live together.

* * *

Negro Progress and Racial Friction

What can the outcome be where two races so antipathetic anthropologically as white and black live in intermingling relations? Can it be true that the so-called inferior, that is the less advanced race, must always live subservient to the more advanced? Is the way out through illiteracy and incompetence for

the black and complete command of black destiny by the white, with a consequent never-ending recurrence of animal-like crime wherever the suppressed race exists? If these questions point the way to the only solution of the race question, then neither our theories of democracy nor the ideals of Christianity are available.

There are those who find abundant evidence that Negro education is the cause of the critical present situation. Education brings self-respect and a demand for justice; it breeds a race respect that rebels at the assumption of superiority and is irritated by its application. It involves also a strain of half-matured dignity and presumption of equality that does not comprehend itself and leads to ways that exasperate the other race with its settled assumptions of superiority.

The war has not only left all situations involving friction and prejudice in an inflamed condition, but it has given the Negro a stimulus that prompts much of the present trouble. He thinks he did his duty for democracy and should have his rights under democracy. The teachings of the Du Bois school that Negro rights will be won only by Negro blood, are given open ground for fructification. That there are many grounds for serious complaint cannot be disputed. The Jim Crow car and the Negro school are as a rule not so good as those for whites. There are many circumscribing lines drawn by custom and prejudice around the colored workman's opportunity. Even the labor unions deny him economic rights oftentimes, and he is increasingly used as a "scab" and strike-breaker. There is no doubt that half-educated and ill-advised local Negro leaders have led to secret arming of their fellows, and there is a resurgence of the temper of desperation accompanying Negro progress.

* * *

A Christian Solution

The low white says education ruins the Negro. The cultured white sees no other solution than that of education, and he sees that it must be an education of the low white as well as the Negro, for it is the low white the Negro arms against, just as it is Negro progress that enrages the low white. No Negro leader worthy of the name desires racial intermingling; he only asks social justice and equality before law and custom. In the measure that he is a worthy leader he counsels his race to be self-respecting and self-sufficient, eager only to be worthy of what he demands.

The Y. M. C. A. has initiated, in the south, a movement for race understanding and conciliation. While the Ku Klux Klan organizes whites, and the Negroes promote the National Association for the Advancement of the Colored People, there are 700 committees organized in southern counties and cities to cultivate racial understanding and to bring about justice for colored people. These committees are made up of a small group of white Christian leaders and a like number of Negro leaders. In most cases they meet together and talk frankly, the whites asking the colored members frankly to state their feelings, and they pledge themselves to take up cases of real dissatisfaction and injustice and see that right is done. The blacks are counselled against the rabid publications which are now being published in northern cities, and the whites against the conditions that incite a Negro sense of injustice. They have no dogmas and advocate no doctrinaire schemes. They seek only to work for a way out through frank understanding and the application of a genuinely Christian disposition to do the just and righteous thing.

This method commends itself as a beginning of the solution. Its end cannot be accomplished in a day, and it may take a millennium; but there is no hasty method. Some one has said God is never in a hurry—the devil seems always to be. Racial cleavages are deep and racial prejudices are easily aroused to bitterness. Whites and blacks will live together peacefully only under conditions of justice and good-will. Intricate and difficult relationships that are so full of irritation can only be adjusted through understanding and the deliberate use of magnanimous Christian methods. Only as we seek to promote them shall we evolve an era of peace and good-will.

ALVA W. TAYLOR.

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British Table Talk

A Religious Revival

June, 1921.

DR. CLIFFORD'S plea for a new evangelistic effort has soon borne fruit. As the result of his suggestion East Anglia is now the scene of a religious revival such as England has not witnessed for years. The Rev. A. Douglas Brown, Baptist minister at Balham, a South London suburb, and son of the well known preacher, the Rev. Archibald Brown, for many years pastor of the East London Tabernacle, tells us that when he read Dr. Clifford's words he got down on his knees and rededicated his whole life to God. He realized that if we are to get back to primitive methods of evangelism we must get back to the primal forces of the Christian religion. With the view of carrying out Dr. Clifford's idea, Mr. Brown went to conduct four days' services in Lowestoft, an east-coast seaside resort. The results were so encouraging that he went to other towns—Ipswich, Yarmouth, Colchester, etc.—spending most of the week in evangelism and preaching in his own church on Sundays. Within a few weeks over a thousand conversions were reported, while requests for prayer totalled nearly 300 on one day. At one church in Ipswich fifty-five young people confessed Christ. Many remarkable stories of changed lives are being told. Husbands have returned to their wives, wives to their husbands, those who had shown no previous concern for religion have had long-buried emotions stirred into life, and backsliders have returned to the faith. One happy result of the mission is to give a strong impetus to the movement for Christian unity. On one Sunday evening at Oulton, a Norfolk village, the Methodists and Congregationalists closed their places of worship and joined in a united service in the parish church. The vicar afterwards wrote to Mr. Brown's church at Balham: "I want to say that no one who has not had the hallowed joy of sharing in this movement, which is in no sense localized to one town, can have any idea of the miracles of grace that are being wrought. It has been village work—barns, churches, chapels and institutes crowded beyond their capacity, and souls saved by the score." Asked to explain the movement, Mr. Brown says: "If the organized churches would not put the social gospel first, kept their pulpits free for spiritual truth, got back to real prayer, a study of God's Word and a passion for souls, we should get the revival we are all longing for. If the churches attempt to cater for the pleasures of the world they are beaten before they get on their boots." Defining his distinctive message, Mr. Brown says: "It is not denominational, but a voluntary coming together of those who hold certain doctrines. These may be defined as ruin by the fall, redemption through the atoning blood of the regeneration, and transformation by the power of the Holy Ghost, and the personal and imminent return of our Lord Jesus Christ." Mr. Brown, whose methods are not those of the professional evangelist, but rather those of a minister desiring to build up the churches, is receiving urgent appeals from all parts of the country to conduct missions.

* * *

Miss Royden at the Guildhouse

The Fellowship services conducted for a year past by Miss Maude Royden and Dr. Percy Dearmer at Kensington Town Hall entered upon a new chapter on the first Sunday in June when they were transferred to Eccleston Guildhouse, previously Eccleston Square Congregational Church. Both afternoon and evening the congregations were even larger than hitherto, about 1,200 people being present at the evening service when Miss Royden discussed the future of the Fellowship. She has recovered her strength and voice, but her doctor insists on her taking two months' holiday, beginning the middle of July. Miss Royden explained that there was no desire to found a new church or form a new sect; rather she encouraged those who belonged to some organized religious body to retain their association with it, with the view of drawing the churches closer together and promoting more friendly feeling between Christian people of different denominations. It is our sacred duty, she urged, to do all in our power to bring about the reunion of the churches, and to avoid saying or

thinking anything that will cause bitterness or add to the narrow intolerance that has characterized too many churches; to pledge ourselves to help to reunite the scattered people of Christ. Acknowledging the generosity of the Congregational authorities in placing the fine Eccleston premises at the disposal of the Guild, Miss Royden said that by such an act the cause of reunion would be more advanced than by many conferences and speeches. She appealed for, among other things, funds, gifts of (leadless glaze) crockery, and for volunteers—especially men—to come and scrub the lower hall. Incidentally, she announced frankly that she was going to discuss politics at the Sunday meetings. Religion, she said, is everywhere or nowhere, and if we won't have politics in religion we must not be surprised if there is no religion in politics. While they preferred the title "Guildhouse" to church, for their special purposes, they would never forget that it was the house of God, and, being the house of God, it should be the house of all God's children, touching their lives on all sides. The two ministers define their aims as (1) To supply a platform for perfectly free and frank discussion of all problems on which people's consciences are perplexed, whether "religious" or "secular"; (2) To see that even in our worship there shall be at least some part in which all who enter can share—if it is only in the moments of silence that end the prayers; (3) To ensure that all that can be made beautiful in our worship and in all our surroundings shall be so beautiful and sincere that all who come shall realize the presence of God, the first Author of beauty; (4) To make of ourselves a real "fellowship," and give to the often very lonely people of this great and crowded city a chance of finding and making friends; (5) To help each other to apply to the difficulties of our daily lives the principles we proclaim and discuss on Sundays. Many activities are being started, and there is every promise that the work will grow in extent and influence.

* * *

The Red Flag Vicar

We have at least two living instances of men who bred in royal or aristocratic circles have associated themselves with the extreme left wing of the social movement. Son of Sir Henry Ponsonby, Queen Victoria's private secretary, Mr. Arthur Ponsonby, was born in Buckingham Palace and is now a member of the Independent Labor Party; and the Rev. Conrad Le Despenser Roden Noel, grandson of the Earl of Gainsborough and son of a Groom of the Privy Chamber, was for a time secretary of the Church Socialist League and has lately figured in the public press in connection with certain proceedings at the old-world church of Thaxted, Essex, of which he is vicar. He recently hung the following manifesto, chalked on a large blackboard, at the entrance to the church:

"The rich man wars on the workers. It has always been so. The few live in comfort and folly by robbing the many. The rich killed Jesus, the poor man's Friend. The king, the empire, the rich and their toadies killed Christ. Our rulers, the empire, the rich and those who surround them kill him now. Inasmuch as ye have done it unto the least of these (the Irish and the miners) ye have done it unto me." In the chancel the vicar hung the red flag and the Sinn Fein emblem. These flags were removed by students and presented to the Bishop of Chelmsford, who confessed himself embarrassed by the gifts. Some of Mr. Noel's views are apparently hereditary, for his father was the author of a poem beginning:

"What! Shall wealth kneel on the fainting forms
Of millions whom scarce a raiment warms?"

* * *

Personal

Not only Wesleyan Methodists but a wider circle lament the death of Rev. S. F. Collier, for many years the devoted head of the Manchester and Salford Mission. His funeral was the occasion of one of the most impressive tributes the city has ever witnessed. For the service in the Central Hall 3,000 people attended,

some having waited outside for four hours.—Canon Carnegie, rector of St. Margaret's, Westminster, is recovering from a severe operation.—Rev. A. A. David, Headmaster of Rugby, is the new Bishop of St. Edmundsbury and Ipswich.—Dr. Frederick Lynch of New York has been spending some weeks in England. He stayed with the Bishop of Peterborough for a week, and afterwards visited Dean Burroughs at Oxford. Returning to New York, in June, Dr. Lynch comes to England again in the autumn for a three months' tour in the Northern European countries on behalf of International Friendship through the Churches.—Dr. Stuart Holden sails for America July 16; he preaches at St. James's Church, Madison avenue, New York, and at Columbia University, and takes part in summer conferences at Lake Orion, Northfield, and Grove City.—Dr. Alexander Irvine arrives in America in mid-June for an extensive lecturing tour, concluding in October at Florida.—A recent American visitor to Chester, on entering Little St. John's Church, discovered hanging near the altar "Old Glory," presented by a parish in the United States, which had received a Union Jack from the Chester Church.—The death is announced in his eightieth year of Dr. T. Vincent Tymms, formerly Principal of Rawdon Baptist College.—Before he left England the Crown Prince of Japan was presented by the British and Foreign Bible Society with a copy of the Japanese Bible as a memento of his visit to this country.

ALBERT DAWSON.

BOOKS

SOCIAL ADAPTATION, by Lucius Moody Bristol, Ph.D. Professor Bristol's "Study of the development of the doctrine of adaptation as a theory of social progress" under above title was awarded the Wells Prize at Harvard, and Professor Carver writes the preface. It is a closely studied summation of sociological theory from the days of Comte to our own time. We have thus a transcript of the sociological interpretation of history, including biological history, and of the motives and methods of social progress, from the schools of materialistic evolution to those of social idealization and religion—from the passive adaptation of a mechanistic theory of life to an active control under free psychic factors. There is perhaps no better text for classes in sociological history and philosophy and all students of social theory will find it an invaluable compend and reference work. (Harvard Univ. Press.)

THE SOCIAL CASE OF HISTORY, by Ada Eliot Sheffield. This is a technical guide to social case work, but it should be in the hands of every intelligent parish worker, and of every minister who is undertaking to put a measure of science into his pastoral visitation. In so far as he has wisdom and skill, the minister is the case worker, par excellence. The prejudice on the part of sentimentalists against social case work is due to misapprehension. Case work, as opposed to work done with and for people treated in the mass, is by definition a recognition of the religious principle that the individual is of supreme importance and must be dealt with as a person. If ministers and church workers would take people as seriously as the author of this little book does and treat them with such detailed solicitude they would not only be more scientific but more religious. Consider this counsel, for example (p. 219)—"the case worker, therefore, will be increasingly an expert engaged in mobilizing remedial influences by establishing relationships in her client's life: relationships that energize salutary motives among all the related parties." There could certainly be no more spiritual task than this. (Sage Foundation, \$1.00.)

CATASTROPHE AND SOCIAL CHANGE, by Samuel Henry Prince. This is a study of Halifax following the great explosion of 1917. It is a doctor's dissertation in sociology and therefore carries the approval of a scholarly faculty. The author studied the Halifax disaster and the subsequent history of the city with a view to discovering what relation there may be between catastrophe and fun-

damental social change. As a record of fact and an analysis of data the work is valuable. The author frankly recognizes that many such studies as that recorded here will be necessary before any conclusion on the precise theme of the book can be reached. Two views of history are here contrasted—the evolutionary and the catastrophic. The biblical student will recognize at once the distinction as identical with that between the prophetic and the apocalyptic conceptions which appear when the older prophets are compared with Daniel and the Revelation. The extreme of apocalypticism appears today in premillennialism, which people of scientific mind have long since abandoned. But it is well known that in the mental development of the individual there are not only gradual, continuous processes, but sudden mutations, so to speak, which condition some of the most important changes in human experience. Mr. Prince has challenged sociologists to recognize the possibility of similar efforts in social development. In the case of Halifax the disaster ushered in a remarkable era of progress. It is quite as possible, the author points out, as in the case of Galveston, for a great calamity to result in continued retrogression. (Longmans, \$1.50.)

THE SCIENTIFIC SPIRIT AND SOCIAL WORK, by Arthur James Todd. When one recalls that psychology has only in recent years been admitted to the realm of the sciences; that sociology is only now assuming a definite status by the side of economics and biology; and that social psychology is still struggling for a place in the sun; then the need of a book like this is apparent. Professor Todd offers at once a philosophy of social betterment, an ethical basis for social effort, a critical evaluation of present tendencies and a chart of social progress. Notable from the spiritual point of view is the author's definition of the individual and of individual rights. He views the individual as a social product, socially conditioned; his "rights" are relative and derived. The chief significance of Christianity he finds not in the ethical individualism of Christian teaching but in the social structure which Christianity has reared to give expression to its fellowship. Professor Todd regards Jesus, as described in the gospels, as an ideal social case worker. Written just after the war, the book reflects an optimism as to the carry-over of wartime idealism which has not been realized. It is nevertheless stimulating as well as informing. It would be difficult to find one other volume that goes so far toward defining social work and constructing a rationale for it. The minister seeking to orient himself in the field of social betterment will find it very helpful. (Macmillan, \$2.00).

FREEDOM OF SPEECH, by Zechariah Chafee, Jr. "Give your mind sea room," might be taken as a romantic subtitle for this very significant volume by Professor Chafee. It is dedicated to Judge Learned Hand, United States district judge (New York), "who during the turmoil of war courageously maintained the tradition of English-speaking freedom and gave it new clearness and strength for the wiser years to come." The author believes that risk is a prerequisite of democracy, and that bad ideas can only be met by better ones. Chafee is professor of law at Harvard. The book bears the stamp of a keen, courageous, thoroughgoing, judicial mind. Against the background of opposition among us to the war with Germany, Professor Chafee, with the hand of a master, measures the mistakes we have made and the perils of peacetime espionage acts; he deals first with this "concrete situation of opposition to war" and then works out interestingly his "fundamental principles" of wider and more permanent application. In chapter one, "Freedom of Speech in Wartime," the author is concerned with the original meaning of the First Amendment to our Federal Constitution and its interpretation during the late war. Congress and courts must realize that the principle by which speech is classified as lawful or unlawful involves both temporary public safety and the eternal search for truth. The line of free speech must be drawn close to the point where words will give rise to unlawful acts. The first Amendment "forbids the punishment of words *merely* for their injurious tendencies." The book's second chapter bears the title "Opposition to the War with Germany." Eighty pages are packed with facts of keen interest. "The Masses Publishing Co. vs. Patten," "The Human

Machinery of the Espionage Acts," "Censorship and Exile" are some of the section titles of this convincing discussion. "Undoubtedly some utterances should be suppressed," writes the author, "but we have censored and punished speech which was very far from direct and dangerous interference with the conduct of the war." "The chief responsibility rests upon the officials of the department of justice and the postoffice, and upon the judges who upheld and approved this distortion of law." This chapter concludes with the words: "In our efforts to silence those who advocated peace without victory we prevented at the very start that vigorous threshing out of fundamentals which might today have saved us a victory without peace." All of chapter three is given to a very illuminating account of persons who get twenty years in the penitentiary for publishing two leaflets which according to Justice Holmes "the defendants had as much right to publish as the government has to publish the Constitution of the United States now vainly invoked by them." Legislation against sedition and anarchy is considered unnecessary. Ordinary criminal law will cover the situation. The red problem cannot be solved by "seeing red." "The issue before us today," as Professor Chafee sees it, "is whether in a period of prosperity and tremendous demand for labor" we shall throw overboard American laws and successful American methods for the methods which Czarist Russia employed up to the day of her overthrow. The remainder of the book is devoted to this issue. A valuable bibliography covering each chapter has been added. There is an index of reported cases under the espionage acts of 1917 and 1918, other appendices and a good general index. Lawyers will find this volume reliable; laymen will be held by its simple style and common sense: it will help to Americanize both. (Harcourt, \$3.50.)

THE SUNDAY SCHOOL

Living Down a Bad Reputation *

WHAT a scandal was afoot when the persecutor turned preacher! "Is not this he that in Jerusalem made havoc of them that called upon this name? Has he not come hither to take Christians bound to the chief priests? Is this not a clever ruse to find out indirectly who adheres to the new faith? What business has this new follower to preach anyway?" These and many similar questions stirred the little community of Christians at Damascus. Paul had a very bad reputation. It was not easy for the impetuous murderer to become accepted in the new group. Nor was this all: the Jews, angered that their chief agent had deserted them, sought his life. How dauntless the convert was may be seen when we observe him declaring even in the synagogue that Jesus was the Son of God.

There is only one way to overcome a bad reputation and that is to stay where you are and live it down. Recently I have had to deal with a man who faces this precise situation. Naturally his temptation was to get far away and begin life all over again. He was not aware how easily and quickly one is followed by his wrong deeds. Scarcely does one take up his residence at the end of the earth but someone blows in who advertises his whole former history. Then one seems utterly undone, for in the home town there were certain tried and true friends who would see you through. "What you need is not a change of place but a change of self."

If you will notice, the example of Paul provides the secret for overcoming a bad reputation: intense devotion to duty. Not only right after his conversion but throughout his entire life he hurled himself with every ounce of his energy into the new life. That soon made him a place among the Christians. Often has this happened. Let the black soil that pro-

duced thorns give its strength to wheat—and what a crop! A man who has been very bad usually has the elements to become very good, when once the evil is overcome by good. The richest spot on the farm is the old fence row where the blackberry bushes used to luxuriate; some of the best men are those who had sinned desperately and repented sincerely, David for instance.

Do you recall Paul's formula? "Be ye therefore steadfast, abounding in the work of the Lord." There is no other way to be steadfast. Only by abounding in the work of the Lord do we tie ourselves to the cause of righteousness. All of the evil begins when we let up on the work of the church. I remember a ministerial student who went all to pieces while in college. Afterward, when he had repented and started in the right direction again, he confided to me that his wrongs began when his prayers stopped. He said, "I can tell you the very hour when I began to go wrong—the morning after I had omitted to say my prayers at night. It was the first time in all my life that I had retired without saying my prayers." You see his steadfastness had been broken. While abounding in work evil will not enter. While reading the scriptures, while praying, while calling upon the sick, while seeking to win a new convert, while teaching a Sunday-school class, while raising missionary money, while worshiping in the congregation, while assisting in some reform, while caring for some little child or aged person, while watching at the bedside of someone who is ill—in a word, while abounding in the work of the Lord, one is proof against evil.

How easily Paul could have been discouraged and utterly dejected! If he had been less a man than he was this would have happened; between the murderous threats of the Jews on the one side and the suspicions of the Christians on the other he could easily have fallen away. But Paul "abounded" in the work of the Lord. He preached with a mighty power, he toiled day and night, he supported himself by tent-making, he sought for new converts with a zeal, even exceeding that with which he formerly persecuted them. Very soon he demonstrated his sincerity and was not only accepted but welcomed as a burning champion of the new cause. He had lived down his reputation.

JOHN R. EWERS.

If Not a United Church—What?

By Peter Ainslie

THE first of a series of Handbooks presenting the proposals of a United Christendom. Dr. Ainslie, who has been a pioneer in the cause of unity, has given much thought and labor to attempting a solution of the difficulties which bar the progress of the movement. This volume deals with the necessity, growth and outlook of Christian unity, to which is added a copious appendix. The argument adduced is that if unity be not attained, the church inevitably faces an era of gradually weakening power. Dr. Ainslie writes vigorously, yet without heat or partisanship, and presents a cogent and lucid plea for the cause that must be answered.

Price \$1.25 plus 10 cents postage

THE CHRISTIAN CENTURY PRESS

508 S. Dearborn St., Chicago, Ill.

*Lesson for July 24, "Saul Proclaims Jesus as the Christ." Scripture, Acts 9: 19b-30.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

The Statisticians and the Paraphraser

As between the magazine writers and the church statisticians there is a never-ceasing warfare over the question, Is the church dying? It is assumed by all magazine writers that the church is on its last legs while the statisticians are ever proving that the church was never so vigorous. This antithesis is probably due to the habit of looking at the church in different ways. There is little doubt that the country over church audiences are smaller than at any time in recent years. Yet church statistics show that while population has increased in America seventy per cent in the past thirty years, the church membership of the country has increased a hundred per cent. The southern Baptists doubled their missionary giving last year and increased their membership by 275,000. Denominations seem to have their ebbs and flows, but the general tendency in thirty years has been upward. The automobile and the movie show are given the credit for the greater laxity in the matter of church attendance.

Yale Divinity School Holds Commencement

This year the ninety-ninth class of the Yale Divinity School graduated thirty-eight members of the class, representing many different denominations. Nine members of the class have chosen the foreign field as the future field of labor. The remainder of the class will be pastors of churches in various parts of the country. Nearly every year some of the hundred students leave their mother denomination to become Congregationalists though there is no propaganda to this end at Yale.

Disciples' Church Will Hold Open House

The World Convention of Christian Endeavor, which will be held in New York the first week in July, will bring thousands of young people to the city. Central Church of the Disciples, located at 142 W. 81st St., will hold open house to Disciples' delegates during the convention. The church will be open every day and evening to offer friendly aid and hospitality to the visitors of like faith. On Sunday morning, July 10, a sunrise prayermeeting for Disciples will be held in this church. Breakfast will be served free to the various delegates. Disciples delegates are invited to attend this church for the morning service.

Baptist Report on Educational Institutions

The Northern Baptist Convention received but did not adopt the report of their special committee which dealt with the subject of Baptist colleges and seminaries. The tone of this document may be judged in part by the following excerpt from the report: "More potent in creating divisions among us than anything that has been said in the classroom or in print so far has come under our notice is the spirit that has

been exhibited by some of the teachers in our schools. Some men create an atmosphere that makes it impossible to trust them. Some use language which makes it impossible to respect them. No one has as yet attained such eminence in scholarship as to warrant his feeling that he is omniscient and so may sneer at those who differ with him as ignorant. And on the other hand no one is as yet so evidently the sole repository of divine revelation as to warrant his denouncing as infidels those who disagree with him. Some of the disciples of old thought that the right method of procedure with those who did not follow Christ as they did, was to call down fire from heaven to consume them. But that was not the method of Jesus Christ. He rebuked such disciples and told them that they did not know what manner of spirit they were of. And it still is true that only they who have the spirit of Christ are his. Lack of the spirit of Christ in dealing with those who differ with us, though they really have gone aside from the faith, is the worst of heresies. No doubt a teacher in any one of our schools who rejects the age long Baptist teaching that the Scriptures are our supreme rule of thought and life, or faith and conduct, ought to take himself off, and if he does not go of his own accord, we ought to use persuasive methods to assist him in going, yet it ought to be possible to do that without either side making a display of itself. Certainly crimination and recrimination are not appropriate in men all of whom profess devotion to Jesus Christ, and declare themselves loyal to his teaching." Rev. F. S. Sweete in his minority report said: "The rich Christian

character of our teachers as a whole, their sacrificial devotion to the cause of Christian education, the many disciplined leaders they return to our churches year by year developed from the immature youth entrusted to their guidance—these are some of the good fruits, not from an evil tree but grown only on the good tree of a vital Christian faith. The majority report does not seem to me to affirm this vital loyalty to Christ on the part of our Baptist teachers in secondary schools, colleges and seminaries as clearly as the findings of the year demand."

Dr. Burton Will Go to China

Ernest DeWitt Burton, director of the University Libraries, and head of the department of New Testament and Early Christian Literature at the University of Chicago, has been granted a leave of absence for six months to act as chairman of a commission on Christian education in China. The commission, which is sent by the foreign missions conference of North America, is to make a thorough study of Christian education as it has been developed in China, and also make suggestions as to future educational policies. Professor Burton is already familiar with educational conditions in China, having been a member of the Oriental Educational Investigation Commission sent out several years ago by the University of Chicago. The commission will include five persons from the United States and one from England, and on the arrival of these six in China, six more will be added from that country. Of the latter six, three will be Chinese, and three American residents of that country. The enterprise is expected to

Dr. Faunce on Col. Harvey

THE speech of Col. Harvey in England in which he rejected the notion of American idealistic motives as a ground for our entering the world war has aroused a storm of protest on the part of American churchmen. Dr. Faunce in his baccalaureate address at Brown University recently said:

"We imagined that we were to have a treaty at Versailles that would redress all public wrongs, righteously adjust all boundaries, banish secrecy from diplomacy and unite all peoples in perpetual concord. And because we did not get that in three months we have been plunged into despair, and some men in high public places have denied that our dead soldiers ever had any world vision or any unselfish devotion.

"In view of one such utterance beyond the sea, it has been suggested that the inscription on our memorial gateway at Brown should be changed; that it should no longer be read: 'They gave their lives that freedom may endure,' but rather: 'They gave their lives because they were afraid not to fight.'

"All those 43, whose names are on that

gateway, I knew personally. And while we recognize that no human being acts from one motive alone, I know those men went forth, not to save their skins, but to save America—and, more than that, to save the principle on which America is founded, to save liberty in both America and Europe from the brute force of autocracy and tyranny.

"If we cannot be noble today, heaven save us from denying that we were noble yesterday!

"At this particular crisis in human history, we must not turn back from democracy because of its abuses. We see how easily the mob becomes excited and we begin to ask if counting heads instead of weighing them is the final test of truth. Every possible argument may be brought against democracy except one—that something else has been proved to work better. So we must not turn back from liberty. The old Liberty bell today is cracked, and liberty itself has not so sweet a sound as once, because we have seen its distortions and perversions. The nations today are undergoing the painful process of disillusion."

have significance not only for the development of Christian institutions in China, but for the cultivation of friendly relations between the United States and oriental nations. The commission sails from Vancouver, August 18, and will be gone from the United States about six months.

Religious Education Spreads to Distant Parts

The religious education idea has come to be world-wide in its scope. In British Columbia there is a Religious Education Convention made up of representatives of different denominational groups. The convention this year elected Rev. W. R. Ely, pastor of Woodlawn Drive Christian church of Vancouver as president of the convention. Rev. H. Ireland of New Westminster was made secretary of the organization. The convention was held in an Episcopal church and in this movement Episcopal and non-Episcopal churchmen have mingled in the greatest cordiality in the study of the proper methods of educating a child in the knowledge of God and of the right way of life.

Hold a Banquet for the Student Group

First Christian Church of Springfield, Ill., carries out a fine idea in holding an annual banquet in honor of the student group of the church. This year there are twenty-seven young people taking educational courses beyond the high school. It is significant that from this strong old Disciples church only two of the twenty-seven young people attend their denominational colleges. Eight of the group are at the state university, while most of the remainder are at schools of other denominations. There are fifty-eight in the high school group, six of whom are in the graduating class of this year. At the banquet five short addresses were given by leading citizens of Springfield and the pastor, Rev. W. F. Rothenburger, spoke on "Educational Barriers Burned Away."

Dr. Merrill Speaks on Pulpit Liberty

If the manufacturers of Pittsburgh had set out to influence the ministers of the country to preach radical sermons on social topics, they could not have taken a better way than their recent efforts to boycott the Y. W. C. A. and the Federal Council. A number of ministers have spoken in every city. Dr. Fosdick says "the pulpit is not for sale." Dr. William Pierson Merrill, pastor of Brick Presbyterian church of New York, in an address recently delivered before the World Alliance for International Friendship said: "The church cannot afford to take orders from any outside group or class, or from any one except its divine head. To allow any men to mark off its field, or limit its scope, or declare its function, is intolerable. The church must fully and with all cheerfulness grant the right of any man or men to object to its words and acts, to criticize them with utmost freedom, to give or withhold support, to join the church or leave it, to attack or defend, as one may deem best. The church must be prepared to take the con-

sequences, financial or other, of maintaining its independence, and asserting its proper concern in the affairs of the world. But for the church to alter by a hair's breadth its policies, or to restrict in the least its sense of the vital function in social matters because of the power of the purse applied, is spiritual treason."

Eureka College Gets a Conditional Gift

Eureka College has been granted a conditional gift of \$135,000 from the General Education Board. The condition is that \$265,000 additional endowment be raised. Like all colleges with inadequate endowment, Eureka college has been running a substantial deficit since the war, although its efficient administration has been able to keep its deficit amazingly low. The General Education Board has granted \$7,000 a year for two years to help out on the deficit while the campaign endowment is being raised. This substantial aid from the General Education Board has other than financial value, for it indicates that in the judgment of that board Eureka College is doing work of a standard that should be encouraged.

English Boy Evangelist Has Successful Season Here

Styles change in popular evangelism as in everything else. One of the interesting figures among the popular evangelists working in the United States the past year was Charles Forbes Taylor,

the English "boy evangelist." He has conducted revival services in Detroit, Brooklyn, Little Rock, Fort Worth, Texarkana, Waco, Abilene and El Paso. In each city large crowds have waited upon his ministry and in most of these cities tabernacles were built which were not large enough to accommodate the crowds. Mr. Taylor will spend the summer in London but will return to this country in the fall. The advance representative of Mr. Taylor is Rev. Charles L. Evarts, former advance representative of the Chapman-Alexander party.

State University Presidents Speak Out

The old-time talk of certain kinds of pious people about "godless state universities" is now passe in most communities, because every community has church leaders who were educated in these institutions, and who know the facts. Recently the Council of Church Boards of Education secured statements from the presidents of some of the leading state university presidents of the country. These statements are all that can be desired in the recognition of the principle that religion is a necessary part of the well-rounded life. Particularly noteworthy is the statement of President David Kinley of the University of Illinois, who says: "There is no complete education without religion. Since education, up to a certain point, at any rate,

Chicago Y. M. C. A. Attitude

THE ranks of the Christian Associations, like the ranks of the evangelical churches, are sadly divided over the attitude of religious organizations to industrial problems. Shall the church be satisfied with generalized statements without "teeth," or shall there be a definite espousal of certain methods, such for instance as arbitration? L. T. Crossman is executive secretary of the South Chicago department of the Chicago Young Men's Christian Association. He voices a point of view that is fairly characteristic of the Chicago Association group who may justly be regarded as conservatives on the industrial question. He says in a recent issue of the official bulletin of the Chicago Association:

"The National Association of Industrial Engineers, formed about a year ago, embodied the Golden Rule in its policy, and has something like a score of special committees working on hours and wages, labor and labor turnover, employees' representation and many other problems of employment. Many others could be mentioned, not overlooking the trade unions, which in the spirit of fairness are endeavoring to arrive at a just basis of working relationships. These in addition to the hundred or more industries now in the United States which have employees' representation and are determining working standards and policies by the conference method. In view of the above, it would be folly for the Association Movement to attempt to enter this field, or by a series of resolutions declare what it

believes ought to be the standards of work and working relationships. The great and fundamental service of the Association is to continue what it has and is already doing, namely, speak forth a clear note as to brotherhood and service, in the spirit of love for all men, and to increasingly exert itself for the creation of that type of character among all parties of industry which will bring about the practice of the Golden Rule in the great economic realm."

General Secretary L. Wilbur Messer says: "The Young Men's Christian Association, in the judgment of the writer, should not be entangled in the discussions which are being carried on at this time by various church, religious and social agencies. Such organizations, doubtless in good faith, are seeking to establish ideals for the social and industrial betterment of industrial workers. Let these organizations pursue their studies and reach their deliverances, assuming the entire responsibility for their utterances and policies. The Associations have not become a party to creedal, and denominational or political rivalries, although repeated effort has been made to secure the Association endorsement and influence in support of one side or the other in such disputes. Ultra conservative or radical religious leaders, unattached religious or social agitators, or partisan political speakers have not and should not be welcome on Association platforms."

is primarily the development of character, and since character is after all the training in moral standards, and since training in moral standards depends upon religious beliefs, it follows that religious training is a necessary part of a complete education. Since the state university cannot under the constitution and laws, provide the religious training necessary to a complete and well rounded education, it must be provided in some other way."

Noted Pauline Scholar Will Visit America

Sir William Ramsay is everywhere known in the ranks of new testament students as a foremost authority upon the life of labors of St. Paul. He has done original research work in the lands visited by St. Paul and made many discoveries which confirm the credibility of the new testament records. Because of an interruption in his research work due to political conditions, he will visit the United States this coming year and lecture in many colleges and universities. Thus thousands of Americans who have read his books will have opportunity to look into his face.

Cincinnati Disciples Have a City Secretary

In one after another of the larger cities the Disciples denomination is being organized to provide missionary supervision. The latest city to come into this class is one of the oldest Disciple centers in the country, Cincinnati. The Cincinnati Christian Missionary Society recently called to their city Rev. W. D. Ward, who has in recent years been a traveling secretary of the Ohio Christian Missionary Society. Mr. Ward will settle with the young Oakley church and bring it up to self-support, and then move on to another mission center. This policy has been pursued in Kansas City, the strongest city in the country for Disciples. Mr. Ward is a graduate of Hiram College and of the Divinity School of the University of Chicago. He has held pastorates at Evanston, Ill., Rockford, Ill., Newark, O., New Philadelphia, O., and other cities.

Dr. Kelman Visits Orient Again

Dr. John Kelman, pastor of Fifth Avenue Presbyterian church of New York, will visit the orient again this summer. He has a daughter in the missionary service in Japan. Mrs. Kelman will not accompany her husband this summer, but will spend her vacation season in Scotland. The supply ministers for Fifth Avenue church during Dr. Kelman's absence include: Bishop Luther B. Wilson, Dr. John Timothy Stone, Dean Charles R. Brown and Dr. Robert E. Speer.

Lord's Day Alliance Thrives on Opposition

A year ago the Lord's Day Alliance was hardly known even in evangelical circles. Today it is known throughout the nation, even though it has been represented as the agency through which "blue laws" were to be fastened upon us all. The organization has in reality held

to a moderate position with regard to the keeping of Sunday, and a recent pronouncement indicates the spirit of the Alliance. It is hoped to fill Sundays with good work, after the day has been made an idler's day by the false policy of many evangelical groups. It is only by the substitution of activities in behalf of the kingdom of God that wrong activities can be driven out.

Three Million People Carry a New Testament

Some years ago Mrs. Charles Alexander, wife of the late well known singing evangelist, launched a movement to get people to carry pocket New Testaments. The idea has spread widely over the nation. Three million people are now under pledge to carry the New Testament and to read a chapter from it daily. In one town in Iowa recently six

thousand new members joined the New Testament League.

Chicago Church Federation Organizes Hundreds of Churches

Protestant forces in Chicago are coordinating their work in a closer way continually through the efforts of the Chicago Church Federation Council. Fourteen denominations with six hundred constituent churches find fellowship through this organization. The activities of the council are represented by twelve departments: Advisory, Church and Industry, Comity, Evangelism, Political Action, Public Institutions, Publicity, Religious Education and Community Federations, Social and Civic Relations, State Constitution, and World Friendship. Twenty-two public institutions have Protestant ministers through the work of the federation.

Federal Council Week at Chautauqua

THE final week of the season of lectures and studies at Old Chautauqua in New York state is usually devoted to special conferences for ministers and other Christian workers. This year, in addition to other attractive features, the final week, beginning Sunday, August 21, is to be devoted to some special phases of Christian cooperation under the general auspices of the Federal Council of the Churches of Christ in America. A preliminary conference will be held on Sunday afternoon, conducted by Dr. Willett of the Chicago office of the council.

Monday, August 22, will be Christian Education Day, and addresses will be made by Prof. B. S. Winchester, secretary of the Federal Council's Commission on Christian Education, and by Dr. Charles S. Macfarland, general secretary of the Federal Council, who will speak on "The Story of the Federal Council" and "Ideals and Methods of the Federal Council."

Tuesday, August 23, will be Church Federation Day. Dr. Roy B. Guild, secretary of the Commission on Church Councils, will speak on "Community Conquest by Cooperating Churches," and will conduct a conference on federation problems. It is expected that a number of the secretaries of local federations will be present and participate in the program.

Wednesday, August 24, will be devoted to Cooperative Evangelism, and Dr. C. L. Goodell, secretary of the Federal Council's Commission on Evangelism, will speak on "The Evangel of Today" and "Personal Evangelism."

Thursday, August 25, the general theme will be Social Christianity, and the address will be given by Rev. F. Ernest Johnson, research secretary of the Federal Council's Commission on Social Service. He will speak on such themes as "What Is Social Christianity?" and "How the Research Department Operates."

Friday, August 26, will be devoted to International Christian Cooperation. Dr. Sidney L. Gulick, secretary of the Federal Council's Commission on the Relations with the Orient, will speak on "Japan, a Challenge or a Menace," and "The United States and Her Neighbors."

The addresses and conferences are particularly adapted to the needs of ministers and lay members of the churches who are studying the problems of the time, especially in their cooperative aspect. This, together with the platform lectures of the week, will make an especially attractive program for those who can visit Chautauqua at that time.

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The Sword or The Cross?

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EDITORIAL

Conservative Administration Makes Liberal Moves

AT the very time that the radical press was printing criticisms of President Harding for his failures, the newspapers announce the achievement of several things of distinctly liberal import by the administration. The state of war with Germany has been discontinued by congressional action, and with the approval of the President. The foolish deadlock inherited from a previous administration is ended. The invitation to the great powers to sit in the early autumn on the question of disarmament is a great liberal achievement. The President has gone farther than any thought he would dare to go. He has opened up the whole question of armaments, and not simply that of navies. Meanwhile the negotiations with Mexico are proceeding satisfactorily. If the state department has made some conditions that are humiliating to Mexico the way for a peaceful understanding between the two countries is still open. The bugaboo of war with Japan is ended, of course, if the disarmament congress is able to define a policy for the East as President Harding suggests. At this congress China will be represented as an independent power, and there is a strong probability of justice being done. Probably the act requiring the most political courage on the part of the President is his announced opposition to the bonus for able-bodied soldiers. Here was an opportunity to have purchased the political allegiance of the coming generation of young men. That the greater good of the nation has prevailed over counsels of political opportunism is a matter for congratulation. In political theory the President may be conservative, but it is better to have a conservative President who does a lot of liberal things than to have a liberal Presi-

dent who does a lot of conservative things. While these important issues are pending the President of the United States should have the support of the religious forces of the nation in behalf of the peaceful settlement of international questions.

Some Suggested Cabinet Changes

THERE are features of the present organization of the President's cabinet that might well be changed. New interests are demanding recognition. Only recently commerce and labor have insisted on a place at the President's council table. Today education is asking for similar recognition, and public sentiment is demanding that the appeal be heard. Suggestions have recently been made that there should be a department having administrative charge of all the American possessions inhabited by the non-assimilable races, and of relations with dependent peoples. If such a department is created, it is suggested that it include supervision of the Philippines, Cuba, Hawaii, Porto Rico, Guam, the Virgin Islands, the Panama Canal Zone, the republic of Panama, and all other overseas dependent or semi-dependent regions. It would not be surprising if a department of publicity were projected, to have oversight of matters of public information and to provide means of publicity for the nation at large. There can be little doubt that there should be some reliable national publication, weekly or monthly in character, that should provide information of a non-partisan and authoritative sort for all who care to secure it. The Congressional Record publishes the proceedings of congress, but its contents are neither non-partisan nor authoritative, consisting, as they do, of speeches made in the house or

senate. There is a place for a national publication of a strictly reliable character that shall provide the public with desirable information on all important matters in which the government has means of information inaccessible to the ordinary newspaper. Most of all, there is need that the army and navy departments be consolidated. It is an anachronism that in a government as far advanced in civilization as our own, two of the dozen portfolios should be devoted to destructive interests. The whole spirit of the times is toward the reduction of armaments rather than governmental promotion of military and naval interests. Such changes as these would interpret the ideals of the nation far more adequately than does the present structure of the President's cabinet.

Religious Democracies That Are Not Democratic

THOSE denominations that talk about democracy in this country seem to have the most difficulty in realizing their democratic ideals. Congregationalists, Disciples, and Baptists have national conventions to which the delegate pays his own expenses. For this reason these meetings are always more or less sectional in character. The Baptists have secured the facts about their recent convention in Des Moines. Of the 10,066 churches, not over 1,500 were represented, and perhaps as few as 750, according to the Baptist. Of the 2,189 delegates, 1,009 came from the middle west states of Iowa, Kansas, Nebraska, Minnesota and Illinois. At every convention there is talk of sectional influence upon the vote of the convention. Disciples conventions can be located by the vote of a committee independent of convention action. The officials have it in their power to choose just what sectional influence they wish to bring to bear in any given year. The Presbyterians have a much smaller national body. Some think it is less democratic than the mass conventions of the Disciples and Baptists, but it is really more so. Every Presbyterian is taxed a few cents each year to pay the expenses of the men who sit in General Assembly to consider denominational business. By reason of this system no commissioner is detained at home for any economic reason. The church draws a proportionate representation from all sections, and it matters little where General Assembly meets. It is always fairly representative of the opinion of the rank and file of the denomination. From which it may be deduced that machinery does not always imply tyranny nor does the lack of machinery always connote democracy. Those denominations that have in the past years allowed themselves to be governed by the noise and fury of the galleries at national convention have no kind of democracy of which one may boast.

Sermons For Sale At Bargain Prices

FOUR dollars down and eight dollars a month will secure fifty good sermons a year, declares the circular of one of our sermon factories. It is cheaper to buy an outfit of sermons than to buy a power washing machine. This is called the movement for better sermons. What an inestimable aid this would have been for Isaiah! Had

he lived in this age of modern conveniences, he might have had the reputation of a great orator without taking any time away from golf. Sermons like these would have saved Micah from making some of those extreme utterances about the abuse of wealth. Jeremiah need never have been so unpopular if he had only known where to secure some of these nice little sermons just thirty minutes long, newly written and typed on one side of the paper. Of course where a preacher moves once a year he need have only one set. The average preacher would need only two sets which he could work off on each town where he went. With such a convenience Martin Luther might have given more time to family chores. John Wesley itinerated so much that he might have gotten on for a considerable time with one of the trial sermons which are furnished for the bargain price of two dollars. The sermon factory is the legitimate product of the short course education for the preacher. The man with a high school education or less who gives one year to his preparation to preach to intelligent people is not able to interest anybody with his crude cerebrations. His only hope of continuance is to be a pastoral caller, a booster and the reader of somebody else's sermons which he imagines a dotting audience will think are his very own. The result is a minister with a blunt conscience, and a congregation that hears a generalized message fitted to any village in the United States, but lacking any local "punch" for Jonesville. As these sermon factories multiply, there is need of some plain speech about them. It is a shame to a religious journal to advertise them, and a scandal to the church to keep ministers who ever patronize them.

Wet Parade Is a "Dud"

THE wets had been planning for weeks to throw a bomb into the camp of the drys. A parade was promoted which was promised to be a monster protest of hundreds of thousands of people. Signatures were secured from over two hundred thousand persons promising to march in the parade. The New York World, which has devoted its columns to the furtherance of the cause of the nullification of the prohibition amendment, admits that the Fourth of July wet parade was a farce. The bomb placed under the eighteenth amendment is a "dud." The Anti-Saloon League employed an auditing firm to count the people in the parade. The figures of this firm were given to the press, and were honestly transmitted to the public. Less than fifteen thousand people marched. About eighty per cent of them were foreigners, and probably the same proportion were middle-aged people. On the same day the Irish got up a parade in behalf of Irish Freedom. Though numbering but a relatively small percentage of the population of their city, the Irish were able to bring into the line of march over thirty thousand people. People will march in behalf of freedom, but there is no such insistent demand for booze that any considerable number will march through the heat in behalf of beer and wine. It had been expected that the wet parade would be the first gun fired in a campaign to nominate a wet mayor for New York, and eventually to launch a national movement in

favor of nullification. It is clear that fifteen thousand people in a population of six millions will never be able to force their will upon the nation, especially in view of the fact that many of them are not voters. The feature of the parade that excited most comment was the display of a picture, da Vinci's "Last Supper," with an inscription demanding the right to use wine with the daily meals. This use of a sacred picture for the purpose of securing indulgence of carnal appetites proved a little too strong even for the stomach of the hard New Yorkers. The marchers carrying the picture were hissed.

"Main Street"

In London

MR. SINCLAIR LEWIS, accompanied by his wife, is now in London, where he is an interesting figure, owing to the success of his story of "Main Street." The editor of the British Weekly asked him to what he attributed the success of his story, and he replied that America is now beginning again to take an interest in her own life, especially the problem of living a decently bright and varied life in lonely country towns of about three thousand inhabitants. This is more difficult, he said, in America than in England, because our country is so large and such towns are further apart. When asked about the church in Gopher Prairie, he said that in such communities the churches had great power—one would hardly infer it from the story—but that they were losing it steadily by excessive sectarianism. In little towns, he added, there are representatives of almost every denomination, with meager resources and handfuls in attendance at the services. He expressed himself as most favorable to Christian union. In fact, the editor of the Weekly says, "One could see that 'Main Street' is an exposition in a guarded way of his own deepest beliefs." No doubt; but it is a pity that he chose the distorted vision of a neurotic woman through which to portray his "deepest beliefs"; the more because it gives English readers, so few of whom know anything of America, a very imperfect picture of town life in the middle west.

The Peril of

Perfunctory Religion

THE oath administered in a court of law is one of the reminders of the day when church and state were united. The oath invokes the name of God in covenant relation. Yet the administration of this oath, once a solemn religious proceeding, has in general degenerated into a very formal and meaningless procedure. A Chicago court recently displayed a sign which read as follows: "The oath: The man who takes an oath enters into covenant with God that he will act faithfully and testify truthfully in the case in which he is sworn." It was found that the sign made an impression upon the prospective witness. A marriage ceremony is a religious service. The Roman Catholics call it a sacrament. Some irreverent Protestants go through it under circumstances that destroy all its gravity and dignity. A big country wedding hardly waits for the last amen of the service before the charivari begins. There are even churches which permit mock wedding

ceremonies as a means of revenue. Thus a religious ceremony involving all the instincts of awe and fine feeling becomes a sorry farce. The organ prelude and postlude in our Sunday worship are designed to be a call to worship and a fitting finale to the solemn act of communion with God. In many churches they are only a convenient device for drowning conversation. The prayermeeting talk and prayer may have originally voiced true aspirations and ideals. As the prayermeeting becomes conventionalized, these offerings of a contrite spirit are like the faded flowers left overlong on the altar. If religion is to be genuine it must ever be renewed from within. We cannot live upon any dead past. The sanctity of some other age or some other occasion will not be enough for the present hour. For this reason it were better to have no oath in a court of law, as our Quaker friends urge, than to have one devoid of its moral meaning. Even a prayermeeting would better be abandoned than to cumber the ground as the breeder of hypocrisies. It can save its life only by continual self-renewal.

Christ Weeps

Over the City

NO more pathetic passage is to be found in the gospels than that in which the Master stops on his triumphal entry to Jerusalem to weep over the doomed city. His words are immortal: "O Jerusalem, Jerusalem, how often I would have gathered thy children together as a hen gathered her chickens under her wings, but ye would not." The survey of the city begun by the Interchurch World Movement proceeded far enough to indicate that there is the same occasion for sorrowing over the city of today. A wonderful change is in process which is but dimly appreciated by the people of the cities themselves, much less by the people of the rural sections. One-tenth of all the people of the United States live in New York, Chicago and San Francisco. Most of the western states have less population than does the city of Chicago. In 1880, twenty-nine per cent of the population was urban. Now over half of the people of the United States live in urban communities. In cities of from twenty-five to fifty thousand population we find the largest percentage of church membership, 50.3 per cent. In rural sections and in larger cities the percentage is less. In cities of over three hundred thousand it is 47 per cent. The figures for Protestantism in large cities are even more discouraging. While the cities of 25,000 have a Protestant membership representing 28.1 per cent of the total population, in cities over 300,000 the membership is 10.2 per cent. Protestantism, while still a strong force in the smaller cities, is weakening in the rural sections and in the large cities. Divorce statistics indicate that the family is weakening in the big cities just as the church is. Protestantism must take these facts soberly into account. The apostle Paul regarded the city as the strategic center. He was essentially a missionary to the large cities of the provinces he visited, leaving rural evangelism to be carried on from city centers. In America Protestantism has followed a strategy quite the reverse.

Sadhu Sundar Singh

"The religion that only comes to us from external scriptures never becomes our own; our only tie with it is that of habit. To gain religion within is man's life-long adventure. In the extremity of suffering must it be born; on his life blood it must live; and then, whether or not it brings him happiness, the man's journey shall end in the joy of fulfillment."

THESE words of Tagore return to mind as one reads the story of Sadhu Sundar Singh, the Indian Christian mystic whose visit to England recently made such a stir. Anywhere he is a figure to attract attention. Tall, erect, with black hair and beard, light olive complexion, soft dark eyes, with calm mien and bearing, even apart from robe and turban, he looks as if he had stepped straight out of the Bible. It is said that a servant maid reported to her mistress when he was at the door, "There's someone wants to see you, ma'am. I can't make anything of his name. But he looks as if he might be Jesus Christ."

The Sundar, as has been said, is an Indian, whose life, since his conversion has been given up to the service of his Master with an abandon and a joy which recall St. Francis of Assisi. He has wandered as a holy man, without any possessions beyond the clothes he wears, his New Testament and a blanket, from one end of India to the other, preaching Christ to his countrymen as none but an Indian can do. He has been on missionary journeys to Tibet—a land closed to Christian missionaries—where he suffered horrible persecution, and was condemned to death. He has also preached in Ceylon and China. The note of his gospel is a joyous fellowship with the living Christ, and his air is of one on an errand, not unwillingly, but triumphantly, as a messenger of the best tidings. No figure today is so much like the early Christians; and he knows nothing of "the lost radiance of religion," of which Dr. Jacks speaks.

Already there is a biography of the Sundar, by Arthur Parker, and an elaborate study of his mind and message by Canon Streeter and A. J. Appasamy. The reason for interest in his career is that he is a great present-day mystic, a practical mystic "the intensity of whose religious experience is precisely what impels him to practical service." He recalls the shining figures that went singing through the world in the middle ages, and a study of his life throws a flood of light on such saints as St. Francis and St. Paul. With him mysticism is no vague pantheism, but a personal consecration of life, thought and devotion to Jesus Christ. He is an Indian interpreter of the gospel to Indians, and as a man of the east he is able to help the western mind to appreciate much that it does not understand, or has forgotten, in its own eastern faith. Parable and analogy are native to his speech, as they were to Jesus. About seventy of his parables are given by Canon Streeter—all of them are beautiful, and some of them wonderfully apposite—and all are drawn from old and simple and lovable things of everyday life. How simply he tells his faith and experience:

Christ is my Savior. He is my life. He is everything to me in heaven and earth. Once while traveling in a sandy region I was tired and thirsty. Standing on the top of a

mound I looked for water. The sight of a lake at a distance brought joy to me, for now I hoped to quench my thirst. I walked toward it for a long time, but I could never reach it. Afterwards I found out that it was a mirage. . . . In like manner I was wandering about the world in search of the water of life. The things of this world—wealth, position, honor, luxury—looked like a lake by drinking whose waters I hoped to quench my thirst. But I could never find a drop of water to quench my spiritual thirst. I was dying of thirst. When my spiritual eyes were opened I saw the rivers of living water flowing from His pierced side. I drank of it and was satisfied. His presence gave me peace, no matter in what circumstances I am placed. Amidst persecution I have found joy. In prison he was there.

Like that other great Christo-centric mystic, the Apostle Paul, when the Sundar speaks of Christ, he thinks not so much of the Jesus of history as of the Eternal Christ, the image of the invisible God. "There are those who speak of Christ as the supreme mystic, what would you say to that?" he was asked. He replied: "That is the tendency of those who are not inclined to accept the divinity of Christ. Christ is not the supreme mystic; he is the Master of mystics, the Savior of mystics." It is a little remarkable that the Sundar has arrived by spiritual intuition and experience at a position closely akin to that held by men of liberal-evangelical faith. The idea of Christ as a proposition has no place in his preaching, says Canon Streeter. "The meaning of the atonement and the blood that washes away our sins is that we are grafted into Christ, I in him and he in me." Thus by spiritual insight he penetrates that devastating misunderstanding of Pauline phraseology which has done such incalculable mischief to the church, and grasps the reality which the apostle proclaimed. He is no ascetic, nor does he habitually fast. Yet to him visions are granted, and they bring him refreshment and clearness of insight into the things of faith.

Several questions are suggested by this fascinating figure from the mystical territory of the east, where the great religions, including our own, were born. Why should a great, saintly Christian mystic be so startling an apparition in modern Christianity? Have we lost the mystical note, which has been the distinction and grace of the church in all its great ages? Has the church no longer the power to produce saints of simple, profound, creative experience? Is the church bankrupt of its most precious treasure? We argue and analyze, and develop a frightful lingo about the psychology of religious experience, but what about the experience itself? Much ado is made about the social meaning of Christianity—and rightly so—but where is the power to make it effective, if such a figure as the Sundar is so exceptional as to be a curiosity among us? Even if we apply religion to social problems, as we talk so much of doing, there will be little result unless it has more power than it has now!

One thing is certain, as a writer in the New York Evening Post has pointed out. Far short as philosophy may fall of explaining it, or psychology of analyzing it, or the new poetic fledglings of believing it—since they think there can be no such things as feathers because their own little souls are yet bare of them—mysticism must be reckoned with as a persistent, creative, illuminating force in human life, sending forth its flames of aspiration from the dark

soul of the primitive savage, from the God-intoxicated mind of the mediæval mystic, from the art-inspired soul of a Schiller—the first to propose a philosophical scheme based upon the æsthetic faculty—or a William Blake, a Phillips Brooks, or a Sundar Singh, and finally coming into its own in the more profound of modern thinkers.

Are Women's Styles Immoral?

THERE has been much comment of late upon the changed standards of dress and behavior prevailing among the young people of American communities. Some of these comments are extremely pessimistic. They call attention to the increasing freedom and irresponsibility of conduct displayed by young men and women. It is said that feminine attire is deliberately contrived to advertise sex and suggest unwholesome ideas; that the older notions of seclusion and protection for girls have quite passed away; that young men and women regulate their own conduct without either parental counsel or concern; that the reading of sensational literature and the attendance upon questionable plays and moving picture dramas is so commonplace as to excite comment and disapproval no longer; that smoking is almost as frequently observed among women as men, and that the enactment of the prohibitory law has appeared to stimulate the use of intoxicants in many groups of the socially ambitious and aware.

It is probable that the facts which illustrate these statements are easily obtainable. Every community of any considerable size can furnish them. The past five years have witnessed rapid and startling changes in accepted, or at least tolerated, forms of behavior. It is natural that the war should be held responsible for no small portion of this new manifestation of the spirit of adventure. Great numbers of young men and women were given opportunities for wide freedom of conduct, in which the question of moral ideals was less involved than that of service and efficiency. In the great majority of instances public service did not impair personal integrity. To an astonishing degree the young women of America maintained the ideals of dignity and modesty in trying conditions, and in circumstances where the temptation to compromise with traditional delicacy of manners must have been very great.

None the less the effects of all this new sense of freedom and self-direction are very evident in both the young manhood and the young womanhood of the present time. Is the tendency downward? Is the social behavior of the time sinister in its significance? Are the moral values accumulated through generations at the expense of so much effort and solicitude being thrown away with a spendthrift wastefulness that threatens moral bankruptcy for the next generation? It is a problem not easy of solution, and there are convinced advocates on both sides. But we are far from persuaded that the pessimist has the last word.

Every period of adjustment following war is a time of unrest and of shifting standards. This is one of the heavy costs of war, nearly all of whose by-products are evil and

only evil. But war is not the only cause of the new spirit. Knowledge is much more widely diffused than ever before. Subjects that were once tabu in polite society are discussed with a freedom which is both stimulating and disturbing. Woman's entrance into political, industrial and commercial life has given her a sense of independence and self-assertion which separates her widely from the mothers and daughters of a former generation. In this new capacity she begins to regulate her affairs with astonishing awareness in regard to dress, social conduct, sex life and many other forms of behavior. And for the most part it must be confessed that she manages it, even at a very early age, with great insight and ability.

The garments of women are far and away more sensible and healthful than ever before. They leave the body a freedom and access to fresh air which only the sensibly habited women of the orient can approach. As for the exposure of limb and outline, that is a matter of custom to which the public soon becomes habituated. The exposure of arms, shoulders and limbs is by no means to be regarded as a sign of moral laxity. Few people are in doubt as to whether the lightness and abbreviation of clothing observable in a particular woman are in the interest of free movement and comfort or are an advertisement of sex. It is the conduct and bearing of a girl or woman that determines the impression she makes, and not the style of her apparel.

Every generation has had its ideas of dress propriety, and generally any modification of or departure from the custom of the time is regarded with apprehension by the censors of morality. Women's dresses a century ago were absurdly long, inflated and cumbersome. In comparison with them the scanty and abbreviated skirts of the present mode seem to some immodest. But the older style permitted an exposure of shoulder and bosom which even the present so-called extreme style would exclude. A few years ago there came in for a time the fashion of thin, transparent skirts, which at first were affected by a few extremists in the smart sets, but soon became very common. At first there was an outcry of outraged decency, but soon no one thought anything more of the matter. Custom had staled any sensational values the style presented.

The women of the orient are as modest after their manner as any in the west. Yet they exhibit such startling variations from the conventions of the west as to seem quite indifferent to the exposure of the body. In many instances, particularly among Mohammedans, there is the most scrupulous care taken to conceal the face, while the rest of the person is a matter of indifference. One has seen women wade out into the shore waters of the Sea of Galilee to fill their water jars, carefully adjusting their yashmuks, or veils, to prevent their features from being seen, and at the same moment lifting all their lower garments waist high to avoid getting them wet. And passers-by, habituated to the sight, hardly turned their heads to look. It is a matter of custom, and morals have little to do with dress when once the ideas of freedom and health have the right of way. The women who bathe in the holy waters of the Ganges at Benares, baring their bodies to wash their flesh and their garments in the sacred stream,

take no thought of any immodest conduct, nor do the throngs of their fellow worshippers. Our western women will not follow these customs made common by a different climate. But they will use the same good sense in adapting their clothing to the ends of health and comfort, and only the evil-minded will be aware.

On one side of the life of the younger generation there is crying need for amendment. That is in the relations of parents to children. The old autocracy of parental discipline is gone, and happily gone. Few parents have either the knowledge or the discretion to rule their children in the manner once thought necessary. And the evil results of too lavish a use of authority in the earlier days were as conspicuous as the opposite evils of abandoned responsibility too often seen today. What is needed is neither the martinet sort of discipline practiced a generation ago, nor the lapse of all direction too much in evidence now. It is desirable rather that the relations of parent and child shall be those of comradeship and confidence. This is much more difficult than either of the extremes. But it is the only ground for the deeper sense of respect and obedience which a new and very wonderful generation of children is learning to accord to fathers and mothers who understand and sympathize.

For there is just such a generation of children and young people now on the way to maturity. They are given large freedom by their parents, but at the same time they recognize the standards of manners and morals of which they have been made aware by tactful instruction and by inspiring example. They enjoy the diversions which are abundant and wholesome. They are unafraid in the presence of crises of conduct that might prove disastrous to neglected or scolded youth. Between them and their parents there is mutual respect and confidence. They are the honor of the social order and the hope of the future. They are not trying to experiment on the margins of propriety, but are alert to discover where their educational advantages and their social liberty may be made of greatest service to the institutions and groups with which they find themselves connected. In such young people, neither Puritans nor moral spendthrifts, lies the hope of the future.

Division Scandal Threatens China Missions

FOR a good many years the China missionaries have not seen eye to eye theologically. This has made no difference in fellowship, for the sense of an overwhelming problem served to unify them to meet the needs of the largest nation in the world. It is only in the past year that fellowship has been broken. Now there are in the Protestant camp of China two distinct groups. One emphasizes the second coming of our Lord and feels that the immanence of this event makes unnecessary many of the items of educational and philanthropic work. The other either does not believe in the second coming, or feels that the Christian's duty is to be busy at his work, no matter what the immediate future may bring.

The premillennialists have come into group consciousness through the visit the past year of Dr. Griffith-Thomas of Toronto and Mr. Charles Trumbull, editor of the *Sunday School Times*. These gentlemen made a tour of China to proclaim to the missionaries the immanence of the Lord's coming. A "Bible Union" was formed of those holding the premillennial faith, and by implication those outside the Bible Union do not believe the Bible. About two-thirds of the missionaries are outside this organization. The missionaries in the Bible Union are largely those of the China Inland Mission and of the Christian and Missionary Alliance, neither of them denominational organizations. Naturally the missionaries of the Seventh Day Adventists are in the Bible Union. Probably not five per cent of the missionaries of the great evangelical bodies have united with the Bible Union, though there are some who may sympathize with the premillennial view of the Bible. While those who hold to the social gospel are willing to fraternize with all Christians and to co-operate with them in all good work, the premillennialists, taking their cue from American leaders, are developing the spirit of exclusiveness, and withdraw themselves from the company of their brethren. The Chinese witness the scandal of division among the Christian forces and naturally they feel that the Christian religion is not the religion for China if it is not even able to hold in fraternity a group of ardently religious people at work at the same task in a distant land. This weakening of the Christian forces in the face of new hazards in Chinese life makes the future of missionary effort in China problematical, even though we have been feeling until recently that this was the most promising field in all the world.

Students are returning to China from the various civilized nations of the world. Large numbers of these are going back with the report that the educated classes in western countries are above Christianity, and that the church has but little influence upon the life of the people. Some Christian students are returning with a different assessment of the facts. There is every tendency, however, for the Chinese nation to follow the leaders who bring a materialistic philosophy from the west. In addition to the influence of these students, there is widespread resentment against the aggressions of Christian nations on the territorial integrity of China. Nearly every one of the larger nations of the west have some kind of territorial concession. The Chinese will never be happy until China is once more a land for the Chinese.

With the missionary problem in China becoming more difficult by reason of the changing attitude of the Chinese themselves, the tragedy of the divisive movement within the Christian group is the more marked. With devotees traveling over China, spending ten minutes between trains to declare, "Jesus is coming," the intelligent Chinamen may be expected to mock. He has no background in his thinking for a catastrophic second coming. The denominational leaders may continue to get up big drives as a means of unifying the Christian forces, but what the Christian church of today needs more than anything else is some honest thinking on fundamentals.

W. E. Orchard

Eighth Article in Series on "Some Living Masters of the Pulpit"

By Joseph Fort Newton

"TELL you what it is. That parson is city-bred, a town man down to the roots of him. If he'd got the sea and the hills in his soul, or the great wide spaces, and if he heard the cry of the wind above the rattle of your beastly old streets, he'd not say much about the things that seem big to him now, and he'd not know how to say enough about some things he gets rid of in five minutes!"

After such manner a man from the far back Bush of Australia, who had lived in the great, lonely silences until he had been stripped of all conventionality, but confirmed in the worship and fear of God, spoke of Dr. Orchard in his Enfield days. The man from the Bush never went to church—did not care a hang about it, he said—and at first he was shocked by the sermon, as no anæmic sermon-taster knows how to be shocked. But he soon realized the profound reverence and sincerity of the preacher, despite a seeming flippancy and a love of shocking people, from which he has never recovered. There was a point in the thrust; but it is also true that if Dr. Orchard had the wave in his heart and the cry of the wind in his soul, he would have less to give the restless, nervous, jostled city folk to whom he ministers, and which makes him easily the most picturesque and outstanding figure in the Free Church pulpit of London.

"NEW THEOLOGY"

In the stormy days of the New Theology discussion, hardly an echo of which remains, Dr. Orchard stood with R. J. Campbell, albeit with an accent, emphasis and point of view all his own. By virtue alike of temperament and experience both were wandering stars, each in his own orbit, but Orchard was the abler of the two, having a more incisive intellect as well as a finer literary quality. His early thesis upon "Modern Theories of Sin" revealed a man with whom to reckon, at once provocative and provoking in thought, as fearless in criticism as he was fruitful in constructive insight. Many still think that some of the best work he has ever done was as confident and counsellor of souls astray, torn between sorrow and revolt, whereof we read in "Problems and Perplexities"—one of the best books of its kind ever written. Indeed, he is reported to have said that it was in dealing with the difficulties of others that he discovered the inadequacy, if not bankruptcy, of the New Theology, and a need for something deeper, more drastic, more real. Hence his "trek back to Christ," as he described it, wherein he abandoned the position then held, or rather went beyond it towards a Free Catholicism. The closing pages of the little book gave a hint of this tendency:

The true Church is that organism which continues the ministry of Jesus Christ, and is the body of God's increasing incarnation. At present no organization can be identified with that organism. . . . But it does not follow that the present institution can never become the church of God. It will probably grow worse before it grows better. It will have to face reform or extinction. . . . It is impossible

to predict the character of the next generation. But there will probably be a change in the very idea of the church, and it is more than likely that the conflicting ideals of Catholicism and Protestantism will disappear and give rise to a fresh synthesis. . . . The church will then be truly catholic, for it will embrace every type: lowly, like the Lord, the servant rather than the mistress, the learner even more than the teacher. Surely all within the church must hear the warning sounds. They come not from the defiant world; the world heeds us not; nor from some scornful ambassador of the gates of hell. That sound is the church's Lord, knocking, without!

Even in his liberal days Dr. Orchard was a liberalist with a difference; as far removed from an arid rationalism as from the dilettante whose theology is a confection of rose-water sentiment. For him Christianity was dynamite, not jam, a stroke of lightning, not a stick of candy. He held that liberalism meant that a man was free to be a Christian, not that he holds his Christianity lightly or loosely; that he has the same charity toward the past as toward the future, and is as willing to listen to St. Bernard as to Henri Bergson. Otherwise, he said, our boasted liberalism is only sound and bluster, signifying nothing more than narrowness and vanity. He thought the liberal pulpit rejected certain dogmas about Christ, because it wanted Christ himself brought nearer to us—with the demand which he knew would plague him with an unsatisfied passion to be more like him. He imagined that liberals were discontented with the dogmas of atonement and salvation because they were against an easy gospel—that is, they were willing to stand naked before the Awful Holiness, seeking "purity rather than peace," as Newman made his motto. In short, if he was anxious for religion to be liberal, he was far more concerned that liberalism should be religious in a radical, creative, deep-going fashion, issuing in heroic moral action. As a result he found himself an orthodox heretic among liberals and a liberal heretic among the orthodox; and that is where he stands today.

MESSAGE MORE IMPORTANT THAN LABEL

No matter; it is far more important to understand Dr. Orchard and his message than it is to try to classify him in one category or another, much less to paste a label on his cassock. At the King's Weigh House in London, as in his earlier ministry in Enfield, he attracts an eclectic audience from all over the city, drawn equally by his shattering criticisms of the older views of theology and the positive message which no utterance of his ever lacks—but still made by a grace of personality and an authentic spiritual genius which mark him as a God-illuminated preacher. Not a few insist that the rarest power of Dr. Orchard is his gift of prayer, as revealed in his golden little book, "The Temple," which has done so much to help men of the modern mind to walk once more the quiet way to the Place of Hearing. Brief, tender, wistful, heart-probing, its prayers are like those paving stones one finds in unexpected places on the Yorkshire moors, marking a broken and half-forgotten path over the heather toward an

ancient shrine of faith, Whitby Abbey, uplifted on its stately headland above the northern sea. It is a modern devotional classic, the like of which it would be hard to name, unless it be "Spoken Words of Prayer and Praise," by Tipple, whose prayers are lyrics of the love of God and the beauty of his world, sun-bright and attuned to the songs of birds, albeit not lacking in sympathy for the struggle and tragedy of life. In my London Diary I find the following memory of my first service at the King's Weigh House, the Sunday evening before I returned to my work at the City Temple in 1917.

May 12th:—Went to King's Weigh House Church today—made famous by Dr. Binney—and heard W. E. Orchard preach. He is an extraordinary preacher, of vital mind, of authentic insight, of challenging personality. From an advanced liberal position he has swung toward the Free Catholicism, and by an elaborate use of symbols is seeking to lead men by the sacramental approach to the mystical experience and the social expression of religion. Some attend for the service, some for the sermon, and together they make an influential following. The sermon had to do with the vision of Isaiah in the temple—a favorite theme in these days when so many things are shaken—and seldom have I heard a preacher more searching, more aglow with the divine passion. He does not simply kindle the imagination; he gives one a vivid sense of reality. He has a dangerous gift of humor, which sometimes sharpens into satire, but he uses it as a whip of cords to drive sham and unreality out of the temple. He said that preaching in our day is bad, and that in the Anglican church "it is really worse than necessary!" Much ado is now made about reordination, and he thought that it is not enough for the bishop to lay his hands on a preacher; the servant-girl and the tram-driver ought also to add their consecration. With the lift of God in his face he cried: "You need Christ, and I can give him to you!" Surely that is the ultimate grace and glory of the pulpit—the living Christ mediated to men. It recalled the oft repeated record in the Journal of Wesley, in respect of the companies to whom he preached: "I gave them Christ." It was more than an offer; it was a sacrament of communication.

LONDON'S MOST IMPELLING PREACHER

Such an entry gives no details of the picture, no account of the service with its strange blend of mediævalism and modernity, no description of the man who is the most impelling preacher in London, as he is often the most perplexing and irritating. A tiny, wisp of a man, with tow hair and searching blue eyes, if in the pulpit he looks like an ascetic, in private he is the most joyous of comrades and the best story teller in England. At first the service, with its quick changes of artistic vestments, suggests a kindergarten parade of ecclesiastical millinery—in which Leviticus is substituted for Galatians, and the crucifix for the cross—until one has read his remarkable sermon on "Color in Religion," and knows what he means by it. Behind him in the pulpit hangs a crucifix, and he often seems to appeal to it beseeching the Master to speak through him the living word. For sheer intellectual power, for keenness of spiritual insight—its authority marred, at times, by priestly assumption—he is as unique in his appeal as he is inimitable in his oratory. His brilliant asides, swift and sharp as a rapier-thrust, with enough slang in them to make them spicy, would not survive revision in print, but they are tellingly effective.

When, however, we get beyond his humor, his satire, his gadfly criticism—which entitle him to be called the Bernard Shaw of Nonconformity—we find ourselves face to face with something that grips and pierces, and will not let us go. It is not of the intellect merely; it is a passion for souls which softens the sharpest edges of his thought and irradiates even his most cutting sarcasm. As another has written with true insight:

At the heart of his theology is a Christ who, feeling the urgency of the divine will upon him, and yielding himself up with the utmost singleness of purpose and the most complete self-abandonment to the impulse of Saviourhood latent in every man, obtained that "Name that is above every name," whereby all men must be saved. Suddenly a note of passion creeps into the clear, sympathetic voice, bringing us up against something really great and searching, and all the minor irritations are forgotten. Suddenly the preacher grips reality with naked hands and all side issues sink below the surface. He is speaking of the reality of the soul, of sin, of the human will, of God, of Christ. Terrible in some moods is his unsparing surrender to truth, his incorruptible attitude towards reality. He refuses to eat the bread of compromise, spurns all cheap pragmatisms, scorns to debase religion into a mere means of human happiness. He does not palter with the irony, the exactions, the crushing sternness of the love of God; he does not trick himself or others into believing that Jesus can be loved with immunity. His Christ is the Christ whose words fling fire on the earth, whose touch leaves wounds, whose cross shatters our little providential theories and tempts us to cry out in our passionate hours that it is a cruel and bitter thing to be loved of God. Men who have so learnt Christ have a Herod-sword within their hearts, and by an inalienable birthright belong to the spiritual aristocracy. If such a man is a preacher, especially if he is a born preacher like Dr. Orchard, he will fling fire among men and live to see it kindle.

DR. ORCHARD DURING THE WAR

From the first day of the Great War to the last, Dr. Orchard stood in his pulpit and pointed to the crucifix, at once a prophet of indignation and a priest of pity. He preached no interim ethics. If he was called a pacifist it did not matter; he refused to lower the Christian ideal an inch. Insistently, consistently, with passionate and surrendering conviction he bore magnificent and ceaseless witness against all war. His criticism was merciless, his sarcasm withering, and he spared no one however high in office. Through it all one felt an infinite heartache, as of one who was himself crucified by the agony of it all. Returning one day from Scotland, in a railway carriage I heard one British officer say to another: "I say, old chap, it's a beastly business, this war. It tears me in two. Over here we sing Peace on Earth, and out there the killing of boys goes on. When I get so fed up I can't stand it any longer, I go to a little chapel in Duke Street, where a chap named Orchard blows the whole blooming business up. All I can do is to swear, but he gets it said. It's ripping to hear him do it." Had Dr. Orchard exercised such a ministry in New York, no doubt he would have landed in jail, so much greater is the freedom enjoyed in England. In my diary are a number of entries about him and I venture to transcribe another:

May 10th, 1918:—What the Free Catholicism may turn out to be remains to be disclosed: so far it is more clever and critical than constructive. W. E. Orchard is its Bernard

Shaw, and W. G. Peck its Chesterton. At first it was thought to be only a protest against the ungracious barrenness of Nonconformist worship, in behalf of rhythm, color, and symbolism. But it is more than that. It seeks to unite personal religious experience with its corporate and symbolical expression, thus joining two things hitherto held apart. As between Anglicans and Nonconformists it discovers the higher unity of things which do not differ, and that is a distinct advance. For, if we are ever to have Christian union, it must be by comprehension, not by compromise. It ought to be possible for those who emphasize individual experience of religious reality to unite with those who seek the corporate fellowship of believers. Together they may approach the largeness of Christ, in whom there is room for every type of experience and expression. Also, by interpreting and extending the sacramental principle, and at the same time disinfecting it of magic and superstition, the Free Catholicism may give new sanction and inspiration to creative social endeavor. For years it has been observed how many ultra High Churchmen—for example, Bishop Gore, one of the noblest characters in modern Christianity—have been leaders in the social interpretation and application of Christianity. Perhaps, at last, we shall learn that it was not the church, but humanity, with which Jesus identified himself when he said, "This is my body broken for you." There is still further light to break forth from Christian truth, and let us hope that the Free Catholicism will help us to see and follow it. The great thing about Christianity is that no one can tell what it will do next.

Perhaps this entry may help some of those who misunderstand Dr. Orchard to see the kind of Catholicism of which he is a prophet and a pioneer. Some imagine that by Catholicism he means the Roman Church, but that is neither free nor catholic. No one knows better than Dr. Orchard that Rome, as it now is, would crush him as quickly, as contemptuously, as she did Tyrrell, and with a tragedy far more ghastly than that of Newman. For while he has much that reminds one of Newman, he is a free spirit, and he knows the way to Emmaus as Newman never did. Others think that his Catholicism is merely esthetic and temperamental, a sentimental attachment to some antique survival, like a fondness for Gothic architecture or a new version of the Mass. Far from it. He would, no doubt, restore much, if not all, of the old Catholic system, but without the spirit of anathema, exclusion, and compulsion, uniting the cultus of Christianity with its creed, and interpreting both in terms of eternal truth and modern need. Thus his vision is far wider, more comprehensive, more revolutionary than his critics are aware. Recently he said: "Some of you have been reassured about me lately that I am not going over to Rome, after all. I am not so sure. I may! But why are you not afraid that I may join the Salvation Army? Because equally I may! What I hate are the middle ways."

"FREE CATHOLICISM"

No; the Free Catholicism is far more Catholic than the Roman Church, and it is freer than the Free Churches. It is a rediscovery of the comprehensiveness of Christianity, a living experience of the universality of Christ, as much at home with the Inner Light of the Quaker as with the Real Presence. But it joins depth with breadth, and finds in the old Christian dogmas not metaphysical abstractions, but dynamic forces for the creation of new men and

a new social order, linking mystical vision with social passion, and freedom with fellowship. One has only to read the sermons of Dr. Orchard, who follows the old elaborate homiletic method—what the English call "the three-deck sermon"—to discover how profoundly radical the Free Catholicism is both as to personal experience and social regeneration. For the two are inseparable in his thought, as witness such sermons as "How the Cross Reconstructs Personality," and "Christian Dogma and Social Revolution." Here is vital preaching, as ancient as it is modern, aglow with insight and passion and prophecy; the voice of one who has the genius of a pathfinder, and the courage to make experiments, knowing that as of old Jesus "made as though he would have gone further," so, today, he beckons us toward his own largeness. In a striking sermon entitled "The New Catholicism," he says:

This then is the New Catholicism. At present it is no more than a dream in the hearts of a few, rather misty and vague perhaps, yet able to make every waking hour full of unrest for its realization. With others it is only a dumb craving for they know not what, a discontent with things as they are. It has yet to outline its policy and fight its battles; and before it can conquer, there are prejudices to overcome, fears to dispel, false conclusions to disprove. Yet it holds the field. Denominationalism can no longer count upon the old-time loyalties. Neither Protestantism nor Romanism can ever do anything but stand over against one another, hostile and suspicious. There can be no reconciliation until they are gathered into one really Catholic Church. . . . Such hopes can only be realized as we get back to the catholicity of Christ's character and teaching. It is following names instead of Christ that has ruined us all. It is the attempt to employ worldly power instead of the wisdom of the Cross. It is a false scholarship that has given us a divided Christ. Only as we discover the One Catholic Christ shall we be able to build the One Catholic Church.

If in this appreciation the emphasis has been laid as much upon the message as upon the messenger, it is because the Minister of the King's Weigh House stands before us a shining and challenging figure, at once a rebuke and a portent. With the spiritual radicalism of his Master, he puts to scorn our comfortable conventionalism, our plausible expediences, our Pickwickian endeavors after Christian unity, no less than our compromising cowardice in the presence of the organized brutality of modern industrial and political life. When one thinks of the tragedy of a divided, distracted, ineffective church—a mere huddle of sects, each clinging to its own little dialect—set over against the federated iniquity of the world, one thanks God for a prophet-priest like Dr. Orchard; as much for his teasing humor, his tormenting satire, and his tantalizing, waspish criticism, as for his radiant insight and eloquence. Let him wear his gorgeous vestments and use the ancient symbols and litanies of faith, if by any means he can help to bring back the visions that make the church the sacramental incarnation of Christ. Frail, fearless, fascinating, across the tumbling seas I can still see him as he stood at his high altar, having poured out his heart in protest against the collective suicide of war, making the gesture of the Cross in benediction—as if to point us, in parable as well as precept, to the living Christ whose anointed messenger he is.

The Church and Its Bible

By W. J. Lhamon

THE church of the first century was without any canon, or Bible, except the Old Testament. The church of the second century began to have in addition to the Old Testament the New Testament. The church of the third century became conscious of a body of sacred writings other than the Old Testament. It was not till the fourth century that the greatest of the Greek preachers could say, "He who cannot buy a complete Bible ought at least to purchase a New Testament."

Literature springs out of life. History is written subsequent to events. The church came first and the New Testament sprang out of her bosom. One may safely say that during a hundred and fifty years the church was and the New Testament, considered as a sacred canon, was not. The book did not create the church; the church created the book.

This creation was a process, half incidental, half under the urge of circumstances. It is only in the light of subsequent events, the glow of the centuries, that we can see the process to have been a providential one. The "most beautiful book in the world," the third gospel, was written by Luke, the companion of Paul, quite incidentally as a message of exuberant faith to his friend Theophilus. The author could have had no idea of adding a precious unit to a sacred canon. Similar statements pertain to the other gospels. Each had its incidental call, its individual history, and its special, local, timely message. Paul's letters were called out as naturally, yet as incidentally, as a pastor's sermons or a college president's chapel talks. Paul could not have dreamed that his letter to the Galatians, or to the Romans, or his correspondence with the Corinthians, would become features of a sacred canon to stand through a thousand or ten thousand years. There is proof on the face of his letters that he anticipated nothing of the kind. When he refers to "the holy scriptures," as in his exhortation to Timothy, he means the Old Testament. And this is what Jesus meant when he warned the hardened Pharisees to "search the scriptures."

CHURCH CAME BEFORE BIBLE

This simple fact, namely, that the church created the book, and not the book the church, and the further fact that the creation was a process covering, broadly speaking, the first two centuries of the Christian era,—these facts have tremendous bearings.

The early church was not the church of a book, and the Christian religion was not originally the religion of a book. In this respect Christianity is in striking contrast with the Judaism of the days of Jesus and with the religion of Mahomet centuries later. Originally Christianity was just simply devotion to the person of Jesus, a devotion guided, filled, and in every way conditioned by the Holy Spirit. Early Christianity was not devotion to a book, or reliance on a book, or the affirmation of the infallibility and finality of a body of sacred writings. Its actions were not conditioned by chapter and verse

citations, and its final appeal was not to "the Book" in matters of doctrine and polity.

The appeal of the early church was to the apostles and first elders as long as they lived; to such elders or leaders as had been companions of the apostles after the apostles had passed away; still later, to those who could say "I have seen and heard such and such a one, a companion of Paul, or Peter, or John."

About the middle of the second century these companions of the apostles, and companions of companions of the apostles passed away. As they did so the church began to seek out authoritative documents. If a writing could be traced to an apostle, or to the companion of an apostle, it was held to be of value and reliance was placed on it. Thus the first gospel was traced to Matthew the publican, wholly or in part; the second gospel, to Mark the companion of Peter; the third, to Luke the companion of Paul; and the fourth, to John the beloved disciple. The writings of Paul began to be gathered and treasured. A little book was found and kept that proceeded from James the brother of Jesus, and one by Jude. The book of Revelation had a long, hard time getting itself into the canon; it was supposed to have been written by John, but there were doubts about its authorship.

Thus the canon grew. And its growth was stimulated by force of circumstances. Persecutions and the rise of false doctrines made the defense of the faith compulsory, and under the exigencies of the times the apostolic documents became more and more precious in the eyes of the believers. A halo of the past gathered round them and there grew up a doctrine of inspiration relative to them, and they were placed on a level with the Old Testament. There were some who perceived, indeed, that these apostolic documents were of more direct value for Gentile Christians than the Old Testament writings, and thus it came to pass that in the fourth century Chrysostom, as quoted above, could say, "He who cannot buy a complete Bible ought at least to purchase a New Testament." This striking bit of pulpit exhortation may be taken as a landmark in the history and triumph of the New Testament canon. The appeal of the middle-second century church to the apostolic writings was not to their inspiration or to their finality or their infallibility, but simply to their reliability as coming directly or indirectly from the apostles. The teachings of the books were accepted as reliable because the source was reliable. The waters were pure because the fountain was pure.

THE SEAT OF INFALLIBILITY

It was not till the time of the Reformation that the Bible, Old and New Testaments, was looked upon as mechanically inspired, infallible and final. The Roman Catholic councils found the seat of infallibility in the church. The Protestant leaders felt the need of an opposing standard of infallibility, and found it in the Bible. It seemed not to occur to either of the contending parties to challenge the claim of infallibility itself. The Protestant move-

ment would have been on a far safer basis today and might have been much further advanced had it challenged the Roman Catholic claim on the one hand, and on the other asserted the impossibility of any infallible standard and denied the need of one. We have come to the time when we must deny this claim, whether in Roman Catholic or Protestant ranks, and must also free ourselves from the hypothesis of the need of such a standard. An infallible standard presupposes infallible interpreters of it. It presupposes an infallible message to infallible recipients, men or institutions. But such men and such institutions do not exist. The Roman Catholic Church is as preposterous as it is logical in meeting the issue squarely and announcing its infallibility when it speaks "ex cathedra" in the person of the pope. It is equally logical and equally preposterous for any first class biblical scholar or any eighth grade pulpit tyro to assert his infallibility as an interpreter of an infallible Bible. We live in a growing world, not an infallible one. Our best ethical and spiritual thought is an approximation to ideals that are still beyond us, and our best conduct halts awkwardly on the road to perfection.

The ancient church, heeding the voices of apostles and companions of apostles, harkening to the echoes of the Savior's simple messages of love and life, was a unit. In its unity it conquered the Roman Empire. But see the tangle into which we have gotten ourselves by our hypothesis of infallibility, our dogmatism, and our unloveliness! Between two and three hundred sects of us, each claiming the validation of the same infallible book, each tacitly claiming infallibility in its juggling of texts to prove itself right, and too many of us "red in tooth and claw" to tear asunder those who have honestly seen other light than ours.

SCIENCE OF INTERPRETATION

The interpretation of the Bible is a science quite as much as chemistry or botany or engineering. If the untrained man would read it as the ancient Christians did, that is, simply for its ethical and spiritual guidance, simply as one of the ways of leading to Christ, all might be well. But when the untrained man goes to the Bible for infallible dicta on which to build a creed or a sect trouble begins. He invariably plays the role of the carpenter rather than the interpreter. He selects texts as the carpenter selects boards in a lumber yard. He cuts and splices without regard to context, historical setting or literary form. In this way the most flagrant isms are built, conflicting dogmas are backed by infallible credentials, and the Bible is discredited in the eyes of intelligent people.

There is no possibility of the union of Christians so long as the Bible, and more especially the New Testament, functions as an infallible standard on the one hand, and on the other the untrained sectarian interpreter passes his interpretations of it over on an unsuspecting public as an infallible coin. Such religious malpractice results in division, pride of sect, bigotry and aloofness. There is a hardness about the hypothesis of infallibility that does not belong to the graciously human side of real Christianity. Infallibility, if there were such a thing, would be remote

from life, so remote as to be inaccessible. Popular belief in the book as infallible yet shrouded in mystery and in need of explanation has opened the door of opportunity to the sectarian dogmatist, the fanatic, the misleader, the religious mountebank preying on the credulity of ancient and modern "sheep without a shepherd." The delectable city of Christian union does not lie at the end of such a hypothetical road kept by guides the more dogmatic the more ignorant they are.

THE INCIPIENT CHURCH

The New Testament writings grew by a natural human process out of the life of the church during the years from 50 A. D. to about 100 A. D. The church was in its incipency and the New Testament is in large part the history of its incipency. Its function was the function of every great literature springing out of great movements. It was and is the presentation of the history and poetry of the movement, of its truth and emotion, of its ideals and power. The New Testament is great in proportion as primitive Christianity was great, divine as it was divine, human as it was human, and inspired as it was inspired. It is and was, therefore, mainly if not wholly, a first century production, the incipient offspring of an incipient movement, the divine-human offspring of a divine-human movement. Centuries later it became a canon, a "rule of the books," a divinely infallible and inflexible commitment, a static thing, a finality, with chapters and verses for doctrines and dogmas, with fixed ordinances, and rigid politics, and prescribed rituals, a thing absolutely hard and cold, like sand and cement hardened into concrete and reenforced with "rods of iron." Legislative and doctrinal functions were imposed on it that the living writers of the living church, the growing writers of the growing church, never could have imagined.

The process of canonization of the New Testament became thus, instead of the unspeakable blessing that it should have been, a lamentable perversion. Where love really reigns laws have been imposed; where emotion and inspiration and poetry prevail cold and hard and heartless dogmas have come in; the place of the Christlike God, the Father of Jesus, has been usurped by the Old Testament monarch God, or a Greek metaphysical One of Three, or worse still if possible, a Roman Caesar God bristling with foreordination and terrible with armies and thunderbolts. The simple, fraternal society of the early church reflected in the New Testament has been elaborated here into a hierarchy, such as the Roman Catholic, and depressed there into a congregationalism and individualism scarcely short of anarchy, and for both sorts abundant texts have been found.

BIBLE'S CHIEF FUNCTION

Somehow or other the New Testament must be taken away from all special pleaders and given back to the humble-minded man of God who seeks in it nothing but the way of childhood and brotherhood, childhood toward God, and brotherhood toward man. Its first and foremost function is to help us on the way to the love of God and the love of man. In that resides Christ's own summary of

the law and the prophets. "Except ye become as this little child ye shall by no means enter into the kingdom of heaven." The child, the man, the plowman, the lumberman, the banker, the doctor, who finds with the help of the New Testament "the far Father in the close, sweet Son," has found enough.

Having found God the Father of Jesus there; having found Jesus the brother of man there; having found man the brother of man there; having found there the sermon on the mount and the golden rule; having learned the lessons of the Samaritan, and of the father of the prodigal; having adopted the sisters of Lazarus as his own sisters, and made the mother of Jesus his own mother—the child-like man who has found and learned and done all this has found and learned and done enough.

To be a child of the Father of Jesus and a brother of all the brothers of Jesus is the social ideal of the New Testament. It is the unifying, coordinating force of the New Testament. This must be what the Master had in mind when he prayed that "they all might be one." Surely he could not have thought of sacraments and rituals and philosophies and dogmas and church politics and hierarchies and historic episcopates and the deliverances of councils as functioning in the answer to such a prayer.

ESSENTIALS AND NON-ESSENTIALS

If the New Testament is our best and most precious literary help in the way of reaching the Master, and if the whole spirit and life of the Master has integrating effect; if Jesus lived and loved and died and arose from the grave to create and promote a fraternal "socius" among men under the Fatherhood of God—his God, then whatever militates against such integration of mankind should be frankly confessed as inexpedient and non-essential. And nothing but what is essential should be pressed as a basis of union, or as a factor in a basis of union.

Examples of the misdirection indicated above lie all along the historic highway of the church. They range from the most fantastic deliveries of hopelessly illiterate leaders to the sonorous dogmas of equally hopeless ecclesiastics. One should not shrink from the logic of his own position. The writer is a member of the church of Disciples. He may, therefore, without offense, it is hoped, make a concrete case of his own body of believers.

The Disciples movement began as a plea for the union of all Christians in Christ. As the basis of such union the leaders in the movement bravely proposed the creed of the first Christians and the first church, namely, that Jesus is the Christ, the Son of God. They advocated and allowed freedom of opinion relative to the various historical formulas of faith. Allowing such freedom it was assumed to be as clear as a mathematical axiom that all Christians could unite in Christ. Working on this basis during about two generations the numerical growth of the Disciples was phenomenal, and the leaven of their advocacy found its way into the whole "lump" of American Christianity.

MAKING A CREED OF THE BOOK

But in an evil day they mistook the function of the New Testament, as indicated above. They made the mis-

take that hundreds of other denominations have made. They turned from the sublime and sufficient creed of Christ and made a creed of the "the Book." Legalists, literalists and sacramentalists sprang up among them. A considerable wing of them became a church of the "the Book," as though it were not sufficient to be simply the children of God, and brothers of Jesus. They sought New Testament warrants, "chapter and verse," for minute and inconsequential forms of worship, such as the use of instrumental music. They opposed the organization of philanthropic and missionary societies, and of delegate representation in conventions because there was no "chapter and verse" for such things. Out of this unwarranted and unscriptural legalism has come a cleavage. Over two hundred thousand Disciples have disclaimed fellowship with the main body. In practice these Disciples have made opposition to instrumental music in church worship, and opposition to missionary societies, tests of fellowship, and virtually they have added their contentions as clauses to the creed. Beneath this unfortunate cleavage lies the hypothesis of the final and infallible book with final and infallible legislation for the thousand-fold minutiae of churchly life.

Sacramentalism in the matter of immersion-baptism is creating widespread perturbation if indeed it does not threaten to force another cleavage among the Disciples, and the root of the difficulty is in this same mistaken view of the New Testament and its functions. Certain Disciples missionaries in China, India and Africa have been reported as receiving into fellowship certain immersed native Christians from other bodies of believers. The Disciples are a unit in the belief that immersion was, as Dr. Philip Schaff said, "the original, normal form of baptism," and they are a unit in the practice of immersion in the case of primary obedience, though there is a growing practice among the churches of America similar to that reported from the mission field. For the conditions confronting Disciples missionaries today there is no New Testament precedent, or any direct New Testament instruction whatever. There could not be since the New Testament writers had no such conditions with which to deal. But the more legally minded and sacramentally minded branch of the body has demanded that the said missionaries be called to account, and that they be required to conform to the traditional practice of the Disciples at home or be dismissed from service.

AN INFALLIBLE HUMAN CREED

If the matter is pressed the missionaries, who undoubtedly believe with all their hearts in Jesus Christ, will be asked to add, in substance: "And I believe with all my heart in the traditional practice of a majority of the churches of Disciples, infallibly based on their infallible interpretation of the infallible book." Practically this is the situation. It is perfectly clear that the international convention of Disciples in passing the resolution in St. Louis last October calling for such confession on the part of its missionaries departed from its original basis of fellowship and faith. It exalted its practice into a dogma and a test of fellowship by which it proposes to fetter the

freedom and lower the dignity of its missionaries. With the St. Louis resolution spread on its minutes the Disciples stand before the religious world as another example of a people starting right and ending wrong, starting simply as believers in Christ, and ending as believers in their own infallibility. By this action the Disciples have invalidated their plea for union on the basis which, to Thomas Campbell and his early coworkers, seemed entirely scriptural and sufficient, namely, faith in and loyalty to the Lord Jesus Christ.

It is not easy to abandon or revise the thought and practice of hundreds of years, but when these have proved inefficient and mischievous there should be a brave effort in the way of correction. The first step in the way of such correction is the emancipation of the church from a mediæval, dogmatic and legalistic use of the Bible as a whole, and more especially of the New Testament. Such emancipation will open the way for the restoration of the church of the Pauline age, that miraculous, new creation of our Lord, founded on faith and love, infused by faith and love, conditioned by faith and love, and doing those things which faith and love prompted. The function of "the word written," its first and highest function, is to lead us on beyond itself to "the Word made flesh," that we may "behold his glory, the glory as of the only begotten of the Father, full of grace and truth."

CORRESPONDENCE

Reducing Christianity to Nonsense

EDITOR THE CHRISTIAN CENTURY:

SIR: Your correspondent, Mr. Chas. E. Petty, takes issue with me in regard to the quintessential teachings of Jesus and the proper definition of Christian. I am aware that the overwhelming majority of the so-called Christians agree with Mr. Petty. His views are far more comfortable than mine, but they will not bear analysis. I confess to a strong prejudice in favor of clear thinking and precise expression. In old-fashioned, trick diplomacy words are used to conceal thought, but in religious and ethical literature words should be used to express ideas most accurately and exactly. Mr. Petty reminds us that Jesus was an oriental and fond of colorful, rhetorical and exaggerated language. This is true so far as his parables and imagery are concerned. But it is not true and cannot be true with reference to perfectly plain and explicit injunctions and commandments.

We are entitled, says Mr. Petty, to "interpret" the sayings of Jesus as reported in the four Gospels. Yes, when interpretation is necessary. But nullification is reprehensible even in legal decisions. When Jesus said, Resist not evil, and, moreover, pointedly contrasted his commandment with the cruel and vindictive provisions of the Old Testament, he meant exactly what he said. He did not mean that after you have admonished a brother several times you may thrash him within an inch of his life, if he persists in evil doing, or imprison him, or hang him. He did not believe in punishment and did believe in the restraining and healing influence of passive, moral resistance, or physical nonresistance, to evil.

Those who cannot follow him in this respect are not Christians in regard to that issue. They have every right to refuse to follow Jesus in that or any other respect, but it is idle and foolish in them to pretend that they do follow him, or to nullify his commandment by flagrant misinterpretation.

To say that Jesus' way is not the way of our cold, scientific, hard-headed western world is to say, indirectly, that Christianity is an impossible religion for modern western and progressive peoples. This is what Nietzsche and his disciples do say. They say that Christianity is sentimental mush, "slave religion" and "slave morality."

I turn with interest to Mr. Petty's description of the Christian—for I cannot call it definition. He writes: "The spirit of Jesus, the general outlook he entertained of the relationship the race holds to God, the work we have in hand for humanity are quite enough for us to have to make us Christian in theory." Well, the spirit of Jesus is to be found bodied forth in his injunctions and essential teachings—he said so himself. God he regarded as the Father of all mankind, and the work we have in hand for humanity, again, is the work prescribed and ordered in the teachings and sayings of Jesus. There is simply no wriggling out of this conclusion. Either the teachings of Jesus are realizable, or they are not. Either the average human being can accept them and practice them, or he cannot. I said nothing in my letter about "theoretical" Christianity. You might as well speak of theoretical food, or theoretical raiment, or theoretical houses. Religion is something to live by, or it is a set of hollow and meaningless formulas.

I cannot agree with Mr. Petty that it is better to call a man a bad Christian than to state the literal fact that he is not a Christian at all. The world is outgrowing solemn hypocrisy and humbug. Men and women who accept essential Christianity and practice it, or do their utmost to practice it in a non-Christian state and society, are Christians. All the others have no right and no claim to the name Christian. If they would rather be called one per cent Christians, or "bad Christians," many will humor them. Some will not. I am one of the latter. I urge them to summon a little courage and candor and to admit that they are unable to accept Christianity. They may be good citizens, desirable friends, pleasant neighbors, but Christians they are not.

VICTOR S. YARROS.

Hull House, Chicago.

Social Christianity Must Prevail

EDITOR THE CHRISTIAN CENTURY:

SIR: I want to express my great satisfaction on reading your splendid editorial in your issue of June 30, entitled "The Church and the Neutral Zone." If that view of the mission of Christ's church does not prevail the Church is doomed to impotency. But it *will* prevail, for Christ reigns and is working in the minds of his followers, and the church must commit itself unreservedly to his great program for the regeneration of our social and industrial order, as well as to the spiritual welfare of mankind. God bless The Christian Century in its great work.

Los Angeles, Cal.

J. H. GARRISON.

Contributors to this Issue

W. J. LHAMON, A. M., lately professor of English Bible in Drury College, Springfield, Mo.; a Disciples pastor and lecturer of wide experience.

JOSEPH FORT NEWTON, minister Church of the Divine Paternity, New York City.

British Table Talk

A Superficial Calm

London, July, 1921.

THE other day, being on the top of a bus, I heard a voice with an American intonation asking which of the buildings we were passing was the Mansion House. Upon this, we began a long chat of great interest, to me at least. The American proved to be a Canadian doctor who has spent much time in the United States and was familiar both with east and west. Two things had struck him forcibly: One, the drinking habits which still persist here and seemed to him a survival from a dark past. Upon prohibition he had not the smallest doubt; it was in his judgment a great and salutary reform. The other, the curious calm of a country which was passing through a grave industrial crisis. The calm is here, but it is not certain that it is a good sign. There is the calm of faith and there is the calm which goes with decay and death. It may be that we are quiet because we are sure that we have great reserves upon which we can call, and that all will be well. It may be that we are calm because we do not know how serious is our sickness. It was a solemn word of Isaiah to his people, "My people go into captivity and they know it not." Probably there are both kinds of calm at the present moment in this nation. On the surface they seem alike, but they are as far apart as life and death.

* * *

Collier of Manchester

When a church, moved by a living faith, boldly enters upon new paths of service, it is certain that the necessary leaders will not be wanting. The Wesleyan Methodist church has shown audacity in the building of its central missions. These without doubt make a demand for ministers with certain gifts, with powers of organization as well as a popular appeal in their preaching. There was wanted a host of men and women with something of the popular preacher and something of the Gordon Selfridge in their make-up. These were needed and they were found. It would not be hard to name a score of such men who have led these enterprises: Hugh Price Hughes, Wiseman G. Jackson, Benson, Bisseker, Aldom French Gautrey and many others whose work is well known and approved. But it may be taken for granted that all these men would declare that the greatest of their order was Collier of Manchester. He was the first of them, for as long ago as 1885 he began the life work which now death has ended. The Manchester Mission was an achievement of which any church would be proud. Every year it was Collier's way to start at least one new departure in service. Around him he had gathered a body of gifted workers. He knew how to select his staff and how to part graciously with any who did not get into his work. It seemed to the outsider a very big organization, but it was built and sustained upon a most diligent and continuous care for its individual members. It was anything but impersonal. This is one of the secrets of either a mission or a church. The individual member must not be lost in the crowd. It should be a Christian axiom, but it is sometimes forgotten. Collier and his workers kept in touch with the individual soul; that made the mission sound. He was honored by the conference of his own church, but he had an ever greater honor from his own people in Manchester, and especially from the poor and the forgotten. It was my privilege to speak with him only once, and that was at a social party where some music was being given. He was pleasant and kindly in his bearing to a young minister, but during the music he seemed far away in the heart of Manchester. Such men only do their life work by making it their one concern.

Will Crooks, too, is dead. The tribute paid to this working man of Poplar was one worthy of a king. A man like that raises the question whether many reformers do not lose much through their lack of humanity and the honor that goes with it. Will Crooks won his way to all hearts, partly because he loved human beings and never lost sight of them in the pursuit of

"causes," and partly because he knew how to make men laugh. It is a pity that chronology did not suffer Will Crooks to know Charles Dickens. Crooks would have been a man after the novelist's own heart. He would have said, "I wish I had thought of him."

* * *

Washington in St. Paul's

It will not be necessary to recount what must be familiar news to the readers of *The Christian Century* that a bust of George Washington has been given to us and most gratefully placed within the crypt of St. Paul's. The gift was a happy and gracious inspiration which came to the American members of the Sulgrave Institution. And now among our honored dead will be the name of the great soldier and statesman who fought our fathers in a cause which was not only the cause of America, but no less our own. Washington by his fight against us won freedom for us no less than for America. It is often given to "The Times" to say the true word and to say it in noble accents. Let these words stand as the master-thought of our people:

"The simple ceremony at St. Paul's must stir the hearts and the imaginations of all who speak our tongue throughout the world. England and America met under the noblest dome since Michael Angelo's to honor the first President of the great Republic beyond the ocean and the gallant dead who, in the hour of our direst need, came home to give their lives for his cause and for ours. Those of them who are with us sleep in no strange soil."

* * *

The World Their Parish

Once a year the representatives of most of the British Missionary Societies meet for counsel at Swanwick. Among them there is, as I have shown before, a striking and effective committee and the program to which they will address themselves at these meetings (June 15 and 17) is a most varied one. If a missionary enthusiast of a generation ago were to come back, he would be surprised and even staggered by the interests of the modern statesmen. The scout movement, the use of the cinema, the study of moral hygiene, the publication of "Outward Bound," that excellent monthly magazine, and a host of other things in the reports and on the agenda suggest that the missionary societies in carrying the gospel into all the world have found themselves involved in a scene of extraordinary and bewildering variety, in a human scene to which there are a thousand approaches. The conference is not public, nor are its sessions reported, but it is known that its serious attention must be given to the problem of education, as it is provided by the societies in non-Christian countries. Now that governments are more and more taking up this work, there are serious questions to be faced. The standards in many schools must be raised. The question of a "conscience clause" must be faced and settled. The very word has associations for us in the memory of old unhappy educational wrangles. In India there is a demand, how widespread it is hard to tell, that students in mission schools and colleges should be exempted, if their parents wish it, from religious teaching. Upon this issue the missionaries are not of one mind. Some are willing to grant the "conscience clause"; others, rather than grant it, would forfeit all government assistance. Upon this there is certain to be a full discussion. Upon other matters, such as labor in East Africa, the conference will deliberate, but it must not be overlooked that such questions of application arise out of deep spiritual concern, and all through the work of such a conference there will be a recognition of the all-important business which is committed to its trust—the business of the kingdom of God. But if anyone were to seek for the circles in which the kingdom of God in the breadth of its reign is most eagerly hailed and loved, he would find the thing he sought among the missionary enthusiasts.

Church Life in Summer

There is a lull in many church activities from June till late in September. It should not be a lull without meaning and value. There is time for review and consideration. When we are in the thick of our winter's work, we may lose the fine proportions. "We learn to skate in summer and to swim in winter." There is indeed great wisdom in the right use of the pause. Christ knew how to use it. It was not in Galilee that the great confession of Simon Peter was made, but in the parts of Cæsarea Philippi. Nor should the church of Christ neglect the healing to be found in nature. There is at least one newspaper in this country which will always be true to the great ideals of human life: that is "The Children's Newspaper." Under the heading, "Into the Quiet Places," this wise and interesting journal had words the other day to which others besides rulers and senators might give heed:

"We believe that there awaits us at the end of our journey through this world a glory greater yet; but if when it comes we find that Heaven is like a summer day by a babbling brook, or in some mead aglow with buttercups, or in a garden on a Kent hilltop, we shall be satisfied. To those who rule so much of our lives on earth, who make our laws and make our wars; to those who stir up trouble; to those who keep alive the hate that does more harm to those who cherish it than it can ever do to those who suffer it—to all these we would say: Get ye apart into the quiet places, and learn the lesson that on every wind is blown."

* * *

Notes and Observations

Dr. David is to be the Bishop of Edmundsbury and Ipswich. This is a wise appointment on many grounds. Dr. David has been a great head master. In the attempt to give a new direction to religious education, he has taken a leading part. He is a man from whose character and wisdom much will be expected. One by one the ranks of the bishops are being strengthened by the men to whom the student world has learned to look with trust and affection and hope. Woods of Peterborough, Temple of Manchester, now David of Ipswich, are men who have not failed to keep the next generation in hail. They are, moreover, men whose knowledge of free churchmen is not second-hand. They are in close fellowship with many who are not Anglicans; this fact, too, will help.

The Regent's Park Baptist Church, of which Rev. F. C. Spurr is the minister, must close its doors. This is not because its work is done or its ministry is unheeded. Mr. Spurr is a singularly living and interesting preacher and the church has a place still in the life of London, but the lease has fallen in and the Crown as ground landlord demands a rent of 950 pounds and a premium of 600 pounds. This is legal, but it seems none the less folly for the nation to exact its pound of flesh from religious society whose only purpose is to supply the very thing without which the nation will perish. There are other economies which might be tried first.

The Salvation Army has been in session with a great muster of its people from all over the world. It is an international power not to be despised in the councils of the world. It was cheering to see in London the familiar uniform with "l'armée du salut" for the legend. In the chronology of the army published in its year book, there are these two entries: "1844 Catherine Mumford, converted, William Booth, converted." In 1921 the Army called into service by these two apostles has its warriors in seventy-two countries and publishes eighty periodicals which are read from east to west. The sun never sets upon that Army.

The Rotary Club idea has taken root here and we now have clubs in London and Manchester, in Dublin and Belfast, and there are already over 4,000 members. They may do much to keep alive the only true ideal of business life, that a man's first concern is to render service to the community and not merely to himself.

"The younger generation," says Dr. A. Herbert Gray, "ask us almost with one voice that the churches should lower their

dogmatic threshold, but they are entirely willing that the churches should greatly heighten their moral threshold."

EDWARD SHILLITO.

BOOKS

CHILDREN BY CHANCE OR BY CHOICE, by William Hawley Smith. The author of this courageous volume made himself famous a quarter of a century ago with his "Evolution of Dodd." He advocates just what the title states in this book. Man has applied choice, through knowledge and reason and the discovery of science, to every other human interest, why not to the reproduction of the species? The wise and well-to-do almost universally control the number of children they have—why not put the same knowledge scientifically into the hands of the ignorant and poor who are so much less able to support large families and so much less capable of educating their children? There would be a great moral gain in bringing children into the world through rational choice instead of through animal instinct merely; it would take a load off the already overburdened mothers who have too many to care for. The author believes it would raise sex to a higher level, save much family irritation that comes through fear of wives who dread another baby's coming, children thrice blessed through a rational planning for their advent. He finds in sex, as in every other natural appetite, something more than mere gratification; just as the eye blesses with love of beauty, and the ear with appreciation of sweet sound and the taste with all that surrounds the social board, so sex should bless that "affectional" side of our spiritual natures which, like the other senses, contribute to the "human plus," i. e. that which elevates us above our animal natures. In other words he asks 'why keep sex on the physical level when every other sense is elevated to the æsthetic and spiritual'? This he believes a rationalization of it out of "children by chance" to "children by choice." (Gorham).

THE GOSPEL AND THE PLOW, by Sam Higginbottom. "As interesting as a novel" would not adequately describe this personal account of the work of the best known missionary in all India. The masses in India live on three cents per day apiece and debt is omnipresent. What hope is there for education, democracy or social progress under such economic conditions? Mr. Higginbottom thinks it a Christian thing to teach them how to make two bodies of wheat grow where one grew before and to thus elevate a nation from poverty into a chance to live. His path has not been all roses, but he knows how to handle the thorns. His story is great as biography as well as a source book in a civilizing process and a study in the use of social methods in missionary work. (Macmillan).

CHURCH FINANCE AND SOCIAL ETHICS, by Bishop Francis J. McConnell. It would be as sensible to try to stamp out typhoid by treating individual sufferers as to cure society's ills by simply inducing men to join the church. There are social wrongs that engulf men and it is the church's business to stamp out all such evil. Such evil is usually commercialized, therefore the system that profits must be attacked. But it is not all so definitely divorced from legitimate business that it can be isolated. Thus profit makers often protest attack upon impinging evils. It is the church's business to make the ethical differentiations. Big business may offer "tainted" money and demand silence, but little business differs from big only in size; it is therefore essentially a question of business ethics and pulpit freedom. As the church increases her investments and her income through great "drives" she must define her policy as an employer, investor and spender. Will she join ordinary business in its ethics or become a model to it? Yesterday business controlled law making, today it seeks to control public opinion. The church's function is that of controlling public opinion with an enlightened good-conscience; no other evangelism is effec-

tive. It is freer today than is the press with its dependence upon advertising, but it faces the question of obligation to carry out a donor's will when it accepts his money. It must stand for conscience and freedom and keep its prophetic voice and must therefore scrutinize all conditions upon which gifts are made. This may compel it to turn from dependence upon great sums from a few to great numbers of small sums through the cultivation of stewardship and the every-member canvass, but that will be a better way. Bishop McConnell writes with his usual logic and clarity in this latest of his many excellent books. (Macmillan).

THE NEGRO MIGRANT IN PITTSBURGH, by Abraham Epstein. What is happening to the negro as a social being as he comes North in increasing numbers, leaving the little farms in the South for the cities in the North? Mr. Epstein made a study in the industrial centers of Pittsburgh. He found them living in tenements and rooming houses, moving often, crowded into one room family quarters or several boarders in a single room, and still more coming. His wage increased and also his hours, his illness and his delinquency. As ever greater numbers come North they bring more problems than those of race friction—they become strike-breakers, tend downward toward crime and increase bad living conditions. This is not because they come North but because they come into industrial cities. The farm and the open country is the best place to work out negro redemption. (Irene Kauffman Settlement, Pittsburgh).

THE SUNDAY SCHOOL

The Mission of Barnabas *

IN the study of great men we sometimes overlook the function of some seemingly lesser man, without whom the great man would not have attained his proud position. Several years had elapsed since the dazzling and sudden conversion of Paul. There is rather vague evidence that Paul spent several months in Arabia, brooding, thinking his way into the new situation, even as Jesus did during his temptations in the wilderness. After this he went to Jerusalem where he was treated coldly by the apostolic college. This experience caused him to withdraw into himself, to evolve his own gospel and to speak rather bitterly, as in Galatians, of his treatment in Jerusalem. There can be no doubt but that the great apostles gave him the cold shoulder. It was part of his penalty for having been a persecutor of the church. One does not recover from sins in a minute and the penalties last for long. You can see that Paul's career seemed blocked by his Jerusalem experience. He therefore went back to his old home in Tarsus and our scant knowledge of those days would lead us to believe that he was earnestly endeavoring to win converts to his new faith, with how much success we do not know. This period of Paul's life was a critical one; he felt isolated, lonely. The early persecutions drove the Christians who had been centering about the Holy City as far as Phœnicia and Asia Minor. Quite a group came to Antioch and set about building up a congregation. Jerusalem wished to aid this struggling group and Barnabas went up to cheer them on their way. Barnabas was a fine spirit. He was generous, first of all. When he gave himself to the Lord he threw in all of his wealth. Body and soul he was dedicated to the new Way. We think of him as a mild, good man. You would say that he would never set the world on fire and yet it was he who found and brought the flaming torch that did set the world ablaze. We can understand this better when we recall that he was a man of faith. Quiet and steady, not easily excited over good fortune nor quickly cast down by misfortune, trusting solidly in God and believing the teachings of Jesus with perfect faith,

he was just the man to see a great future in Antioch and to believe that Paul would make a successful leader for this new church away from Jerusalem. However, we must not infer that this quiet man was powerless in securing new converts. Perhaps he was not a great preacher. His sermons were not eloquent with the oratory of an Apollos, but there was the man behind the message and the people were drawn to him and they were made to believe that he was right. "Much people was added unto the Lord"—that is a mighty tribute to this gentle, generous, faithful man.

The biggest thing that Barnabas ever did was to re-discover Paul. He knew something of this fire-brand. He had faith in him. As he saw the vast opportunity to build up a strong church in Antioch, his mind turned to Paul. He believed that Paul had the fervor and the experience to stir that city from center to circumference. It took bravery to go after Paul, for the church at Jerusalem had very fixed ideas, as we know. It took bigness of soul to go after Paul, for Barnabas might easily have made himself the bishop of Antioch and have held the city in the palm of his hand. It took largeness of vision to go after Paul and only a man who could see what the possibilities of Antioch were would have undertaken that journey. But Barnabas brought Paul to Antioch and Paul performed wonders there. But we must not get away from our central idea here. It would be natural to follow Paul now and forget the quiet man who was responsible for all this work. Thus it is that many who seem last shall be first when the real values are computed. This lesson ought to be dedicated to Barnabas—the man who found another man. Andrew did that. It is a great thing to find a man and bring him to Jesus. After all, what can be more important than with a gentle heart and a true soul to find another man and bring him into relation to Our Lord? We have the Order of St. Andrew, why not have the Order of St. Barnabas?

JOHN R. EWERS.

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*Lesson for July 31, "Saul Teaching at Antioch." Scripture, Acts 11: 19-30; 12:25.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Dr. Fosdick Strong for World Peace

The Christian pulpit is speaking out with ever greater boldness these days in the matter of world peace. Dr. Harry Emerson Fosdick in the First Presbyterian church of New York recently delivered an outspoken address on war and civilization. He asserted that the two cannot long travel together. He said in part: "The church, all too feebly recognizing the irreconcilable conflict between war and the spirit of Jesus, has, for all that, at her best been endeavoring to restrain war, to abolish its worst barbarities, to limit its area, and to bring, where it could, the truce of God. Before 1914 some kinds of war had been done away—religious wars, for example, that during so many centuries devastated Europe. Throughout the nineteenth century there was a growing apprehension about the crisis toward which humanity was drifting. During the first fifty years of the nineteenth century practically nothing was said about arbitration treaties. During the first ten years of the twentieth century ninety-six international arbitration treaties were signed. And before that fateful day of August, 1914, the Hague peace conferences had been desperately endeavoring to trim the claws of war with rules and regulations that might protect the wounded and noncombatants and limit the methods of killing. All of these things have proved to be futile enough in practical effect, yet they are valuable as prophecy. They indicate that humanity for a long time has dimly perceived what now we are fools if we do not clearly see: that war and civilization are diametrically opposed; that we can have one or the other, but not for very long can we have both."

Reformed Jews Create a Tractarian Literature

While the Christians are forming societies to bring Christian truth to the Jews, the Reformed Jewish leaders are creating a tractarian literature to bring the truths of Judaism to their Gentile neighbors. The Union of American Hebrew Congregations and the Central Conference of American Rabbis are responsible for the new movement. Dr. H. G. Enelow, rabbi of Temple Amanu-El of New York City, has written a very lucid tract on "What Do Jews Believe?" This tract makes a denial of a number of Christian doctrines such as the Trinity, a personal Messiah, a personal devil, original sin, heaven and hell. The positive message of reformed Judaism is well summed up by Dr. Enelow in the following words: "Such in brief are the Jewish beliefs. The Unity and Holiness of God, the goodness of the world, the divine nature and immortality of the human soul, and the possibility of its communion with God, the consecration of human life; these ideas are the foundation on which Judaism was builded. Moreover, we believe in the election of

Israel as a means to an end, the end being the diffusion of those ideas among all men and the ultimate reform of human life in accord with them. Whenever this has come true, it will mean the kingdom of God on earth, the fulfillment of Israel's highest ideal."

Ministers Hit Back at Colonel Harvey

The ministers of the country resent Colonel Harvey's recent speech in London in which he repudiates any idea of American idealism in connection with the world war. From the point of view of the ministers, this speech is entirely out of accord with thousands of Americans who made patriotic offerings in behalf of liberty and civilization. Among those who have taken the American ambassador at the Court of St. James to task is Rev. J. J. Castleberry of Walnut Hills Christian church, Cincinnati. In a sermon reported at length in the Cincinnati Commercial Tribune, he says: "What, then, is the soul of America—her unique sense of mission, her dominant passion, the lines along which she must achieve her destiny? In a word, the soul of America is discovered in her exalted idealism. It is her honor and keen sensitiveness to right and wrong; it is her passion for justice and fair play; it is her hot hate of despotism and courage in smiting evil wherever found; it is her conviction that right makes might and that principle is more powerful than armies and navies. America is the most idealistic nation on earth, and, Colonel Harvey to the contrary, we went into the world war not to save ourselves, but for the sake of an ideal. Our distinguished ambassador misconceives America's attitude and misinterprets her spirit. It is unjust to the memory of Quentin Roosevelt, along with thousands of other brave American boys who sleep in France today, to attribute their action either to self-seeking or fear. It was the passion of freedom and righteousness burning in their breasts which led them to heroic sacrifice and death. Yes, destroy idealism in America, and despite our brilliant achievements and prosperity, the nation is doomed."

Evangelism Receives Renewed Emphasis

The great Protestant denominations are winning converts once more and most of them report for the Easter season this year the greatest ingathering in the history of the organizations. The Federal Council Commission on Evangelism has gathered statistics from most of the denominations and has also made inquiry with regard to their methods. In the latter there seems to be a growing diversity. The Northern Baptist Convention has put a superintendent of evangelism into eleven states. It is the hope to extend this supervision to every state in which the convention operates. The Easter ingathering of this denomination was 150,000. In the Southern Baptist church (which now calls itself the Na-

tional Baptist church) the emphasis has been upon pastoral evangelism. It is estimated that during the year 200,000 accessions have been made to the churches. The "Christian denomination" which has headquarters at Dayton, Ohio, and which has in recent years reported a continually decreasing membership, reports a net gain in membership of ten per cent. The Congregational churches have a plan of parish evangelism which has been accepted by a majority of churches. More people have joined this group of churches than in any previous year of its history. The superintendent of evangelism among the Disciples of Christ is responsible for the statement that the greatest evangelistic results in the history of the denomination have been secured during the past year. Many Disciples churches still use the revivalistic method, but there is a growing emphasis on personal work. The Methodist Episcopal church has been training personal workers. The net increase in membership for the last reported year was 182,338. In the Methodist Episcopal church South where emphasis has been laid on rural evangelism 279,000 members have been received into the churches. The Presbyterian church has been sending pastors to churches other than their own for evangelistic service. The church reported an increase in membership for the past year of 124,000. Southern Presbyterians rejoice in the largest gain in their history. United Presbyterians have laid the emphasis upon the family altar and prayer. They have received 10,356 new members. The Episcopal church has a committee on the holding of missions. There is a very eager spirit in this church as regards recruiting.

Tenth Anniversary of Minister Celebrated

The anniversary of a minister's service is not often interpreted by the press as a significant community event. But the editor of the Atlanta Georgian, one of the strongest papers of the south, makes long editorial comment upon the completion of ten years' service in Atlanta by Dr. L. O. Bricker, pastor of First Christian church. He speaks these words of tribute at the conclusion of a full column editorial. "And there are no limits to our future improvement—thanks to our inborn love of what is right and to the steady influence of education—and men of God like L. O. Bricker. And so, if, in setting forth to consider the happy incident of the tenth anniversary of Doctor Bricker as a pastor in Atlanta, you have been led this Saturday evening to contemplate some of the thoughts Doctor Bricker has engendered in the mind of one who has come to know him and to love him, then this Saturday evening journey perhaps has been worth while. Every Atlantan will wish for Doctor Bricker happy returns of this blessed anniversary. May he continue long among us, to encourage us, with the sweetness of his presence and through

his fine personality, to the bright, cheerful and happy view of life, which somehow always seems so appealing and powerful for good."

Knight of Columbus Will Spend a Million

The Knights of Columbus are arranging to spend a million dollars during the coming year in behalf of the education of former service men. The educational enthusiasm is spreading throughout the Roman Catholic church. Some departments of a new university will be opened at Chicago in September. The buildings just outside the city at Techny are being rushed to completion for use in the early autumn.

Canadian Presbyterians Honor Noted Novelist

The General Assembly of the Presbyterian church of Canada met at Toronto this year. Dr. C. W. Gordon, the noted novelist, known better as Ralph Connor, was elected moderator. There is a membership in Canada of 350,000 and these had a congregational income last year of six million dollars, which is a fifteen per cent increase over the income of the previous year. One of the important decisions arrived at was to establish a minimum salary for the ministry, which was fixed at \$1,800 per year.

Mexican Churches in United States a Success

The rapid increase in Mexican immigration to the United States has been a challenge to the home mission societies of every denomination. The Disciples have a flourishing Mexican church at Kansas City. Three Presbyterian churches have been organized among these people with a total membership of 506. Of this number 126 are tithers, a very adequate test of the extent of their devotion to their newly-found church. The three Presbyterian churches have made a gain in membership the past year of a little over seventeen per cent, indicating their evangelical quality.

Lutherans Embarrassed with Too Many Seminaries

The United Lutheran church finds that following the union of its constituent denominations it has too many theological seminaries. There are two in Chicago, and twelve in the entire country. It is proposed that some consolidations take place. The official journal, the Lutheran, is gravely concerned over seminaries that have independent boards of trustees, and by implication heretical professors. It is believed that only by direct control over the seminaries by the church can they be saved from the inroads of any modernistic position.

Presbyterians Grow in Chicago

Metropolitan churches are hard to build but the Presbyterians seem to have discovered the secret in Chicago. They admitted last year 3,185 new members on examination to their 104 churches. The presbytery composed of Chicago and suburbs now has 40,362 mem-

bers, the largest in the history of the presbytery. The Sunday schools enrol 33,878, which is a gain of 1,767 over the previous year. Congregational expenses amounted to \$896,878, a large gain over the previous year.

Better Relations Between the Races

In Richmond, Va., at the recent meeting of the Women's Missionary Council of the Methodist Episcopal church, South, the report of the commission on race relationships was received with vivid interest. An appropriation of \$5,000 was made to defray the expenses of the commission in arousing interest among the women of their church in behalf of colored women and children; and in cooperating with other white organizations, with negroes and with interracial committees throughout the south to better conditions for the race.

From Sunday School Teacher to Missionary

Miss Anna M. Bille, after graduating from Leland Stanford University, went

to Honolulu to teach in the government schools there. Becoming interested in a Chinese Sunday school connected with a Disciples church she became known as one of the most successful of the Chinese teachers of the islands. Her interest in her religious work grew until she volunteered for missionary work in China. She sailed recently from her island home to go to Nantungchow, where she will teach in a college. She carried with her many tokens of love from the Honolulu church.

New Plan for Communion Followed

In Disciples churches the practice of weekly communion prevails, as in Episcopal churches. It has been the almost invariable practice to celebrate the holy communion in connection with the morning service. East End church in Pittsburgh has in its membership a substantial number of workmen who cannot attend the morning service, and consequently never have opportunity to share in the sacrament of the Lord's Supper. For these an occasional evening service

Christian Endeavor Holds Great Convention

THE convention of the world Christian Endeavor organization held in New York was enthusiastic in spite of the heat and other adverse conditions. The reports of the activities for the past two years show a continued advance on the part of the organization. Edward P. Gates, the general secretary, issued a report which was bristling with facts and which will entirely confute those doubters who have asserted that the movement has seen its best days. Mr. Gates said: "Christian Endeavor is growing. Nine thousand two hundred and thirty-eight new Christian Endeavor societies have been organized in the past two years. Losses in societies and membership due to war conditions have been more than made up. There are more Christian Endeavor societies today throughout the world than ever before in the history of the movement. The total Christian Endeavor membership is larger. Christian Endeavor is represented in more denominations than ever before. More nations are included in our world-wide fellowship."

As the veteran president, Dr. F. E. Clark, grows in age he grows in the hearts of the young people. He gave a presidential address which reviewed the tried and true methods of the organization. Having completed this task he sounded the keynote for the coming years. He emphasized the following lines of activity:

"First. The better grading of our societies, so that wherever possible there shall be Junior, Intermediate, Senior societies and Alumni Councils.

"Second. Closer and more vital relations with pastor, church, and denomination promoted by the pastor's active membership, wherever possible, by the pastor's closing five minutes in the prayer

meeting; by a pastor's use of committees and members who shall be at his beck and call for any service; by an Alumni Council in every church, composed of Endeavor graduates and older friends. Let this closer relationship also be promoted by increased emphasis on attendance on church services; by cooperation in denominational and local church plans which our pledge demands, including denominational history and doctrines; by leadership training classes; and by efforts to obtain recruits for life work or part time Christian service. Our efficiency chart will admirably record our efforts to reach these goals.

"Third. Let our third goal be more emphasis upon religion in the home. Let us magnify Christian standards within the home; let us embody Christian principles in our conduct and service within the home; let us through Bible study, prayer, the family altar, etc., help make the home an agency of constructive Christian training.

"Fourth and last, but not least, more emphasis on personal stewardship, remembering that 'stewardship' is a word of very wide import, and relates to our duties, to our community and our country, as well as to God. Here are two searching questions that stewardship involves:

"Is your society faithful to the four ages which it may influence

"Is it faithful to our principles of testimony, proportionate giving, service, church loyalty, Christian citizenship and fellowship?

"There is a significant verse in one of the epistles of Peter speaking of the disciples as 'stewards of the manifold grace of God.' That is just what a Christian Endeavor society is. It is a steward of manifold grace."

is arranged when the communion table is set. At these quiet evening services no effort is made to secure an unusual attendance, but only those who truly desire to participate in the communion.

Union Theological College Has a Good Class

The commencement day of Union Theological College of Chicago on June 6 was a happy day for all friends of the institution. Several of the forty students received the degree of bachelor of theology, this being the first year this degree has been granted. The institution is designed to take students for the ministry with only a high school education and give them a combination of the liberal arts and theological disciplines. The theological instruction is modern. Most of the undergraduate institutions teach antiquated views of the Bible and Christian doctrine. The school was founded five years ago, and, as its name suggests, it is hoped to make it a school with an interdenominational constituency, though it is using the buildings formerly owned by the Chicago Theological Seminary of the Congregationalists. The board of trustees is headed by Dr. W. E. Barton of Oak Park. Rev. J. A. Jenkins is president.

Ministers Gather at Union Seminary

Over a hundred ministers gathered at Union Seminary this year for a two weeks conference, beginning July 11. While many of these ministers are from New York and New England, some of them come from remote parts, one hailing from Wyoming. The opening session on Monday evening was addressed by Dr. Henry Sloane Coffin.

Disciples of Texas Wage a Losing Fight

Rev. H. E. Beckler, who is carrying on a campaign for educational endowment in Texas for the Disciples of Christ, is responsible for some very astonishing statistics. He asserts that 126 Disciples churches of Texas were closed, sold or abandoned last year. This is a twenty per cent loss. A few years ago there were 164,000 Disciples in Texas. This number has dwindled to 52,000. The lack of trained leadership is assigned as a reason for this situation. No doubt there are other contributing causes. The defection of the anti-organ people to form a separate denomination is one factor. Also the lack of organization and oversight among Disciples churches is a fatal weakness, especially in the carrying on of rural work under modern conditions.

Pastor Ends a Twenty-Year Service

Rev. George Whiteside, pastor of First United Presbyterian church of Evanston, Ill., is ending a twenty-year service in that city. He has accepted a call to United Presbyterian church of Thompsonville, Conn. Mr. Whiteside took a mission church twenty years ago and has made of it a self-supporting church significant in the life of the denomination. During the past year he

attended the World Sunday School Convention in Japan, and later made an inspection of mission stations in the orient. Since that time he has been in much demand for missionary addresses.

Chicago Disciples Kept Busy in Summertime

Chicago Disciples are keeping up their activities in spite of the torrid summer. Dr. E. S. Ames continues in his pulpit at University church and speaks to audiences which tax the capacity of his building. Jackson Boulevard church is seeking a pastor with a succession of supply preachers in its pulpit. A number of churches are conducting vacation Bible schools with large enrollments. Among these are Douglas Park church, Monroe Street Federated church, Russian Mission and Austin church. The Disciples Club of Chicago has not been satisfied to be inactive during the summer months and on the evening of July

12 took three hundred people out on the lake for a moonlight excursion. The evening was informal, with the young people in the great majority in the crowd, though most of the ministers were there.

Ministers Hold a Retreat

The Protestant ministers of Findlay, O., recently held a retreat in First Methodist Church which proved to be of great edification to all who were present. Dr. James S. McGaw of Pittsburgh was secured to lead the program of the day. He is one of the secretaries of the National Reform Association. It was recognized by those present at the retreat that the life of the ministers these days is full of many details and there is need at times to get back to the fundamentals of the spiritual life. The crowning experience of the day was the celebration of the Lord's Supper. A few ministers present were bound by denominational

How Coca-Cola Resembles Tea

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rule not to partake of the elements at a strange altar, but even these did not absent themselves. They were assured by the others that the bond of fellowship was by no means broken by these conscientious scruples. At the evening hour laymen of the city were invited in to dinner, and Dr. McGaw delivered an address on "What Christ Has for a Man."

Laymen Fill Pulpit During July

The Sunday evening service is being made attractive at Warren, Ohio, during the month of July by the use of laymen as the speakers at the Disciples church. A business man, an abstractor, an attorney and the superintendent of the public schools will speak on succeeding Sunday evenings. The business man has the suggestive topic: "Merchandise or Waste Paper—What Are You Here For?"

Hawaiian Pastor Secures Resignation of Big Official

The Hawaiian Islands present unique problems by reason of the diversity of the population. These islands have a large Japanese population which makes a vile native drink in spite of the eighteenth amendment. Recently it came to the attention of Rev. H. V. White, pastor of the Disciples church of Honolulu, that a prominent official was smuggling liquor to the shore from ocean liners. This man had once been apprehended by one of his own subordinates. The brave pastor gave his facts publicly in a sermon printed in a local paper, with the result that public opinion brought about the resignation of the officer. An Anti-Saloon League has been organized in the islands with five hundred members, and this organization will endeavor to secure respect for the laws of the United States.

Pastor Cannot Find Jobs for His People

Thousands are out of work in Pittsburgh and Rev. John Ray Ewers in a recent issue of his parish paper, "Progress," draws some conclusions with regard to the situation. He says: "A sure indication of hard times is to be found in the fact that men and women apply to the pastor for work. This only happens in periods of depression. He has tried earnestly to find positions but never has been so unsuccessful. Everyone replies, 'We have no work' or 'We are discharging people, not hiring them.' In one part of the city a young man told us that he saw, daily, groups of men, now out of work, devouring pieces of bread—it was all they had for a day. Not only in China and Armenia are people hungry—they are hungry in Pittsburgh."

Aged Bishop Revered by Episcopalians

Though in one of the less important dioceses of the country, Bishop Tuttle of St. Louis is now the ranking bishop of the Protestant Episcopal church in point of service. He has consecrated 82 of 315 bishops of the church. He recent-

ly visited the city of Denver where he was welcomed by a band, a motor parade and a speech by the mayor. In his responses he gave reminiscences of a previous visit to that city fifty years ago. He landed in a stage coach with a rifle in his hand and knelt in thanksgiving to Almighty God for his safe journey from Nebraska. He is now so aged that many of the responsibilities which he formerly carried are delegated to others, but he still travels and speaks in various sections of the country, since he is the foremost of all the bishops of his communion, *primus inter pares*. Bishop Gailor of Tennessee, the bishop next in rank, has in recent years assumed many of the arduous duties that formerly devolved upon the noted ecclesiastic of Missouri.

Growing Missionary Spirit in Disciples Churches

The sending out of fifty new missionaries to foreign fields this autumn has been a challenge to a number of the Disciples churches. Third church of Indianapolis formerly had one "living link" missionary on the foreign field. They have recently voted to assume the support of three more at a cost of a thousand dollars a year each. Throughout the communion there has been a revival of interest in the foreign field through the aggressive program of the United Christian Missionary Society.

Churches Lead in Fourth of July Celebration

In many parts of the country Fourth of July is degenerating into a carnival day. The commercialized amusement interests take advantage of the day for the purpose of making large earnings. The local leadership is often lacking for

a community celebration of the great patriotic holiday. At Williamsburg, Va., this year the churches took the initiative in arranging a good old-fashioned Fourth of July celebration with music and addresses. Rev. James A. Crain, executive secretary of the Norfolk Church Federation, spoke. Later in the afternoon there were competitive games for the young people of the community.

Dr. Mudge Accepts Office of Stated Clerk

At the time of the General Assembly of the Presbyterian church at Winona Lake, Dr. Lewis Seymour Mudge had not definitely accepted the office of stated clerk of the assembly to which he had been elected. It is now announced that he will accept the office, and will begin his duties some time in the course of the coming year. He is pastor of a large church and justice to this congregation demands that due consideration be given to its welfare.

Travel Around the World With New Testaments

Rev. George T. B. Davis is spending three years traveling around the world in the interest of the Pocket New Testament League. His organization put him under this commission some time ago. In the autumn he will sail for Sydney, Australia. In his party will be Miss Bertha Beebe, Dr. George C. Cossar and Mrs. E. A. R. Davis. The organization has the task of pledging Christians to carry a pocket new testament and the books are supplied. Dr. Cossar is an enthusiastic worker in the movement and he has already sent out over 700,000 copies of the gospels in various languages.

Congregational National Council

(By Our Own Correspondent)

THE professional pessimist and the ecclesiastical calamity critic found no satisfaction in the Congregational National Council just held at Los Angeles. It faced frankly the problems common to all denominations and fearlessly planned for the duties ahead. The forward steps taken in the organization of the Congregational World Movement two years ago at Grand Rapids were conserved by a more compact alignment. A notable spirit of unity and determined purpose prevailed. It was a big achievement to take more than 300 delegates across the desert, in the midsummer heat, during the vacation period, so far away from the geographical center of Congregationalism. "The City of the Angels" was like the promised land! Having a population of 11,000 in 1880; over 100,000 in 1900; and 611,000 in 1920; getting its waters through the longest conduit in America, 258 miles in length, and large enough to supply water for two million people; having 3425 manufacturing establishments with a monthly payroll of \$11,000,000; the center of the world's "movie" industry; Los Angeles is a miracle of nature and of human achieve-

ment. It furnished a magnificent setting for a great spiritual vision.

* * *

The program of the Council was built upon the idea of "the spirit of Christ organizing the world," in every department of its life. It found its inspiration in the words of heroic Thomas Chalmers: "Nothing is too good to hope for, which the divine goodness has promised, and nothing is impossible which God has asked the church to perform." The stated reports showed substantial progress on the program since the meeting two years ago. Over two millions of dollars more have been raised during the last year than in any preceding year for missionary, educational and benevolent purposes, within the denomination. This brings the per capita giving of \$1.72 in 1910 up to \$3.38 in 1920. The net gain in church membership was over 10,000 last year; in Sunday school membership over 15,000. The evangelistic note has been widely sounded and but for the unusually large loss of over 60,000 members through death, dismissal and revision of the roll, the net gain would have been still more striking. The Congregational World

Movement has been very successful. For administrative reasons it was merged with the Commission on Missions and the latter doubled in membership. This was one outstanding action of the Council. This commission will continue to carry on the C. W. M. plans; to coordinate the work of the denomination, its boards and societies; and seek to further the highest spiritual progress and efficiency. Intense interest centered in the election of a new general secretary to succeed the late lamented Dr. Hubert C. Herring. Dr. Patton, of the entertaining church, and Dr. Charles Emerson Burton, of New York, the secretary of the Church Extension Board, were nominated. Under the rule requiring a two-thirds vote to elect, Dr. Burton was chosen on the first ballot. He has had testing experience as a pastor, secretary and administrator, is widely acquainted in his own and other denominations, and possesses the confidence of the churches. He brings to his new work a modesty, an experience, an ability and a spiritual passion which promise fruitful leadership. After thirty-four years' active connection with The Congregationalist, as associate editor and editor-in-chief, Dr. Howard A. Bridgman has resigned to enter educational work. He has served with conspicuous success during a remarkable era in religious journalism, through which he has been "finely loyal to the church, irenic and suggestive in editorial comment, keen in insight, comprehensive in interest, catholic in sympathy, happy in style, clear in statement, and a wise interpreter of contemporaneous social and religious movements." The council chose as its moderator a man well versed in its business, an authority on polity, a preacher of power, an author of note, the Rev. W. E. Barton, D.D., of Oak Park, Illinois, also known as Safed the Sage. The new chairman of the Commission on Missions will be Dr. Rockwell H. Potter of Hartford.

* * *

Another outstanding action of the council was the establishment of the Congregational Foundation for Education. Congregationalism has always been prolific in founding and furthering educational institutions and the trail of Pilgrim ideals across the continent is marked by scores of schools and colleges. A goodly number have exercised their heritage of independency and accept no denominational supervision, acknowledge no church relationship; but there are left at least forty colleges, in which the denomination now has a direct stake because of their history. It was the urgent need of three of these institutions which furnished large leverage in raising the emergency fund last year. There has been a growing feeling that the churches must not only boast of their colleges but boost them. The problem of Christian education is the concern of all the churches. The missionary colleges can amply justify their claims for support upon their record in furnishing leaders; the larger colleges also need help. The new Foundation will seek to aid both. The funds will come, in 1921-2, largely from the apportionment raised by the churches. After 1922 the eighteen trustees will seek

to raise \$500,000 annually to be used in furtherance of Christian education. A president of outstanding ability will be chosen as the executive officer and will give all his time to the work of the Foundation, the headquarters of which will be in Chicago. An adequate endowment, running ultimately into millions, will be sought at such time and in such way as the trustees may determine. It is hoped that large gifts will come to the Foundation from individual givers and that it will be generously remembered in bequests. All work of the education society which has to do directly with institutions will be turned over to the Foundation as rapidly as possible. The study conducted by the College Survey Commission, President King chairman, which led to the establishment of the Foundation, is a classic presentation of conditions now confronting all Christian colleges and will doubtless be examined frequently by other denominations. It must bring cheer to many devoted friends of Christian education who can now feel that a distinct forward step has been taken in recognizing and aiding church schools.

* * *

The council gave much attention to the question of securing recruits for the ministry. Lay delegates attended a seven o'clock breakfast to discuss the matter and adopted ringing resolutions. These, with resolutions from the floor, led to the appointment of a strong commission with Dr. Ernest Bourner Allen, of Illinois, as chairman, which was authorized to unite with the education society in securing a director who should coordinate the efforts of all the church agencies now seeking to recruit men or women for Christian service, and to carry on a vigorous and comprehensive campaign for leaders. The sum of \$15,000 was authorized for this work. The efficient laymen's commission on the status of the ministry will continue its work of endeavoring to increase ministers' salaries, and also cooperate with the new commission. The council affirmed its deep interest in "the sane, practicable and promising proposals of the American

Council on Organic Union" of all churches and voted to submit these proposals to Congregational churches at their next district and state meetings so as to secure definite action upon them before July, 1922. Representatives were appointed to the 1923 Conference of all churches on Life and Work and provision made for the denomination's quota for the support of the Federal Council of Churches. Resolutions were adopted commending the Near East relief work and appealing to President Harding to use the good offices of the government in protecting the Armenians; also strong representations in favor of world disarmament; concerning the prohibition of the opium traffic; favoring the Sterling bill restricting immigration and the establishment of a permanent commission to control and direct immigration; declaring the "conviction that in contests between labor and capital whenever either party is striving for a position from which to dictate terms to the other, such effort is contrary to the spirit of Christ"; encouraging the appointment of representative interracial committees to allay friction among races, reconcile extremists, and promote mutual helpfulness; urging the federal government to recognize the responsibility in relation to the public schools by passing the Towner-Sterling bill; and expressing the loss suffered by Congregational churches in the death of Dr. Gunsaulus.

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EDITORIAL

Education is the Remedy

THE disturbance in the ranks of the larger evangelical denominations is fraught with peril. The constructive work of the church has been slowed up by the controversy carried on by premillennialists and obscurantists. The conservative element in these bodies believe in division and preach it. They are opposed to the universities and fight them continuously. The missionary and benevolent organizations have few cordial friends in the group. The Baptists are the latest of the evangelical bodies to hold a convention under the embarrassment of noisy disturbers, and the leaders in this denomination seem to have arrived at some important decisions. They hold that the pussyfooting program of distracting denominational attention with "drives" and pathetic appeals should be abandoned and an honest effort made to educate church people in the realities of religion. The cure for premillennialism is sound thinking about the Bible. Millions all over the land will come into the churches when they are assured that the church is not an obscurantist fossil. The idea that truth should be put under a bushel instead of on a candlestick is quite contrary to the example of the great saints of all history. Jesus did not keep quiet about things on which he differed from his Jewish brethren, or the world would have had no Saviour. Paul did not hold his peace in the synagogues for fear of unpleasantness, else there would have been no church. Suppose some one had counselled Martin Luther about holding his variant opinions as his private possession. There would have been no Reformation. If the modern Christian is to avoid captiousness on one hand, he is not to go into unholy compromises on the other. If the modern minister believes in the practice of Christian union, let no fear of secretaries and

bishops keep him from saying so. If any man has found new light in Holy Scriptures, let him declare it. Our conservative brethren have claimed free speech and they are entitled to it. If modern minded men are equally free, the resulting discussions will soon lead the church out of her embarrassments.

Discussion on Church-Going

PERENNIALY the discussion of the alleged decline of the church goes on in the magazine press. The latest is a discussion in the Outlook in which Andrew Ten Eyck alleges that church-going is very much on the decline, while Dr. Howard A. Bridgman, editor of the Congregationalist, presents an optimistic statement with regard to church progress. Something of the very indefinite nature of the evidence presented by the man pessimistic about the church may be gathered from Mr. Eyck's statements. He says: "Recently I was in a community of 2,000 people in Maryland. There were six churches there, Episcopal, Methodist Episcopal, Protestant Methodist, Baptist, Presbyterian and Catholic. Not one of these churches had a self-supporting-sized congregation, I was told. I asked the church officer how they paid the minister. 'Oh,' said he, 'the bank pays him, and then when the notes come due, the bank gets after us and we have a fair or an entertainment to raise the money.'" It is upon scattered incidents of this sort that conclusions are reached, not the conclusion which the facts would seem to exhibit to the experienced student, but the impression gained by a journalist not much used to the ways of churches. It is probably true on the other hand that Dr. Bridgman is over-optimistic. He quotes statistics and shows that the churches continue to grow faster than the population. He tells of churches

where the people cannot be accommodated for sittings most of the year. Dr. Lyman Abbott rightly raises the question whether we are not too much concerned about the church and too little about religion. The church can prosper only as the church is true to Christ and his gospel. The study of the church today is carried on too much in mathematical terms, and too little in terms of spiritual values. The Christian battle line is a wavering one with advances here and retreats yonder. The great missionary movement, and the unity movements among Christians speak of spiritual victories. The division, reactionism and apathy in many communities tell quite another story.

Birthday Illusions of Mortal Mind

ACCORDING to our mundane reckoning, July 16 was the one hundredth anniversary of the birth of Mary Baker Eddy, the founder of Christian Science. But our Christian Science friends will not have it so, because, they say, birthdays are a delusion of mortal mind, which will be good news to many who would like to forget their birthdays. For the same reason protest is made against pilgrimages to the grave of Mrs. Eddy, on the ground that it is a tacit recognition of the fact of death. Whatever we may think of a faith, or philosophy, which dissolves all our mortal life into an illusion, in the oriental manner, the date is occasion for thought about an interesting movement. When Mrs. Eddy passed away in 1910, the number of her followers in this country was estimated to be 125,000; no figures of its membership today are available, except that it has 1,800 churches. The driving force behind this remarkable development, since the publication of "Science and Health," in 1875, may be said to be the quest of physical well-being by spiritual means, in a civilization of increasing complexity and of exacting demands upon body and spirit. In a day of nerves such a cult finds vogue, especially in an age which in so many ways emphasizes the power of mind over matter, and for much good it has done in inducing health, serenity, and optimism we may be grateful—though the kind of optimism it evokes may be open to query. Much of its success is due to an able and energetic propaganda employed from the first, and to a most efficient proselytism. Also, its ecclesiasticism—iron-bound and self-perpetuating—is no small part of its strength. Lately it has been much in the courts, and there are tokens of disunion in its ranks; but it promises to persist among the religious forces of the modern world.

Paganism Still Lurks in America

A LARGE question mark has been written by most intelligent interpreters of religion over the tradition that America is a Christian nation. It is increasingly felt that there is, alas, no Christian nation in the world, and never has been. Making a nation Christian is seen to be a much more thorough-going task than was once believed. That most nations have moved in the direction of the Christian ideal when once they have perceived it, is the faith of nearly every clear-eyed observer. But candor

compels us to admit that in America there is still much of paganism. One finds queer bits of the most cruel superstition like that of the Penitentes in New Mexico where once a year an Indian is nailed on the cross and kept there for two hours as a part of the observance of Good Friday. Missionaries assert that this practice is still continued secretly in spite of the efforts of the government to root out the practice. Up and down the western coast one can find the temples of alien religions, mostly of the orient, where strange ritualistic cults challenge the sway of Christianity. Since the war there has been a great growth of spiritualism. Even if one admits that some very intelligent and educated people hold to Spiritualism in a tentative way and in the scientific spirit of investigation, one must confess that the popular practice of mediums is but a recrudescence of some of the most ancient superstitions of the race. The bald and heartless materialism of large numbers of people in the presence of the misery of the world is another evidence of the failure of Christianity to convert America to the point of view of Jesus. The task of home missions needs reinterpretation in face of the facts of strange religious belief, and of unbelief, that one finds on every hand. A home missionary society in the past has advanced the cause of its sect in competition with all other sects. Only recently through the activities of the Home Missions Council has a somewhat broader survey of the home mission task been conceived. Eventually it must be conceived by the home mission leaders that making America Christian must engage larger spiritual resources than are now employed and more diverse agencies.

Scandals in the High Schools

IT would seem that more than the usual number of scandals in high schools have developed during the past year. The result has been a large awakening of interest among high school principals on the subject of sex education. An investigation has been carried on recently for the purpose of ascertaining just how many schools now have this instruction. From Maine to California the reports have come in, and while they are not complete it would seem that already one-fifth of the high schools handle the subject in some way. In some cases the instruction falls under the rubric of hygiene, but when rightly given it should go much farther than this. Sex instruction rightly belongs with biology. When taught by an instructor who himself has the right attitude, the life process may be interpreted reverently. Much of the poetry and romance of life are connected with this theme, but on the other hand life's deepest degradations and irreverence are also connected with it. The alley interpretation of sex is a great lie. It is all that most children ever get. Many a man's chivalry for women will always be tainted with impurity for the simple reason that his first instruction in sex came from the wrong place. While some churchmen are debating what is to be the church's next great crusade in the field of personal morality following the victory over the saloon, good counsel should be forthcoming. Some would take up the fight against cigarettes. But this would seem like an effort to kill a mouse with a cannon. Is there a worse enemy of the

human race than sex perversion? Must not the fight for clean thoughts and clean lives be won by educational programs and by moral and spiritual instruction? Fundamentally the burden of sex instruction rests upon the home and the parents. The idea of loading on public school teachers every parental function is one of the great abuses of the day. But some one must educate the parents in their duty. The church might organize classes for sex instruction in the Sunday school, but this would be to invade the realm of the home. It is the business of the church to teach the parents how to teach one of life's great lessons.

The Story of She-Tau-Qua

BRIGHT, racy, gossipy is "The Story of Chautauqua," by Jesse L. Hurlbut, telling the story of an institution so completely American that it could hardly have grown in any other country. Indeed, it is so typical of the America of the '80's, with its eager, confident, buoyant optimism, that it could hardly have developed in any other period of our history. Founded by Lewis Miller and Bishop Vincent, it was intended to be a popular university, and as such did good work for many years, until it was caught in the amusement craze. For a time there was a slump, and Gunsaulus—one of the princes of its platform—used to tell, with humorous exaggeration, how he competed with trained dogs and an "educated pig." However, from this low estate it has recovered, and is now one of the greatest popular forums in the world, having reached 13,000,000 people in 1920, as we learn from a most revealing article in a recent issue of *World's Work*. It goes into almost every nook and corner of the English-speaking world, from Canada to New Zealand, and the roll call of its "stars" reads like a directory of celebrities from the political, academic and clerical world. Next year it is to be introduced into England and Scotland, with what results it will be interesting to observe. It is significant that this vast movement is in the hands of capable, Christian-minded men, who have a fine sense of responsibility, who seek to use to the full its incredible power for good. Even the drabness of Gopher Prairie was relieved, for one week, by the coming of the chautauqua.

"A Metabiological Pentateuch"

BERNARD SHAW has played a nasty trick on H. G. Wells. As all of us knew, after reading "The Salvaging of Civilization," Wells is engaged in writing a new Bible, having gotten the idea from Upton Sinclair, who forgot to give Komensky credit for it. It was to be published, no doubt, like his *Outline of History*, with pictures, on the instalment plan. Alas, Shaw has cut in ahead, and, as the "iconographer of the religion of his time," in violation of patent rights, has published "a Bible of Creative Evolution." At least he issues a Pentateuch, which turns out to be a Revelation also. For, beginning 4004 B.C., it runs "as far as thought can reach," or, to be exact, 31,920 A.D. In a long preface, to write which the book is an excuse, and which reads like a predigested Einstein, with

an admixture of fourth dimension speculation, he confesses that he is secretly convinced that he is a Great Thinker with a Message for the Younger Generation, and that his ideas have only to be rammed into a sufficient number of skulls to save the world. The new Pentateuch is orthodox in one particular; it is a stand-up fight with the Darwinians, who are the servants of the Serpent. In other respects the revelation is disappointing, in that it unveils the universe as an enormous theater where one long Shaw play—perhaps this one, which is well nigh eternal—is being acted forever and ever! The prospect is terrifying. The punishment would exceed the constitutional limit, but for the final blissful dream of man shedding one organ after another, the foot, the hand, the head, until he becomes pure spirit—and so escapes. For this relief much thanks. As a joke-book "Back to Methuselah" is a success; as a Bible it is a bore.

Making the Public Library Effective

THE liveliest theme at the meeting of the American Library Association at Swampscott, Mass., recently, was the subject of library publicity. Most communities have acted as if all that is necessary to make a library is a nice building and a collection of books. But the fifteen hundred librarians who met in convention believe that books have to be "sold" to the people. Most of us read a book only on the recommendation of a friend. When a volume continues to be talked about in our presence we begin to feel that intellectual respectability demands of us a knowledge of that book. It is publicity that makes certain books the vogue, and the lack of publicity has sometimes buried for a whole generation a literary treasure destined to prove of enormous value in a later period. Among the allies of the church are to be found few better friends of the church than the librarians. The thoughtful and intellectual attitude that is begotten by an acquaintance with the world's best literature is the very soil in which religion may be planted. The librarians are beginning to realize that they must find a closer bond of sympathy with the church, and live ministers are seeking to co-operate with the library. If the church bulletins in a given city will call attention to the great and urgent books now appearing these books will be made popular throughout the whole city. The church should send its workers increasingly to the public library. The Sunday school worker will find pedagogy, psychology and Bible study manuals there. The missionary group will find the books they need. Many pastors of meager resources must find their spiritual pabulum in the library. This makes the community library rank significantly among those forces that work for the building up of the kingdom of God.

Sun Yat Sen at the Front in China

DR. SUN YAT SEN is by all odds the most interesting man in all China. In season and out of season he has stood for true democracy in China against conservatives and militarists, sometimes at the expense of his life. During the war the military party gained the upper hand

and China joined the allies. The constitutional parliament of China has recently elected Sun Yat Sen, veteran reformer that he is, as president. The parliament holds the city of Canton, while the militaristic government is located in the ancient capital at Peking. The importance of Peking in the thoughts of the ignorant is large, of course, but the educated class in China grows continually. Newspapers all over the empire are making the people intelligent with regard to the facts of government. The government of Sun Yat Sen is now asking recognition at the hands of the leading civilized nations of the world. The calling of the Washington disarmament congress with the question of the orient lying at the heart of the discussion is an epoch making fact. Chinese liberals blame the citizens of the United States for bringing the military party into power. If the rights of the Chinese are being invaded by the party in power, there is opportunity at the coming international discussions to remedy that. China will either go forward to complete democracy or will be partitioned by the powers. Its civilization is too ancient to be overridden by upstart civilizations from the west, and partition would only mean a long drawn out struggle in which blood would flow and which would at last align the orient against the occident. All those things that the Christian conscience is interested in are better conserved under a democracy. Under the presidency of Sun Yat Sen China would have schools, and the missionaries would have free course in their philanthropic ministries. Under arrogant militarism this would not be the case. In no single year has fate held in her hand so much for China as in this present year. The destiny of one-fourth of the world's people will be in the hands of the diplomats.

"The Lost Spirituality of Politics!"

THE new editor of the Century Magazine strikes a fine and high note in his editorials, as in his public addresses. He feels that something noble, something spiritual, is lacking in our present leadership, and that unless we recapture what Morris called "the glimmer of the open light" we cannot find a way out of the blind alley into which we have wandered. To describe this lost power one turns to an essay entitled "The Spiritual Quality," by E. S. Martin, editor of "Life," and reads these golden words, which explain the dearth of leadership today: "What is the spiritual quality? It is not piety in the common sense; it is not necessarily religiousness; but though it may be consistent with any kind of religion I do not understand how it can be consistent with none. It is consistent with money-getting and with indifference to money; with ambition and with modesty; with great powers and with lesser ones, but hardly with stupidity, for it is itself a quality of intelligence. Let us call it a grasp of certain great truths, the knowledge of which is revealed to some babes and denied to some learned; which comes more by conduct than by study, and more perhaps by breeding and the grace of God than either. Emerson had it. Lincoln had it. McKinley had it, and the shrewd Hanna recognized it in him. Able men lacking or losing this quality cease to be able to inspire, and fail of leadership."

The Congregationalists at Los Angeles

UNLIKE the national gatherings of the less democratic denominations such as the Baptists and Disciples, the National Council of Congregational Churches which convened the first week of July in Los Angeles, was not diverted from nor interrupted in the orderly and deliberate consideration of its business. With less than 500 delegates, representing the associations of Congregational churches the country over, it was quite improbable that certain influences which have been disturbing other communions should find field for their operation. Yet it is only in recent years that Congregationalism has undertaken earnestly to organize itself on the principle of democracy. The historic independency of the local church has given way in the past decade to the principle of interdependency, which is the only principle on which group action can be taken in a democratic fashion. Since organizing the National Council, the independent churches of Congregationalism have found themselves in possession of a technique through which the common will of their communion can express itself almost as satisfactorily as the common will of the Presbyterian communion expresses itself through its General Assembly. The mass gatherings, largely sectional and unrepresentative in character, of the less democratic denominations lay themselves open to manipulation by forces which are much less clamant in the presence of a truly democratic convention.

This fact perhaps, more than any other single consideration, accounts for the sharp contrast between the excited mass meetings held by Disciples and Baptists on one hand, and the more deliberate assemblies of Presbyterians, Methodists and Congregationalists on the other. It is not that one gathering is large and another small. The difference between the two types of convention is not essentially a matter of numbers. It is a question of authority, importance, responsibility and adequacy. A mere popular gathering of Presbyterians in these times would have proved as congenial a field for the activities of reactionaries and premillennialists as, for example, the recent Baptist convention held in Des Moines, or any of the General Conventions of Disciples held during the past several years. But in the atmosphere of a truly representative body of delegates whose sense of responsibility to their constituents is keen, the self-appointed saviors of a denomination's orthodoxy are under certain inhibitions of prudence and courtesy which they do not feel in an undemocratic mass meeting.

There are cross-currents of progress and reaction among Congregationalists, just as among Baptists and Disciples, but the tension of these opposing forces did not find so brash an expression at Los Angeles as at Des Moines. The Congregational fellowship is by no means immune from disturbance over millennialism. Not a few of its local churches have been disrupted by the activities of that strange group. Yet no one suggested that there should be

held a "Fundamentalist Conference," or a "Restoration Congress," or any rump gathering in connection with the National Council at Los Angeles. The explanation simply is that everybody felt that the council was really representative of the whole denomination, while everybody at Des Moines and St. Louis knew that the gatherings held in those cities by Baptists and Disciples respectively were not in any adequate sense representative of the churches in whose name they came together.

A democratic denomination whose national convention is selected in a democratic fashion, therefore, has opportunity not only to deal in a grave and orderly fashion with its own inner problems, but its utterances on the great problems common to all Christian people in our time carry a weight and a significance beyond that attached to the utterances of any less representative convention. At Los Angeles, the three outstanding questions of the modern church received constructive and authoritative treatment. We may say that these three questions were: Christian unity, the social gospel and religious education. Upon each of these Congregationalism, as represented in its National Council, spoke no uncertain word. In his address of welcome, Dr. Carl S. Patton, pastor of the entertaining church, a man well known throughout the denomination, and a strong tower of liberal-evangelical religion on the Pacific coast, referred to the older type of local independency as dead. Asserting the full force of the Congregational ideal of liberty, Dr. Patton declared that with the safeguarding of the rights of individual conscience and speech, Congregationalists must seek an ever larger form of fellowship and cooperation with Christians of many names in order to make more effective their own efforts on behalf of the kingdom of God. The ringing applause that greeted this utterance left no doubt as to the sentiments of the council on this point, while the discussions and resolutions later gave practical effect to this sentiment.

In spite of Presbyterian cold feet with respect to their own proposal—the Philadelphia plan—looking toward organic unity, these Congregationalists voted to submit this plan to Congregational churches at their next district and state meetings, so as to secure definite action upon it before July, 1922. In their so far lonely loyalty to the only practicable plan of organic unity that is now before the churches, Congregationalists are acting consistently with their history and character which has always been more forward than that of any other body in desiring to see denominationalism, including their own denomination, swallowed up in the larger unity of the church of Christ.

There was an interesting ripple of excitement over the discussion of the proposed concordat with the Episcopal church. A resolution was up, providing for the continuance of the commission appointed two years ago to discuss the implications of the concordat with a similar commission of Episcopalians. Rev. Mr. Ainsworth, a delegate from Massachusetts, read from "The Living Church" the report of an address delivered by Bishop Manning in which the bishop had asserted that Congregationalists had expressed a readiness to accept Episcopalian ordination and certain other things which seemed to imply a full surrender of

Congregational principles. In view of such an interpretation of Congregational courtesy, which the speaker thought preposterous, he moved a resolution calling for the complete abandonment of all discussions between these two bodies. His resolution was lost, and the proposal to continue the work of the commission on Christian unity prevailed. It was felt by many that the too sanguine and unwarranted statements of Bishop Manning should not be allowed to hinder the continued counsels of Christian men seeking to understand one another and to find a common basis of union. The spirit of the council with respect to this whole matter of Christian unity was undoubtedly that of Dr. Patton's address—to welcome every measure of larger fellowship and closer organization that does not weaken or imperil the liberty of Christian discipleship and Christian ministry. The opinion was freely expressed that the average Congregational minister had about as much liberty as he could successfully make use of.

The social note was sounded over and over again. Its most thrilling expression was probably in the address by Dean Charles R. Brown of Yale on "The Challenge of the Ministry to the Coming Age." Dean Brown's address was a clear and challenging assertion of the demands that arise from the fact that the most important elements in society and industry are the souls of men. He plainly declared that the time is coming when men must be given more voice in determining the conditions under which they shall work, and a larger share in the control and management of industry, for the simple reason that they are men, not machines, and not a commodity. On the basis of Bishop Ussher's chronology, Dean Brown calculated the amount of money in wages which Adam, working for \$100 a day would have received if he had worked seven days a week from creation until now. He showed that Adam's total savings for that period, allowing a reasonable amount for living expenses, would leave him not so well off as Cornelius Vanderbilt. The future, said Dean Brown, will recoil from the inequity of a social system which allows such contrasts of fortune to obtain. Without in any way questioning the ethics of the methods by which any railroad millionaire had gained his wealth, Dean Brown declared that the day was coming when society would set itself to consider whether such fortunes should not rightfully go to railroad employes, to farmers and to the public in lower freight rates, and to passengers in lower fares.

In Dean Brown's address there was not the slightest indication of any tendency to alter the clear utterances of the church with regard to social issues because of any threat or criticism from conservative quarters or from the monied interests. Nor was there in discussions in the council any evidence that such events as have occurred in connection with the Y. W. C. A. in Pittsburgh were having the slightest influence upon the attitude and decisions of the church. Again and again the principle was expressed that the church must find its social program in the teaching of Christ regarding the nature and rights of the human soul. The relation of human souls at work in industry must take precedence over every other aspect of the industrial system. Religion must not be adapted to the demands of the industrial system, but the industrial system

must be reformed and adapted to the teaching of Christ. When reference was made to the claim of Mr. Charles M. Schwab that only men who had knowledge of steel had a right to say anything about conditions in steel, the counter-claim was made that experts in the things of the soul had a far greater right to be heard, because the souls of men, their happiness and their destinies, are indissolubly bound up with steel production. So far as the Congregationalists of America are any barometer, it is clear that there will be no recession in the determination of the church to continue its criticism of social and industrial conditions from the standpoint of their effect upon the lives and homes of the workers. It is not a dream of material comfort, but a vision of spiritual justice which prompts the church to demand that every man shall have a fair chance at the things which the soul of a man made in the image and likeness of God, should reasonably be given.

The most authoritative note on education was uttered by the retiring moderator of the Council, President Henry Churchill King, of Oberlin. Dr. King declared that the war had sadly disclosed the inadequacy of our educational standards and the ineffectiveness of our educational work. He advocated a new departure in denominational college support—the establishment of a Congregational Foundation for Education to which, instead of directly to the colleges themselves, gifts would be made, and that funds thus received be divided among the Congregational institutions in accordance with certain agreed upon principles and policies. The council later adopted this comprehensive plan and it is believed that before long the Foundation will have several million dollars to administer. Dr. King laid stress upon what he called the “insidious propaganda” with which American religion is honey-combed today, and asserted that only sane and adequate education could save the church from fads and literalistic delusions. A college education might not save a fool from being a fool, but on the whole the college and seminary were the mainstay of a stable and leaderlike ministry. Narrow and delusive cults and doctrines thrive by untrained and but partially educated interpreters of the gospel. In addition to the establishment of the Foundation, the council adopted resolutions committing the denomination to a great forward movement educationally. Every assurance was given that every institution, however small, whose existence is justified by its fruits in sound ideals and character, would receive the same consideration it has hitherto enjoyed. The smaller college found a strong champion in Dean Brown of Yale.

Conspicuous by their absence from the consideration of the Los Angeles meeting were the great money raising drives which have bulked so large in the last two biennial gatherings. This accounts, perhaps, for the lack of a certain enthusiasm which during and just after the war characterized most religious gatherings. But there were in this council many evidences of faith and courage, a great sense of present needs and responsibilities, and a stern determination to make Congregationalism effective in this day of need. The sessions were characterized by a temper of caution and an unwillingness to jump hastily

at proposals even when they came with strong official backing. There was no sweeping emotion, but it was a fine spectacle to see a great company of men and women of free spirits launching upon the course of progress with a long stride. It would be well for American religion if in all our great church gatherings there could be sounded the strong, catholic, modern notes that Congregationalism sounded at Los Angeles with even more than characteristic power.

The Pigeons

A Parable of Safed the Sage

I STOOD upon the Platform of an Elevated Railway in a Great City. And there flew Pigeons around me, and they walked upon the Platform, close up to my Feet. And I said, This remindeth me of Venice, where I have fed the Pigeons of Saint Mark's, and I would even do so here.

And I looked about me, and I beheld a Box where there were Peanuts. And I dropped a Coin in the Slot, and I received some Peanuts in mine hand.

And I showed them unto Two Pigeons. And I laid them down upon the Platform. And the Two Pigeons flew both of them to eat the Peanuts.

But one of the Pigeons flew at the other one. And he took him with his Beak, by the feathers that grew upon the top of his head, and he Pulled him, and he Pecked him, and he Persecuted him shamefully. And the Peanuts were scattered and wasted, and many of them were thrown upon the Ground.

And when the Stronger Pigeon had Oppressed the Weaker Pigeon so that the Weaker one ceased to resist, then did the Stronger one fly back, and pick up what were left of the Peanuts. And there still were left more than were good for him, but he ate them, everyone. And the Weaker Pigeon came and drew near, and watched every Peck and Bite with Covetous Longing, yet came he not nigh enough to provoke the other one to leave his Peanuts and attack him.

And when all the Peanuts were gone, then did they both fly up upon the Railing, and they waited for some other man to come along and give them some more Peanuts.

And when I beheld all this, I said, Oh, ye foolish birds! How evil are your doings, for there had been enough for you both, and more than ye both could eat! Why did ye not eat both of you all that ye wanted, and then call in other Pigeons to consume what was left? For this had been for your profit, both of you, and for the profit of other Pigeons, and the encouragement of those who rejoice to provide Peanuts for Pigeons. And now, behold, it repenteth me that that which I intended for good should have become the occasion of strife, and I shall consider well before I waste more of my Hard-earned Cash on Peanuts for Pigeons that are so unworthy of my Generosity.

And I considered how men and nations use the gifts of God, and I wondered what God thinketh of us.

And I said, Oh, ye foolish Pigeons, will ye continue to be as foolish as men?

Rekindling Religious Enthusiasm

By Spenser B. Meeser

THE serious phenomenon of the Christian religion of the day is the passing of enthusiasm. It is not necessary to magnify this in the least degree, but simply to recognize frankly what many are feeling, and to state openly what all are, more or less, saying in secret. The lament is so common that there can be no risk in public recognition of it. This arises from the intellectual transition through which men are passing. They, who retain faith, are adjusting themselves to a new science, a new philosophy, a new politics, a new industrial condition, a new social theory, and a new civilization. From each of these departments have come contributions of fact and faith which are overwhelming. They necessarily change philosophies and sciences. They dispel ignorance, fill up gaps in knowledge, make many old doctrines untenable, and compel the abandonment of many theories and practices. Every religious theory is affected by them. They are irresistible in their influence on intelligent views of life, and the relations of life to God. In the adjustments necessarily following it is not surprising that some of the doctrines of Christianity should be changed in their emphasis, as well as in their statement.

These modifications are not the result of antagonistic criticism; they are interpretations which the friends of Christianity have adopted; and they represent the highest faith and the devoutest hopes of the close followers of the Master. The later theological thought is as reverent as the old; is as devout and as full of faith. In some senses it is even more devout, for it has given to the problem of the salvation of the race the highest learning, the noblest consecration, and an earnest care for the full truth, even when accused falsely by those who, a few years later, adopt its conclusions in full.

ABATED ZEAL FOR THE CHURCH

The church, for instance, does not arouse the zeal which once characterized its members, because many have come to see that the church is not the final thing in the mind and purpose of Christ. These have discovered that the kingdom of God was the goal of his effort. So long as men thought that the salvation of God was for a limited number of men, that he intended to save only a few, a remnant of the race, then it was easy to believe that the church was the goal of Jesus. What became of the world did not much matter; and it was the proper thing to think that God would soon destroy it. Linked with this was the idea that salvation was an escape from the penalty of a hell; and though not justified in the idea, men thought it mattered little what they did on the earth. Ethical considerations were considered as of secondary account; the serious comment on which is the formation of ethical societies outside of the church.

This doctrine of salvation as intended only for a few is, of course, not tenable under more intelligent exegesis and wider view of Christ's purpose. Thus the reason for the existence of the church seems to be lessened, or to be done away with altogether. While there is reason to re-

joice in men's widening faith in the goodness of God, and in the breadth of his holy and benign purpose, it is to be regretted that men have lost sight of the function and indispensableness of the church in attaining the purposes of God and in spreading the gospel over the whole earth. It is scarcely just or wise, nor is it intellectually honest to overlook the fact that the church is needed for the perpetuation of the truths of the gospel, for the nurture of the people who accept those truths, and as an organized force to bring in the kingdom of God.

FATE OF THE HEATHEN

Over against a former enthusiasm in missionary endeavor is the paralyzing scepticism that the heathen will not be lost and that, in the wide wisdom and love of God, he will save the peoples whom we have been accustomed to think of as lost. "The heathen cannot perish" is the thought that has been silently influencing the people. Even where they have not been conscious of the fact, this idea has had its influence; and although universalism as a doctrine has not been accepted or avowed, the spirit of it has affected their minds.

Possibly it ought not, but practically it does, chill the enthusiasm of the church to think that perhaps the lost among the ignorant heathen will finally be restored to everlasting life; certainly it chills the enthusiasm which has fed its fires on the idea that the heathen who do not know of and receive the Lord Jesus Christ will be eternally lost. And so long as the churches continued to find the reason for their missionary zeal solely in that idea, or mainly in that idea, so long did this stream of doubt pour its flood over the fires, to extinguish them. Many are free to confess that they cannot explain what they feel that God, in his infinite mercy, will do for those who do not know Christ, and have not heard of the free forgiveness offered in Christ; but they do not seek their inspiration for missionary work in such a motive or idea. They hear the command of the Master. They see the misery of the life which the heathen now live. They know the joy and the peace of the present salvation. They can understand the infinite losses which those people now suffer and know what the gospel can do for them in the present time. These things are facts of the present hour, which need no argument and find no support in a questioned teaching. These facts inspire men's hearts, and make them profound believers in missions.

EVANGELISTIC ENTHUSIASM

In like manner it may be seen why there is so much of a real scepticism in the matter of the evangelistic efforts being put forth today. Some of it arises from the changed opinion with regard to what constitutes a conversion. The ideas of what is to be expected from the operation of the Spirit of God upon the soul have undergone a great change and emphasize other features of the spiritual experience than those which once received most attention. The old idea held up one type of experience, and was sceptical of

any deviation from that type. What it recognized was itself worthy enough. What it called conversion was a spiritual change wrought in a moment of exultation when a man saw the beauty of Christ, and the moral ugliness of his own soul in comparison with the excellence of Jesus. The error consisted in the requirement that every soul should have precisely the same experience, in precisely the same way. That God operates on the heart of a man in a moment of time, and that such a man may change the whole course of his life by a choice and a decision in that moment, is quite possible. No intelligent and reverent man will deny it probably; but that God may and does choose to influence the spirit of the penitent and aspiring man through long periods of time and in a great variety of experiences, ought to be equally clear.

Further than this, such momentous change should carry with it some revolutionary ethical effect, from some additional moral power in the heart. There should be an evident inworking upon the conscience; and the tokens of a devout life are worth more, as an evidence of a spiritual change, than any merely emotional exultation. Men see that God expects that the renewed life shall be controlled by the principles and spirit of righteousness; and that therefore honesty and uprightness, with benevolent disposition are of greater moment, so far as the moral life is concerned, than any vague confession of a vaguer experience. But though this change of view has come to so many, the methods of the current evangelistic efforts are but little modified; and proceed, apparently, upon the basis of the idea that the one credible type of conversion to God, and the one true entrance upon the Christian life, is in the instant choice of Jesus Christ.

COMMERCIALISM AND SPIRITUALITY

Some have said that the commercialism of the day has been the chief reason for decline of enthusiasm and interest. Perhaps every one will realize that this is in a measure true. Others have said that unusual comfort and the attractiveness of the physical life, the very abundance of material possessions, has tended to decrease the interest in the spiritual life, and the future of the soul, thereby taking away the reasons for enthusiasm in religion. The Christian faith has been conceived as valuable chiefly for the future, rather than as a principle of conduct for the present, and has therefore lost some of its motive and interest. Others have intimated that they believe that the syndicating of the work of Christianity has to bear the responsibility for the present decline of individual interest. Still others insist that Christianity needs a new motive, a new ideal, a social ideal; having worn out, so to speak, the egoistic motive; the human conscience having itself gone beyond such a motive in moral ideals.

Probably commercialism is an effect, more than it is a cause of decline of interest. It is, in some degree, owing to the loss of the sense of the value of the spiritual and religious that the energies of men are so spent upon the material. An exaggerated sense of the value of things material is very likely to produce the spirit of commercialism. The way to treat it would seem to be such reconstruction, such rational reconstruction and attractive

presentation of things spiritual and moral as that they shall once more appeal to conscience, to intelligence, and to the soul.

In order to overcome men's preoccupation and satisfaction with present material conditions, such as take away their interest in the values of the spiritual life, there must be wise display of the superior excellence of Christian aims and ends. It must be made clear that all our social life is penetrated with the ethical and spiritual, that morality is the centre and soul of all life as well as of all permanent satisfaction; and that the persistent and unescapable fact of life is the very God who is being ignored.

Christianity has known much of its development in relation to adverse conditions of the present life. Its doctrines have often been formed in an environment that was wholly hostile to the present life. They bear a kind of colloquial spirit, because they were directed at conditions which were not universal, and do not exist for many today. These doctrines must be modified and constructed to show the obligation and advantage, the imperativeness and beauty of Christianity, even when related to the happiest and most favorable conditions for the material and present life.

For the syndicating of Christian work it would seem that the only hope for the recovery of spiritual power is to be found in a return to the individual and personal responsibility, which would include the setting up again of the home altar, and all the forms of individual responsibility and service.

NEW MOTIVE AND AIM

For the burnt-out life and motive, the prostrate emotionalism,—that effect of the most amazing series of wonders in invention and progress the world has ever seen,—for this we need such a reconstruction of our ideas as shall do something like giving a new motive and a new aim for Christian effort. Religion has suffered, as have many other interests of life, from the magnificence of the age as a whole. This age's wonders pall on itself, for the very multitude of them makes them common, and almost commonplace.

A rational culture is the cure for all this; not a resort to sensational expedients, not a cheapening of holy ideas and services, by making them minister to the superficial interests of human life; not by an attempt toward a reaction, or by gathering larger masses of men and mightier orators; not by entering into competition with the interests of amusement and entertainment; not by further excesses of emotionalism; not by lowering the standards of righteousness.

There is needed a new motive, arising from a free apprehension of Christ's purpose. The people do not more than half believe some of the older doctrines, and are not susceptible to the power of the older motives. They must conceive Christianity freshly, and must have a motive based on these fresh conceptions, in order that motive and faith may have a common source and a common aim.

"Some great cause, God's new Messiah," is what is needed in this particular. There is lack of energizing motive. One dare scarcely more than suggest what he be-

lieves will yet seize the conscience and soul of men and become this energizing motive. We mean the doctrine of the constant and intimate relation which the life and teaching of Jesus have to the industrial, the economic and the social life of man; the so-called "Christian socialism;" the effort under the inspiration of Jesus to redeem the world, and make the environment contribute to the culture of the highest and holiest life. The fact is that the men whose enthusiasm is on the rise and unabating, whose motive seems virile, sinewy, and effective to the consecration of the whole life, are the men who are seeking this end, the redemption of society by the application of the laws and principles of Jesus. They have positive signs of vitality and creative enthusiasm; they, most of all, appear to be constructive in doctrine and practice.

REACTION IMPOSSIBLE

So far as the decline of enthusiasm has come from scepticism and the doubt of the doctrines which underlie our religion, and so far as the transitions and adaptations to new knowledge in every department have also had effect, the thing to do seems very clear. We are past the possibility of reaction, and must now reconstruct. The possibility of further drifting is not to be considered. We are past reaction because the present chaos in the church, the decline of enthusiasm and the movement from traditional standards, have been caused by things which are positive forces, not mere negations, not empty dissatisfactions, not mere tendencies to heresy; but positive contributions of truth. It is freshly discovered truth which has caused the change. There can be no reaction from the results of apprehending truth, but toward what is false; and no reaction from growth, but into stultification, and the betrayal of life. This movement has been vital and has been fed upon facts. There have been contributions of scientific fact, of historical truth, of exegetical study, of literary criticism, of social experience and of moral ideals. To react from the movement created by these facts and truths, from these experiences and ideals, would mean a relapse into the enthusiasm of ignorance.

There is the effect which scientific fact has had upon men. No one can read Genesis again with the enthusiasm of a believer in the old conception of creation. This is only an example of the general result which scientific truth has upon our understanding of the Bible. To seek a reaction here would mean to be untrue to the most accurate knowledge we have, and to repudiate intelligence.

CHANGING CONCEPTIONS

Psychological fact has affected our conceptions of the soul and of the influences that may rightly be brought to bear upon it. It has made a whole new revelation of God, which, unlike the canon of the Scripture, is not yet closed. Reverent and serious men have found truths which it would be folly to ignore, and which in practical effect they do not ignore. These truths have been changing men's thoughts about the culture of character, and the development of the Christian life, so that many cannot follow the lead of the church in some teachings and methods. To ask such men to return from the facts of psychology to the imper-

fect mental science of an age no less sincere than our own, but less informed, is to ask them to fling truth to the winds, and to repudiate their own intelligence.

Historical truth and literary criticism have brought changed views of the Bible. There cannot be a reaction from the influence of these facts, so far as they are facts, without putting discredit upon all historic evidence for the integrity of the Bible; which would mean the incredibility of the historic basis of a faith. One must follow the lead of truth or be lost in ignorance.

The church has been influenced to consider the social functions of the gospel by contact with changing economic conditions; and a deep sense of social obligation has come in a way to broaden the idea of and affect zeal in the old evangelism. To react from this social experience is to violate conscience and to ignore the leadings of God's light in contemporary history.

These are simply types of the causes of the change that we all perceive in the intellectual and religious life of the Christian people. The change arises in positive facts; reaction from fact means action toward what is false, or only partly true; and could never give normal or ethically valid enthusiasms.

RECONSTRUCTION NEEDED

What is needed in this doubting and transition period is not to seek a reaction, but a reconstruction on the broader basis of facts now in our possession. For one must consider what the action has been from which he seeks a reaction. To seek a return from the present thought and truth means that the things which have led to the present position in theology and religious faith, were false, and the influences malignant. It carries the presumption that the action has been from false motives, or was wholly ignorant; or that it was based on an insufficient ground; or that it was the erratic straying of incompetent minds, from which the great Guardian of the church was not able to keep his people. It assumes that, without controversy, the old mind and method were absolute truth, and the new conditions are the juvenile vagaries of sophomoric intellects.

Studios effort will be needed to reach a worthy and valid reconstruction, but there is no reason why God will not aid his church to attain it. Whatever enthusiasms are to be awakened can best be gained by a reconstruction rather than by a reaction. There is no use trying to rekindle the flame with the ashes of the logs that have burned out. The flame of holy devotion and love still glows in the hearts of Christ's people. If we put on the logs of reconstruction, although they may still be unseasoned, they at least have wood in them.

In the reconstruction thus suggested there are some serious problems; but it must be attempted in the faith that God will lead his church in the present, as he has in the past. A free soul in the people is needed, that they may not hesitate to think out the new duties and relations of the changed faith; or to commit themselves to the influences of facts which they cannot reject. A free church is needed which will permit the new life to express itself in new forms and services; and the sympathy of the leaders of thought in the church is needed to guide the people and

to interpret the new facts which have influenced them. There must be new experience in the lines of truth thus revealed, and a free expression of this experience, so as to guide to and interpret the same experience in others. The church must seek a new conception of Christian piety, a new method of evangelization, a new hymnology, and a new literature and poetry of the inner life, to lift the soul

into the higher aspirations of the reinterpreted Christianity. A change is involved in the whole environment of Christian life; and a reconstruction of ethics, on the basis of the newly revealed facts. Some one should endow, in some university, a chair of the inner life. For the influences have wrought their effect; and the changes have come, and these need guidance and interpretation.

A Bill of Rights for the Church

By William S. Mitchell

IT is probable that no utterance which the church has made in industrial matters has attracted more attention, nor suffered sharper criticism than the Report of the Interchurch Commission on the Steel Strike of 1919. There had preceded it other and numerous pronouncements by individual churches and communions and by such organizations as the Federal Council stating the attitude of the church in the matter of social and industrial relations but these were chiefly concerned with creed and not with deed. The strike report went further than the mere statement of a position. It dealt directly with the concrete facts of an industrial dispute. It is this which has occasioned the sharpness of protest and the bitterness of criticism. Even churchmen themselves have been divided in opinion concerning the wisdom or the right of such intrusion into the actual issues of industrial controversy. However it is likely that this report may prove a historic utterance in the new struggle of the church for moral power. It is the first definite and comprehensive declaration by any considerable portion of the Christian church in a particular industrial issue involving moral questions. It matters little that the church which spoke through it was not a united church, nor even a church agreed upon the issues involved in this particular dispute. The fact remains that the moral conscience of Christianity spoke here, positively, courageously, and with the consciousness of authority.

A NEW CONSCIOUSNESS

It is precisely this new consciousness on the part of the church which has aroused the deepest feeling of resentment in certain quarters bitterly critical of the report and of the agency which brought the commission making it into existence.

The modern world is not yet ready to accord to the church the unquestioned right to any such moral authority beyond the safe questions of theology and salvation. Far from recognizing this claim there is going on today, consciously or unconsciously, no one is able to definitely determine, a coming together of the most diverse and morally threatening forces of modern life, made one in sympathy by their common fear and resentment of this claim of the church. Rightfully or wrongfully, these forces, favoring a more liberal attitude toward certain mooted questions of the day and prompted by a more or less definitely personal, financial interest, have come to feel that the church

is their common enemy. There is evidence that a widespread campaign is being secretly conducted aiming to discredit the church, its ministry and the recent moral victories largely won through its interest and advocacy. There is no need to disguise the fact that in this antagonism it is peculiarly our Protestant churches which are regarded as the foe. Something farther reaching is involved in this struggle than the mere settlement of a particular issue here, or there. The thing which is really at stake is whether the Christian church, as individual congregations or as churches of a community, or of a nation, have the right to assert the authority, not of an ecclesiasticism, or of a particular sect, but of the Christian conscience wherever there is reason to believe that the standards of Christian righteousness are being violated.

The real issue we are confronting is the right of the church to moral power.

TEMPORAL VERSUS MORAL POWER

The world has been familiar for centuries with the contention of a great division of the Christian church for its right to temporal power. It must be admitted that behind that contention there is more than the mere greed of an ecclesiasticism for power. This could not have sustained such a contention had there not been also a profound religious conviction as to the divine nature of this ecclesiasticism and the rightfulness of its claim. This contention is not settled yet. It is the wedge which lies at the bottom of the dividing abyss between Rome and other Christianity. May it not be that everything which is fundamental in the way of religious conviction in this contention, which we are certain can never be granted by the modern world, is really involved in this greater question of the church's moral power? May it not be that we are at the beginning of a new phase of a Christian contention even older than that of Rome, that of the church for its right to speak in the vast social and industrial issues of our day as the arbiter of the moral conscience? There are indications that this may be true.

Recently, weighing the report of the Interchurch Commission on the Steel Strike, a representative company of clergymen went on record declaring it to be the right and duty of the church to acquaint itself with any social or industrial situation where moral issues were at stake in which capital or labor, either separately or together, were involved. They further asserted the right of the church

to preach and to teach those ideals of social and industrial justice which will prevent the misunderstandings and strife now so characteristic of our human relations. This sounds not unlike the announcement of a moral magna charta for the church in a time when the rights affirmed have been questioned both within and without its membership.

At first thought such a suggestion seems most strange in the light of the long history of the church and of its very assertion of this identical right. However we face a new age, with a new mood and new problems. We are scarcely yet awakened to the vast forces which are struggling in our present world for mastery, nor facing the sharp necessity for the entrance into this struggle of the moral conscience of Christianity. We frankly confess that the church did not speak out in the vast world struggle of the war as it should have done, that the assertion of the great moral issues involved was left largely to a single statesman and that, in the settlement of peace he was not sustained, as might have been expected, by the church with the insistence that these issues be kept preeminent. It is frankly recognized by leaders within and without the church that the final solutions for the stresses of our suffering world must be moral and religious, but how these moral solutions are to be brought about has been discreetly avoided. Let us acknowledge to our shame that the real reason for this silence has been the difficulty of our divided Christianity. No portion of the Christian church has had a right to speak save for itself.

Is not the real difficulty in our thought of the church the lingering ghost of the idea of power which founds itself upon organization and must express itself through some form of ecclesiasticism? Is the moral authority of the living God dependent upon the agreement of judicatories? Who possibly could grant this? If the moral power of organized Christianity is not in its moral conscience, wherever and however that conscience functions through the forms of human organization, then that power does not exist.

THE RIGHT TO SPEAK

The church through which God must speak to this age need not wait for the slow process of adjusting human prejudices and harmonizing all the countless differences theological, ecclesiastical and practical which forbid the unity of Christendom. If there be a moral conscience in Christianity the tiniest chapel of the cross roads has the right to speak in the authority of that conscience as the church of God. No power a united Christianity might acquire in a temporal way could enforce its moral utterance beyond the sheer power of its truth. Our battle is not for the rights of an institution but for the rights of that Christian conscience which is even now in process of adjusting its sensitive registering to the great problems of our hour. The problems of industrialism and economics, of nationalism and internationalism, which were largely academic even yesterday are dynamic today. If the Christian conscience is to guide these swiftly moving forces toward any goal which deserves to be called Christian it must speak under the compulsion of God whenever and wherever the moral issues are clouded.

It is this right to speak in such an hour which is at

stake. A civilization which has come to treat the church, in its divided state, with comparative contempt, recognizes no such right. The materialistic forces of society confronted by the new moral determination on the part of the church are resolved that its opposition shall be broken. The evil and sinister powers which would prey at will upon our time recognize in the church their chief and most dangerous enemy. The conservatism of many and the subtle pressure of personal interest upon others array even the professed followers of the Lord of mercy and the God of righteousness against this conscience of the church. Truly we fight today against principalities and powers but the battle is for the life of the church and the life of the world.

A SILENT CHURCH

A church that is silent in this hour has either lost the power of a moral conscience or is so fearful and entangled that it cannot speak. We confess with shame that the church was silent during those great days of war. We resolved then that this should never occur again. We promised ourselves that we would profit by this failure, that never again, when great issues for humankind were on the stage should the church be chiefly a spectator. That hour has come. In this hour the rights of the church must be maintained, not because of the institution, but in defense of the right of religion to speak fearlessly and unhindered wherever moral issues are at stake. A world is rebuilding in this day. The foundations for a new era in human history are being laid. Humanity comes to a new order of relations between man and nations and races. The outcomes are crucial beyond description. The selfish, sinister powers are moving swiftly and unhesitatingly toward new social control. If it is possible to achieve it they will throttle every new hope mankind cherishes. In antagonism to them are other forces, deriving their strength from elemental passions awakened by the promise of new privileges; and yet, deep and primal as these passions are, the goal they seek is narrow and selfish and materialistic. The age needs Christ in it—Christ's vision and Christ's spirit and Christ's unselfishness. Only the church has the conscience to make clear what is of Christ and what of Anti-Christ in this new day.

Has not the hour come for the assertion in a far greater and more representative way of this fundamental moral right of the church which is so generally flouted today? Does not the church—not the Protestant church, nor the Roman church, nor the Eastern church, but that great, indivisible church of God which is the body of Christ wherever it exists—need a Bill of Rights today?

Contributors to this Issue

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The Gospel of Industrial Reconciliation

BEFORE this article appears in *The Christian Century* the writer will be on the seas in company with Sherwood Eddy and a party of Americans whom he is taking to England for purposes of studying industrial conditions in that country. Mr. Eddy is paying the expenses of his guests from New York to England, not as a personal favor to the members of the party, but as a contribution to the various enterprises they represent in the work of industrial conciliation. Mr. Ben Cherrington has been in England for a month arranging itineraries and interviews, and will have all things ready for two months of strenuous activity and investigation, with some speaking on behalf of Anglo-American good will thrown in on week-ends. British labor policy is much more advanced than American labor policy. The fact that England is so entirely an industrial country brings her industrial reconstruction problems to a crisis in a way we do not and cannot experience.

From his missionary apostolate to students the world around Mr. Eddy has recently turned to a mission of industrial instruction and conciliation among American students, intellectuals and industrial leaders. He believes our situation in this matter is full of danger in its bearing upon the future of all Christian enterprises. It will undo very largely our message to the non-Christian world if present tendencies toward suspicion, hate and strife are allowed to bear their Upas fruit. Hence he turns to lend a hand at putting things right at home before resuming his missionary work abroad. Mr. Eddy feels that the America he represents and which so largely supports all missionary enterprise and so universally stands in the non-Christian mind for the best product of a Christian civilization must settle its industrial strife on a Christian basis or render futile the world-wide evangel of Christianity. The International Committee of the Y. M. C. A., which he has long represented, bids him godspeed in this work and he continues to act under their auspices in the undertaking. Not all "Y" leaders advocate operating solely in the so-called "zone of agreement."

* * *

The Zone of Agreement

Certain city secretaries of the Y. M. C. A. have of late been meeting the inflamed industrial situation by advocating the doctrine that their organization should operate only in a "zone of agreement." They say that the Y. M. and Y. W. C. A., the church, and all such religious organizations shall keep hands off the question of economic relationships involving any difference of opinion. They will serve both employer and employee, like a sort of religious Red Cross society, while the war between them goes on. They propose to abandon the gospel of reconciliation, to say nothing of the prophetic gospel which denounces injustice and wrong and undertakes an educational program to make public opinion acquainted with the facts. Certain church leaders are advocating the same neutral attitude, and a few men of wealth are attempting to check all contrary inclination by a withdrawal of their checks from the contribution box.

Let the reader think, if he can, of Amos or Isaiah or Jeremiah operating in a "zone of agreement!" Suppose Jesus had said to his disciples, We will get an understanding with the Pharisees and Herodians and then keep within the "zone of agreement"! What if Paul had kept strictly within such a zone between missionary Christians and the Judaizers! Fancy if you can how the book of James would read had that apostle of the social gospel written nothing and done nothing in his church at Jerusalem that went beyond a zone of neutral ethics agreed upon between his church and the rich men whose selfishness he so vigorously denounced. All these makers of the Bible and interpreters of our Christian principles might have saved their lives and builded up existing religious institutions, but they would never have given us the age-enduring books of the prophets or the New Testament and we would have had today neither church nor Y. M. C. A.

The Zone of Agreement Versus the Gospel of Reconciliation

It is not safe operation within a zone of agreement that puts the principles of Jesus into the solution of class wars and labor troubles, nor is there any scriptural warrant for that type of institutional insurance scheme. Christ taught a gospel of reconciliation applied in terms of justice, the purging of selfishness and a willingness of the strong to give more than they take. The "zone of agreement" theory would withdraw Christian men and institutions from the fray and let the combatants fight it out on the pagan ground of force and violence and cunning, standing by to bind up the wounds and give mere personal service to the combatants. Theoretically it would be that, but practically it would, in our time, make the church a silent and unprotesting servant of the rich and powerful because the laboring classes have already largely withdrawn from the church and would, under such a policy, do so quite all together.

I do not mean that the religious institution is to become partisan to either side; that it cannot do and apply its gospel of reconciliation. But I do mean that it must first seek the facts which bear upon the human factor involved and then fearlessly and benevolently apply justice and righteousness to that situation. There can be no reconciliation with wrong unredressed, nor in situations where justice is neither defined nor applied. Churches and "Y" Associations might for a time be builded and well supported, but the kingdom of God would not be found in them and the heart of the gospel—its reconciling mission—would be crushed out of it by such crass institutionalism. The gospel and mankind were not made for the church, but the church and all other religious institutions were made for them.

* * *

Fellowships of Reconciliation

Just because it is an industrial country, Britain has been pushed ahead by very force of circumstances into an advanced stage of the problem of the relationship between capital and labor. Both Lord Northcliffe and the labor leader, Mr. J. H. Thomas, said, upon the conclusion of trips to this country, that England was a generation ahead of us in the matter of industrial relationships. The question of the right of labor to join unions is, said Northcliffe, no longer denied or even debated there, and the man who evolved the Whitely industrial representation and shop committee schemes has been accepted by all parties as the speaker of the house of commons. Industrial democracy is evolving in England, and while there are frictions and threatenings in the process, all parties are agreed as to the direction it should go, if not as to its outcome. The friction and trouble is perhaps just now due more to vast unemployment, gross war profiteering and the after-the-war psychology of suspicion, violence of temper and readiness to adopt club tactics. When one knows all the elements involved, he cannot help wondering that there is available at all a stabilizing force to prevent a break into radicalism.

The outstanding British labor leaders are also outstanding Christian men. On the other side also there are a large number of conspicuous Christians. The attitude of such great employers as Lord Leverhulme, the Bradburies, the Rowntrees and many others are powerful conciliating forces. There is a great intellectual personnel represented by such thinkers as the Webbs and Messrs. Tawney, Cole, Lansbury, Hobson, Hobhouse and many others, who are devoting their best thinking to a guidance of industrial development toward readjustment. In the pulpits are found many outstanding prophets and apostles of a more Christian industrial order and of the gospel of reconciliation as a solution. We go to confer with them all, to study their minds and methods as well as the actual industrial situation, and to set up an understanding between ourselves and them and all other men who believe that the way up and out is through a fellowship of reconciliation that merges all class lines into a Christian brotherhood.

ALVA W. TAYLOR.

British Table Talk

London, July, 1921.

IT looks as if there is to be in the immediate future a lively interest in the Bible. Many signs point to this. On the one hand, there has been in London a conference on Creative Christianity. The speakers are said to have met to protest against what they deemed the erroneous teaching of Canon Barnes and Dean Inge and in general to put the case against the extreme "critics" of the Bible. It was widely noted that Lord Hugh Cecil, a high churchman, was taking the field with the evangelicals. The speakers do not appear to have denounced all "higher criticism," but they agreed that it was time a halt was called and the perils of the road down which the critics were leading us should be revealed. At the same time, as reported in my last letter, the Roman church is planning a school of Bible study at Cambridge. From the other side, Mr. H. G. Wells has been discussing the Bible and calling for a Bible which shall give to our modern life what the Bible of our fathers did for them. At least he admits the part that the Bible has played. No living society can do without a Bible—and he calls for a Bible still.

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G. B. S. Joins In

Now Mr. G. Bernard Shaw in his "Back to Methuselah" joins in the fray, and with characteristic audacity makes a beginning with a Bible for creative evolution. "I abandon the legend of Don Juan," he declares, "with its erotic associations, and go back to the legend of the Garden of Eden." It would be a strange Bible if its books were at all like these five acts of G. B. S., nor would any Christian in his senses call in this writer as an ally. Indeed, no party in politics or religion would be safe for five minutes from his scornful wit. At the same time there is some significance in the choice of his latest themes, and reverent students of the Bible may find the book worth their reading even though it makes them angry. Eve, for example, is speaking of some of her sons and sons' sons:

"And there is Tubal," she says, "who made this wheel for me which has saved me so much labor. And there is Enoch, who walks on the hills and hears the Voice continually, and has given up his will to do the will of the Voice, and has some of the Voice's greatness. When they come, there is always some new wonder or some new hope; something to live for."

This is finely said, and if Mr. Bernard Shaw has no light given to him upon the things which mean most to the Christian heart, and even if upon these the light that is in him is darkness, at least he has seen some other things clearly, and told of them with wit and courage. None the less, great evangelist of his own gospel of the life force as he is, there is no likelihood that his Bible will bring hope and peace to mankind. Some indeed are waiting still for a more serious attempt to obey the wisdom of the New Testament, which is already ours, before we cry out for a new gospel.

* * *

Mr. Lloyd George Lectures the Church

Much debate has been caused by the prime minister's counsel to the churches. The report of his speech represented him as warning the churches to keep from questions such as the coal strike and Ireland, on the ground that these were political questions upon which the spokesmen of the churches had not the necessary data. It has been pointed out that the bishops are members of the house of lords and men of at least as high an educational standard as the average senator. Some at least have been unkind enough to cast doubts upon the knowledge even of statesmen. Nor has the opportunity been lost to show that under other conditions, upon questions which involved quite as much technical knowledge, the prime minister once looked to the churches for their word of support. The very subject which he instanced as within the compass of the

church, temperance reform, was once, and not very long ago, ruled out of the range of church interests. Members of churches were once warned by similar advisers not to touch the question of factory reform. Unhappily, they listened too readily, but they were not the greater for that reason. In every age, the church is forbidden by some of its friends from giving its testimony upon questions of living interest. They make it a safe archæological society. When the church obeys, it tends to become the tame chaplain of vested interests.

* * *

Premier Does the Church a Good Turn

The real value of the premier's counsel comes with the reaction against it. The bishops and other leaders in the churches have not hesitated to answer back. But there would be a still greater value if the churches were to provide means whereby its judgment, reinforced by the best knowledge of its students, could be pronounced upon the questions of the day. It is probably true that a church assembly may be as competent to judge an issue as an average political assembly, but that is not saying much. Our righteousness should exceed theirs. Without any doubt, the church has often lost weight through the failure to have a department thinking out the bearing of its principles upon living issues, and always intimately related to the general assemblies of the churches. We need moral passion, but we need no less the authority which comes from a mastery of the facts. After all, the churches ought to be grateful to Mr. Lloyd George.

* * *

The Music of the Sanctuary

Church music is receiving much attention in these days. Out of the past there are being brought the treasures of the early English masters, and in them the most modern of students take delight. Sir Henry Hadow, who is editing these ancient manuscripts, believes that they will take their place among the greatest works of music. Meanwhile, much is being done to dethrone the false gods of sentimental church music. Of the crusades against these there is none more effective than Dr. Martin Shaw, but there are few more difficult tasks than to persuade a congregation to abandon a "sweet," familiar and yet thoroughly bad tune. Not very many years ago, by patient continuance, certain free church congregations were persuaded to sing "Amen" at the end of every hymn. Now there is a reaction against this custom amongst the more modern folk, and it may become necessary, in order to keep up with the times, to reduce the Amens! There was once a captain at sea who in the absence of a chaplain read prayers, and inadvertently said the absolution, which it is not lawful for a layman to say. His lieutenant whispered to him of his mistake. "As you were!" thundered the voice of the captain. But this is neither here nor there.

Sir Henry Hadow, who is a great musical scholar, has been exhorting us to sing more: "We are not nearly enough of a singing nation, and it is more the pity because as a nation we can sing better than any other nation in Europe. We were once a nest of songbirds. I threw a meeting the other day into the greatest consternation by saying that if I had been heard singing by a policeman on my way to the meeting I should have been taken into custody at once. In no other capital of Europe would it excite the slightest remark. I have been in country after country where the men sing at their work, the women sing at the spinning wheel and the children sing at their little games in the roadway. It is their way, and a very wholesome way of expressing the joy of life."

Would the policeman on the American side of the Atlantic arrest such a joyful traveler? But the learned musician is right in telling us that we should sing more. In such times

as these, we may find it hard to recover that old "careless rapture." Yet if the coal strike is really ending, and it looks as if it were, and above all if the nightmare of Ireland is removed, we might be tempted to run the gauntlet of the policemen and make a joyful noise unto the Lord.

* * *

The Philosophers and Einstein

Einstein has been here and has set a thousand tongues explaining his theories. So far as the mathematical facts are concerned, they are beyond one, and the "simplest" explanations are the hardest. But when the hasty and ill-equipped expositors of relativity come to philosophy and theology, their passports need examining. Einstein himself has said that the general theory of relativity is a purely physical doctrine, comparable with any metaphysic. He is not a philosopher, but some philosophers are ready to exploit his discovery. It is always necessary to warn the Christians not to tie up their religious experience to any system of speculative thought. The true philosophy must give an account of the religious life of the saints, but the saints need not understand intellectually all that they enjoy. Dr. A. E. Taylor, a really great metaphysician, has some wise words upon the attempts of philosophers to explain in their own abstract language the joy of the saints. He declines to believe that when the Christian saint speaks of the indwelling God who fills him with "joy unspeakable," he means no more than that "the indwelling God and his human tabernacle are both half-illusory masks for knowledge

knowing itself." Of the thinkers who make such paraphrases it can be said in Dr. Taylor's words: They want to have the approval of the saint without committing themselves to any faith which would be derided as "unscientific" by the most worldly of scientific worldings. We do not believe that God is to be enjoyed on such terms. If you would find the God whom the Christian saints worship, you must be prepared to go out to meet him "bearing his reproach." In a time when so much, both good and evil, is coming to the west from the mystical east, it is well to have this reminder of the conditions upon which the Christian experience can be enjoyed, and it is all the more powerful coming as it does from a philosophic thinker. Christianity can never become merely a philosophical system, and it may be true still in the words Newman gives to the Angel speaking to Gerontius:

"It is thy very energy of thought
That keeps thee from thy God."

As Canon Barnes says: "True faith is a product of the indirect action of the will. We must set ourselves to obey the moral law, to love and help our fellows, to seek purity and truth, to learn of Christ. Then, being pure in heart, we shall see God: our conversion will begin: the presence of Christ will be established within us: the sense of God's power and love will enfold us. In the depths of our being faith will thus grow; and, as it grows, will justify itself by the healthy unity which it gives to our complex nature."

EDWARD SHILLITO.

CORRESPONDENCE

This Does the Heart Good

EDITOR THE CHRISTIAN CENTURY:

SIR: For a year I have been saying about The Christian Century, "It isn't true. There ain't no such animal. A paper as good as this simply isn't done. Anyway, it can't keep it up."

But you have kept it up! It is tremendous. Its fearlessness keeps hundreds of us going with a little more fearlessness in our separate fields. And they are separate! Its vision confirms our vision and clears the mists from the eyes of our souls.

Every issue is a thriller. Every issue I want to pass on to a dozen people of my parish, six reactionaries and six liberals, just to say, "I told you so." But I don't, for I can't risk losing it; I must file each one for future reading and quoting. It is all ammunition, of defense and offense!

I have just read "The Episcopal Church and Industrial Relations," by Spofford, in June 16th issue. I take a whack at Episcopal ecclesiasticism every time I get a chance, but, Mr. Spofford, almost thou persuadest me to be an Episcopalian. Why must the Church League for Industrial Democracy be confined to one sect? The inspiration of such a fellowship would mean much to all of us. Brother Congregationalists, let's organize one of our own—we have great social documents also. Let's fight together and hang together, and not separately.

And you other churches, why not do likewise? Then we'll federate socialized Christian leaders, and who shall down us!

Oshkosh, Wis.

THEO. R. FAVILLE.

China's Resources Tempt World's Greed

EDITOR THE CHRISTIAN CENTURY:

SIR: In connection with Secretary Hughes' firm and righteous refusal to recognize the special rights of foreigners in certain Chinese provinces, and in view of China's sharing in the momentous international conference at Washington in November, a study of European aggression in Asia calls for much attention in America in the next few months. Our attention has been concentrated on German and Japanese aggression

and we have been almost blind to the far more heinous aggression of other powers. We know little of how far Great Britain and France and their financiers are pushing their claims, though the new Russia is apparently withdrawing hers.

The immense potential energy and rich resources of China have excited the cupidity of the capitalists of the world and of some of their governments, and America, alone, has been her friend. A stupendous opportunity is given Secretary Hughes to lead the nations to take the first step now toward the ultimate withdrawal from the whole continent of Asia of the white race as a governing and dominating influence. Lothrop Stoddard assures us that if this is not finally done a stupendous racial conflict is inevitable. It will be remembered that President Wilson at Paris forcibly expressed his hope that not only Shantung but all other foreign possessions would revert to their original owners.

Says Herbert Adams Gibbons in his valuable book, "The New Map of Asia": "No commentary is needed to drive home to the reader the heartlessness, the immorality, the hypocrisy, the brutality of the European powers in their relations with Asiatic races. . . . The Japanese have no more contempt and the Chinese no more dislike for Germans than for other Europeans; all are tarred with the same brush."

Professor John Dewey, not only an able philosopher, but also a shrewd political observer and one whose counsel now should be carefully noted, has been studying the Chinese situation on the spot for the last two years. There are two Chinas—the north with its corrupt Peking government which seems to have played into the hands of the Japanese, and the rebellious south with its capital at Canton and under the leadership of Sun Yat Sen. Professor Dewey writes in the New Republic of July 6: "One of the two presidents, no matter which, recently stated that a renewal of the Anglo-Japanese alliance meant the partition of China. In this division, Japan would take the north and Great Britain the south," i. e., "in regard to the tendency of policies and events."

Professor Dewey finds that in Canton the British are as much dreaded as the Japanese are in the north. The Japanese in-

fluence in the south is negligible. But the British Cassell Collieries Contract in that region which was drawn up in April of 1920, during the temporary control of "military carpet-baggers" from a neighboring province, was knowingly made by a British company with a government which no more represented the people of the province than the military government of Germany represented the people of Belgium during the war. This contract gave the British company a monopoly of the coal in most of the provinces along the lines of the only existing railways and those to be built. The features of the contract, as given by Professor Dewey, deserve careful study. Note the "dollar a ton royalty on all coal mined," as compared with the usual ten cents a ton royalty and observe how clever have been British seekers for concessions compared with their pupils in cupidity—the Japanese.

The British interests at Hong Kong are endeavoring to control the entire industrial development of this most flourishing province of China. Hong Kong is now the port for the whole region and the British there are trying to prevent the building near Canton of a first-class harbor and Chinese port. These are some of the things which Professor Dewey reports and on which our press should give us more detailed information, for these have far-reaching significance.

The liberal element in England is doubtless opposed to this selfish policy of exploitation. It is incumbent on the liberals in all lands now to reinforce each other.

Brattleboro, Vt.

LUCIA AMES MEAD.

Mr. DuBois' Position

EDITOR THE CHRISTIAN CENTURY:

SIR: I am writing you relative to an article in The Christian Century dated July 14, over the signature of Professor Alva W. Taylor, entitled "Black versus White." There are many sentiments of justice and merit in the article, in fact the article taken as a whole is of a very high type and permeated with Christian thoughtfulness and good will.

There is one statement in the article, however, to which I want to call attention and in a measure to correct if I may be permitted to do so. In speaking of the Tulsa riot, Professor Taylor spoke of "Certain Negroes, disciples of the DuBois theory that their only way to justice is through blood." In another part of the article he writes as follows: "The teachings of the DuBois school that Negro rights will be won only by Negro blood, are given open ground for fructification." Towards the close of the article he groups the National Association for the Advancement of Colored People with the Ku Klux Klan, seeming to infer that the Ku Klux Klan is to certain southern whites what the N. A. A. C. P. is to the colored people in general.

While I am not always in sympathy with the stand that is taken by Mr. DuBois in his writings I have never gained the impression from reading somewhat extensively after him that he was an advocate of "justice through blood." I desire to quote a paragraph from the editorial page of The Crisis of July, 1921, page 101. This quotation is from the pen of Mr. DuBois himself, and reads as follows: "Some folks seem to think that because The Crisis and the N. A. A. C. P. preach continually the gospel of fighting for your rights and standing up against oppression we mean by this that the Negro is to gain his place in the world by blood and conquest. God forbid! If the rights of the darker races can only be bought by brute force, then we face the saddest future that ever the world looked upon. But what we and what all thinking men mean by self-assertion and fighting is that when human beings insistently and even obtrusively succeed in putting their case before the world, they gain so great a multitude of allies that their cause is bound to succeed. The only difficulty is that such persons are so easily persuaded not to cry out, not to complain, not to disturb the world. Complaint, agitation, insistence day in and day out upon the wrong of evil, is a

civilized and justifiable program; but after all its greatest effect must be upon the hearts and thoughts of men, and if in meetings of amity and friendship white and colored people in this land can sit together and talk frankly, the Negro problem is solved." I believe that this paragraph states sufficiently clear his position without any further comments of my own.

Concerning the N. A. A. C. P. and Ku Klux Klan, I feel that they are as wide apart in their design and method as the people that make up their different memberships. The Ku Klux Klan is organized to deny such a thing as the brotherhood of men and seeks to perpetuate an aristocracy of white blood. It seeks to do this by overriding the laws of the country and taking affairs into its own hands. The N. A. A. C. P. is striving to attain justice where justice has been denied. It does not seek to sidestep law and order but makes of them an ally in its cause for righteousness. There is as much difference in the methods and motives of the two organizations as day and night and to even speak of them in the same connotation is to do the N. A. A. C. P. a grave injustice. The N. A. A. C. P. is not an infallible organization and should not be construed as attempting to be such, but it is working upon a real constructive line of work. It is more or less idealistic and is somewhat radical, but the fundamental basis upon which it rests I believe is sound.

I felt that these corrections ought to be made both in justice to Mr. DuBois and to the N. A. A. C. P. Assuring you again of my appreciation of Professor Taylor's article and of the splendid space which you are giving these days to the problems of race adjustment between the white and colored races, I am,

CHAS. O. LEE.

Flanner House, Indianapolis.

BOOKS

THE TRUTH ABOUT THE TREATY. By Andre Tardieu. The author of this latest book on the Treaty is the French High Commissioner to the United States, Member of the Cabinet and delegate of the French government to the Peace Conference. Colonel House says he was "the only nearly indispensable man at the conference." As Clemenceau's right hand man, Tardieu knows the bargains that were made at the sessions, and he here makes them public property. It is not surprising that France is pictured as the chief hero of the war, but it must be said that a sincere effort is made by the author to do justice to all parties concerned. The book is full of facts, not mere generalizations, as was true of the work of Keynes on the Treaty. (Bobbs Merrill. \$4)

LABOR'S CRISIS, by Sigmund Mendelsohn. The value of this little book lies in the fact that the author reveals the viewpoint of a multitude of conservative employers of benevolent mind. He is sympathetic, in general, with the labor movement and makes astute comments on present-day conditions and tendencies. Yet at some points he seems quite inconsistent with himself. He speaks favorably of insurance against disability, unemployment, sickness and old age, but is very hesitant about a minimum wage law. He sees the moral implications of the commodity theory of labor and repudiates it, and even introduces a chapter on "moral economics"; yet he refers to the "cold fact" that "altruistic principles cannot play an important part in industrial and commercial life." But the book is revealing and is obviously sincere. (Macmillan, \$1.50.)

MEN AND STEEL, by Mary Heaton Vorse. This volume is a series of sketches and penpictures with much emotional coloring but not without literary or social value. It is not in any sense comparable to the Report on the Steel Strike by the Interchurch World Movement, yet it supplements it with a mass of such "human" material as is needed to complete a picture of the industry and of the strike. The author is frankly presenting the strikers' case and makes no pretense of impartiality. She sees only one side. But the reader gains the impression that exposed

to the same situation he too would see but one side. Hence the book is better as literature than as a contribution to the solution of a problem. (Boni, \$1.00.)

THE PSYCHOLOGY OF THE CHRISTIAN SOUL. By George Stevens. The writer believes that Christianity is an educative process whereby the spirit of man may be trained into hatred and fear of sin. The results of his research in the sphere of subconsciousness in its relation to the soul are here set down in the language of students of the human mind. (Doran, \$1.50)

ECONOMICS, by James Cunnison. A brief and effective survey of the field of economics, written from the point of view of the new school. The author's viewpoint as honorary director of the Glasgow School of Social Study and Training influences his theory as a lecturer on economics in the University of Glasgow. He regards the industrial structure of society not as fixed but changing, and economics not as an exact science but as a deeply human description of what is taking place in production of wealth, division of labor, the nature of exchange, the laws that govern value, and the principles upon which the products of industry are distributed among individuals. The volume is unusual for clarity and compactness. The technical terms and concepts of economics are stated simply, and the book keeps close to reality. It is especially valuable to persons not familiar with economics, and to those who desire to consider the subject from the point of view of social work. (Dutton, \$2.00.)

THE PATH OF THE KING. By John Buchan. The author of "Greenmantle" here tells a story of individuality and power. The tale is based upon the belief that genius does not die out, but leaps, as a flaming spark, from generation to generation, kindling the flame eternal. The book closes with Lincoln as a leading figure. (Doran \$1.90.)

BUFF: A COLLIE. By Albert Payson Terhune. As a lover of animals and as a skillful portrayer of their characteristics, Mr. Terhune has won fame by his "Lad" and "Bruce." Any one who loves dogs—and who does not—will enjoy this book. It tells of the strange adventures that befell a collie which was both gentle and a hard fighter. (Doran, \$2.00.)

THE SUNDAY SCHOOL

The Proof of Vitality*

HOW many churches can measure up to the test of the Antioch church as shown in this lesson? The thing that impresses us most as we study this story, is not the first leg of the first missionary journey nor that violent condemnation of the sorcerer, Elymas, although we like the direct way in which Paul knocked him out. The impressive thing is that the Antioch church under the ministrations of Barnabas, Paul and other strong and good men had reached the place where it could no longer be self-contained. It must expand, it must share its life, it must press out into new fields. There are two types of churches: (1) One seeks to be the whole thing. This church boasts of big influential membership and offerings but never dreams of forming another congregation. It is too selfish to give up any of its valued members to form another group. The Year Book would not carry so many names in that case. There are many cities of from 100,000 to 150,000 where only one church of a certain persuasion exists and only because the fixed policy of that church is to hold everything to itself, to make a great name for itself. (2) The other type seeks little for itself. It throws off one mission after another. Every new suburb sees a new church started. Strong members are thrust out to man these new fields. When years have passed you will find ten or twenty prosperous churches

as well as the old mother church. Here is a Mother with children, while in the other case you have a stately dame—but childless! The proof of a church's vitality is its ability to bear children. The fact to notice in this study is that Antioch had grown in grace, in numbers, in unselfishness, in missionary zeal, in love for Christ, in prayer until the urge became imperative and we see this early church gathering into a great prayer-meeting, even with fasting, asking God to send out laborers into the vast harvest fields. What courage that must have taken then! All untried were these fields. We have centuries of experience to cheer us on. We can see the changes wrought in China, we can see the miracles of the Congo, we have seen the power of the gospel to make republics and cast out cannibalism and every sin. Upon such evidence we send forth our young people, but in Antioch there was only the faith and the high pressure of true religion. What would happen in any one of our churches if after a series of earnest sermons a conviction were developed that out of that very group someone or more ought to go to the foreign field? Prayer meetings would be held where men and women would pray for guidance and all would be ready to go or send! How long would the young men and young women withstand such an atmospheric pressure? Jesus lifted up his eyes and saw the harvest fields, ripe, dead ripe for the reapers. He told us to pray that the Lord would send forth reapers. Instead of many of the dull and inane prayers which we hear in modern pulpits suppose the preacher should get up some morning and with a thrill in his voice and a throb in his heart would say, "O God, we pray Thee to thrust forth some of our group as foreign missionaries, for Christ's sake, Amen"? Suppose he stopped right there? Suppose that the elders caught that note, thought the problem through until they would be willing for their own sons and daughters to go and that then they would get up in prayer-meeting Wednesday night and pray after this fashion, "O God, in Jesus' name we ask that right out of our own families Thou wouldst send forth laborers into Thy harvest fields; lay Thy hands upon us or upon our children if it be Thy will but send the reapers forth, Amen." How long would the people stand that kind of earnest praying, backed by conviction? Not long. The seminaries would be filled, the missionary colleges would be over-crowded. Suppose your class this morning would go apart into a quiet room and make such prayers, who dares to think what would happen? "Pray ye the Lord of the harvest that He send forth reapers into that harvest." That is a command, as imperative as any other and how shamefully neglected. When you talk of Apostolic Christianity do not overlook this!

JOHN R. EWERS.

RELIGION AMONG AMERICAN MEN

A GREAT cross section of American life —this our army in the World War has surely been. What it has shown of the real religious life of American men, and the vital lessons which the church should learn from it, are presented in this, the first of the studies made by the Committee on the War and the Religious Outlook. Every minister who wishes to know the heart of the average American man—and especially the young man—should read this significant volume. Cloth, \$2.00.

The Christian Century Press
508 South Dearborn St., Chicago, Ill.

*Lesson for August 7, "Paul in Cyprus and Antioch." Scripture, Acts 13: 1-12.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Episcopalians Join in Federation Work

For a long time the church federation movement has halted because the Protestant Episcopal church has not joined heartily. The Lambeth Conference spoke a clear word on this point. While not favoring national federation movements, it urged the Episcopalians to join in local church councils. In many city federations all over America the change of front is being felt. This strong communion deserved more place in the leadership of the Christian forces than in the past it has exercised. Isolation kept it impotent in the larger community movements. In this new day a wholesome and gracious influence will be wielded on the church of Christ by the Episcopalians.

Dr. Douglas Changes Pastorate

Dr. Lloyd C. Douglas has resigned as pastor of First Congregational church of Ann Arbor, Mich., and accepted the pastorate of First Congregational church of Akron, O. In the latter city he will have a corps of assistants and the use of a church plant described as "the very last word in comfort, convenience and serviceableness." He will begin his duties in the new field in September. Dr. Douglas is known to Christian Century readers as a frequent contributor to its pages. He is the author of "Wanted—A Congregation."

Woman Heads the Baptist Denomination This Year

The Baptists have "scooped" the Christian world in one thing at least. While the various denominations have debated the question of the place of woman in the church, the northern Baptists have elected one to head their organization this year. The following is the officary of the Northern Baptist convention for the coming year: President, Mrs. W. A. Montgomery, Rochester, N. Y.; first vice president, Mr. Corwin S. Shank, Seattle, Wash.; second vice president, Rev. J. J. Ross, Chicago, Ill.; corresponding secretary, Rev. William C. Bitting, St. Louis, Mo.; recording secretary, Rev. Maurice A. Levy, Pittsfield, Mass.; statistical secretary, Rev. Charles A. Walker, West Chester, Pa.; treasurer, Mr. Frank L. Miner, Des Moines, Iowa.

Lloyd-George the Greatest of Bishop-Makers

No premier in modern times has created so many bishops of the Established church as has David Lloyd-George, premier of the British Empire. This is the more astonishing in view of the fact that Mr. Lloyd-George is a free-churchman and belongs to a denomination which believes that church and state should be separate. The church of England has forty-two bishops in England and Wales, and sixteen of these have been appointed by the present premier. The influence of these appointments on the church of England is important. While the pre-

mier cannot altogether override ecclesiastical sentiment, nevertheless his appointments have tended to weaken the high church party and to give the broad churchmen a better standing in the nation. The present anomalous situation has led many Episcopalians of England to come over to the idea of disestablishment. The idea of a free churchman appointing the bishops is very distasteful to those who hold to the high church view of the church of England.

Bryan's Attack on Evolution Circulated

The recent address of William Jennings Bryan at Moody Institute, Chicago, directed against the believers in the evolutionary hypothesis has been circulated widely over the country. Mr. Bryan turns the shafts of ridicule which have made him feared on the public forum against the Darwinian ideas. He believes that in this new crusade he is fighting the major enemy of Christian civilization. In the introduction to his address he says: "I come to present to you the Bible as the word of God, and to protest against the enemies, open and secret, who would lift man from his knees, take from him his faith in God and withdraw from his life the restraining influence of a belief in immortality. That is what I believe the Darwinian doctrine is doing. It leads people into agnosticism and pantheism, and plunges the world into the worst of wars and divides society into classes, fighting each other on a brute basis. It is time that the Christian church should understand what is going on and array itself against those enemies of the church, Christianity and civilization."

Settle the Question of Sunday Movies by Conference

About a year ago the moving picture theaters of Kirksville, Mo., began giving Sunday exhibitions. Recently there was a conference in the office of the prosecuting attorney between the managers and owners of the theaters on one hand, and the leading members of the Christian church on the other. The church people insisted that the theaters were hurting the work of the churches and claimed that the show houses could be closed by law. The theater people denied that legal action would be effective, but offered to close up their houses on Sunday voluntarily in view of the statement of the church people that the films were hurting church attendance. Thus the Sunday movie controversy which disturbs so many communities these days has found an amicable and friendly settlement in Kirksville.

Open Air Preaching Much in Vogue

The unusually hot summer has encouraged a great increase in open-air preaching on the part of the churches. Church lawns are being utilized for congregations with chairs placed in the open. First Congregational church of Oak Park, Ill., has an out-door pulpit of

stone as a part of the regular equipment of the church. At Evanston, Ill., in addition to a service in First Baptist church under community auspices, there is an open-air service in Foster Field, a playground, where the audiences are much larger than in the church. In smaller cities there are meetings from the courthouse steps or in the town parks.

Women Plan to Care for Children of Factory Operatives

A group of women met in the Metropolitan Tower in New York recently to consider the needs of the millions of children of factory operatives on foreign fields. The coming of western industrialism to eastern lands gives to the missionary problem a new angle. In the view of the women there is also a new opportunity. With the mother at work in the factories Christian care may bring to the children of the eastern lands much more quickly a knowledge of the Christian gospel. The committee decided that in the next four years a worker would be placed in each field for service among the children. These workers will be directed by the World's Sunday School Association.

Chautauqua Recognizes Place of Missions

While the mother Chautauqua in New York has always had many Bible lectures on its program there has never been any provision for the teaching of Christian missions. This year Dr. J. C. Archer of the Divinity School of Yale University was called to give two courses on Christian missions. There is rumor of the establishing of a missions house which would make the missionary interest a permanent part of the Chautauqua program.

Roof Garden Socials a Church Enterprise

The intense heat in Texas in the summertime tends to slow down church work a great deal in spite of the well known zeal of the church workers of that enterprising state. South End Christian church of Houston made ready for the summertime by providing a roof garden. This summer it is being used for a series of socials and one of the items at a recent entertainment was a moving picture exhibition. Rev. W. D. Ryan recently became pastor of this church, coming from Youngstown, Ohio.

Disciples at Bethany Park Will Debate

Disciples ministers in the early days were often called upon to defend their views upon the public forum. The debating history of Alexander Campbell is a well known feature in the church life of the past century. In these latter days there has been so little of debate that even Disciple problems have not been often discussed in the church conventions. Hoosier ministers believe that the way out of some modern difficulties is through a return to the forum. At the Ministers'

Retreat at Bethany Park Assembly, near Indianapolis, the first week in August there will be two debates every day. The questions proposed indicate that the ministers are going to face real problems rather than fictitious ones. Some of the questions up for discussion are: "Professional Evangelism vs. Educational Evangelism," "The Church College vs. the State University," "The Community Church vs. the Denominational Church," "The Closed Sunday vs. the Recreational Sunday," "The Church Should Investigate the Industrial Situation," "Ultimate Authority for the Individual Christian is Found in the Christian Consciousness Rather than in the Scriptures," "Should Disciples Emphasize Christian Unity or the Restoration of the New Testament Church," "The Disciples Should Become a Representative Democracy in Control of Their Missionary and Educational Agencies."

Unitarians Will Be Fellowshipped

The bitterness of the ancient Unitarian controversy of New England is abating as the years go by. This is well illustrated in a recent action taken by the executive committee of the Massachusetts Sunday School Association. This committee has voted to receive Unitarian and other disfellowshipped schools into fellowship providing the district associations approve the action of the committee. The Universalists were received several years ago and under the present action it is contemplated that the Unitarians might accept membership in the association. The fear that the Unitarians might get the best of the argument seems to have abated in evangelical circles, for isolation speaks to the world of just such a fear.

Jews Sadly Divided Over Zionism

Zionism threatens to be the rock on which Jews will split, just as the second coming doctrine menaces the Christian churches. Both Reformed and Orthodox Jews are split without regard to the usual theological differences and along new lines. The anti-Zionists are alarmed at the prospect of a Jewish state in Palestine and are organizing to oppose it. The Zionists themselves are now split into two organizations. The society headed by Judge Brandeis is opposed to taking European immigrants to Palestine entirely at American expense. The other society looks upon the Zionist project more from the philanthropic than from the industrial and political viewpoint.

Rev. Alexander Paul Becomes Candidate Secretary

Rev. Alexander Paul, a returned missionary from China, has been drafted by the United Christian Missionary Society to fill the place of candidate secretary, made vacant by the death of D. O. Cunningham. Mr. Paul has not consented to occupy this position permanently since he much prefers the work on the foreign field. In China he has been known as a man of open vision, seeing the problems of the mission field

not only in terms of the individual experience, but also from the standpoint of the whole nation. A native of Ireland, he will carry into his work as candidate secretary the eloquence and enthusiasm of his native land. During the coming year he will visit colleges and state universities in an effort to commend the task on the foreign field to the enthusiasm of Disciples young people.

Young Minister Scores a Success

Rev. Kirby Page, a young Disciples minister, has scored a unique success in a metropolitan field. He took the Ridgewood Community church of Brooklyn, N. Y., which was on its last legs, having only seven active members at the time. In three years 301 new members have been received, and the present membership of the church is 258. Mr. Page is closing his work with the Ridgewood church to devote himself to research work in connection with the work headed up by Sherwood Eddy. Mr. Page is an author and lecturer as well as a minister.

Temperance Workers Are in Disagreement

A bitter feud has broken out among the temperance workers at Washington. Mr. Edwin C. Dinwiddie was for a number of years connected with the Anti-Saloon League, and used to be credited with many of its victories. He resigned a year ago, under pressure from the league leaders, the latter assert. He holds to a moderate position in the matter of law enforcement while the league officials foster the more drastic bills. Mr. Dinwiddie is now the superintendent of the National Temperance Bureau, the Washington representative of the International Order of Good Templars and

the president of the International Congress against Alcoholism. Mr. Dinwiddie recently defended the action of Attorney General Palmer for ruling in favor of medicinal beer.

Methodists Declare a Dividend on Their Publishing Work

The Methodist Book Concern has just issued its annual report, and declared the annual dividend. The money goes into the pension fund of the church and in former days was the chief item of support for the aged and disabled ministers of the denomination. The dividend this year is \$275,000, which is a considerable sum in view of the difficulties of the publishing business in these days of high costs. The Methodist Book Concern is charged with the publication of books, Sunday school supplies and periodicals which are used by a denomination of six million people.

Federal Council Organizes Commission on Racial Relations

The riot at Tulsa and other portentous events has led the Federal Council of Churches to organize a new commission on Negro Churches and Race Relations. The first meeting of the new commission was held at Washington, D. C., on July 12. The meeting was presided over by John J. Eagen, of Atlanta, Ga. He is president of the Atlanta Council of Churches and one of the leading Christian laymen of the south. The commission numbers about one hundred white and colored churchmen, most of them being citizens of the southland. These men insist that there is no inevitable conflict between the races, since humanity is an organism. The ideas on one hand, that the races should be segregated, or on the

Presbyterians Send Out New Missionaries

THE Presbyterian church is sending out 111 new missionaries this year. These appointees met the secretaries, board members and furloughed missionaries in New York recently for final instructions. This is an annual custom of the Presbyterians. An address of welcome was delivered by Dr. George Alexander, president of the board of foreign missions. Addresses were also delivered by Dr. Robert E. Speer and Dr. Arthur J. Brown. Dr. Brown gave the new missionaries some wholesome negatives. He said: "It is no part of your aim to Americanize the people, nor to interfere with their manners or customs unless there is a moral question involved. Nor is secular education the missionary aim. Neither must you exploit your own denomination." Dr. Speer spoke on the missionary motive. "The highest motive is the motive of obedience," he declared. "Another great motive is gratitude, the inability to keep to ourselves what Christ has given us. Christ's message must reach the heart of the people. Preaching the gospel is not giving out, but getting in. Our hearts must be the altar and

Christ's love the flame." Fifteen of the missionaries go for special terms and special projects while the others go in the regular way to a life work. It is interesting to note that eighteen of the group are ordained men. There are eight doctors, eight nurses, and thirty-two educators and evangelists. Of the women, twenty-nine are wives or fiancées of other missionaries. Among the special term missionaries are four agriculturists, two architects, six teachers and three wives of missionaries. The furloughed missionaries spoke in the practical vein, advising with regard to travel convenience, house-keeping problems on the field and many other every-day matters. The missionary girls among the appointees were urged not to be diverted from their life work by marriage to men of no missionary purpose, and the single men missionaries were told right out to look for a life companion among the girls of missionary inclination. The assignment of the missionaries to the various fields is now practically complete. Assignments are made after careful consultation with the new missionaries.

other that they be amalgamated, are condemned. It is thought the commission may be a clearing house for the races. Mob violence will be denounced throughout the churches cooperating with the Federal Council, for on this matter all Christians can agree.

Astonishing Results from Rural Survey

The Ohio Federation of Churches has published some of the results of a rural survey which was made recently. Some astonishing results are presented in maps and graphs. Summerford Community, in Madison county, has 300 people at the community center and approximately 775 in the whole community. Three church buildings are in the midst of the community, one without services and the other two with non-resident pastors. The churches confine their efforts to a small section of the area with the result that two thirds of the people are unchurched. Thus overchurching in one section has meant utter religious neglect in another. The same sort of a situation is to be found in Rome Community in Adams county. In Meigs county there are 31 resident pastors. All of these are located in twelve of the twenty-four communities in the county, leaving twelve communities without a single resident pastor. A strip of territory eight miles wide and thirteen miles long has not a single resident pastor. The survey is such an indictment of modern denominationalism as to shake to its foundations the present method of organizing the church.

Bible Study in Texas Schools

The study of the Bible has been introduced into the public schools in Hereford, Tex. Through the leadership of a Christian layman who is a tither, the Bible courses were established in 1917. In the high school the courses are elective, but in the grade schools all students are required to take the work. Two forty-five minute periods a week have been given in the high school, and a total enrolment of 250 was secured last year. After a year of experimentation during which time the teacher was paid by Mr. G. A. F. Parker, the churches of Hereford realized the value of the work, and they are now underwriting the expense. It is the testimony of the superintendent of schools that the problem of discipline in the schools has been made vastly easier by the introduction of the Bible courses.

"A Warless World by 1923" the New Slogan

Christian Endeavor now has a new slogan. It will be remembered that in 1911 the world was startled by a slogan "A Saloonless Nation by 1923." The great convention in New York City early in July adopted a new slogan equally startling, "A Warless World by 1923." It was curious that only a day or so after the slogan was adopted, President Harding called the disarmament congress. Dr. F. E. Clark is very happy over the great New York convention which brought to-

gether 16,000 people from all parts of the world. The society now numbers four million members, and has 80,000 societies living on five continents and speaking over a hundred different languages. Dr. Clark said at the conclusion of the convention: "We have gained from this convention the spirit and incentive to go back to our homes and carry forward the great work to which we are consecrated. Christian Endeavor is stronger than ever, better organized, and has a mighty fine staff of field secretaries throughout the world. Our future has never been so bright, especially as we

find the various denominations growing more receptive, almost day by day."

New Era Magazine Will Have a New Editor

The last General Assembly of the Presbyterian church directed that in the future the New Era Magazine should be conducted by the boards in charge of the benevolences of the church. In pursuance of this policy a committee of seven has been formed. The journal will have a change of name and will be called the Presbyterian Magazine henceforth. Dr.

(Continued on page 23)

Fighting for Faith

ONE of the great hours in the National Congregational Council comes when the council preacher brings his spiritual message to the ministers and the churches. Dr. Gaius Glenn Atkins of Detroit performed this service at Los Angeles with rare insight and power. Interpreting the wistful mood of many in our churches today he told how an oldtime hero fought for his faith in the midst of the turmoil and tragedy of his own day. Many of our readers will be heartened by this message of hope. Dr. Atkins said in part:

"This old story of Elijah's has a meaning for our time. It is the story of a lonely and discouraged man who had been fighting for his faith against long odds and who had seemed for the moment to win, but who discovered when his great day was over that though you may slay the priests of false gods with the sword, you cannot change the hearts of men by any such weapon as that. His work seemed to have failed, and he fled. All this is as familiar as anything in the Bible and belongs to ancient customs and ancient times. But the splendid spiritual insights of the story have a timeless truth.

"For we, too, who thought ourselves but yesterday to have won such a fight for the kingdom of God as men had never won before and to be standing on the threshold of a new world, have been taught as Elijah, that though you may do much with the sword you can not by such a weapon as that so change the hearts of men as to bring true the hopes and dreams of the years. We have made Elijah's mistake, we have fallen a little into Elijah's despair. We need Elijah's saving bosom.

"And first we need a true understanding of God's true ways. Only the sense of a power and wisdom beyond our own is great enough either to comfort or control or inspire us. A time which cannot face back upon a greater than itself, a time unchecked in its haste and unawed in its pride and unguided in its folly—and un comforted in its sorrows and unsaved in its sins by a living faith in God is both hopeless and helpless. The world needs God.

"But that is so true a commonplace as to need no dwelling upon—least of all, in this presence. We know our need of God well enough, and each one of us in his own way gets him a god, for wher-

ever our loyalties and adorations and residences are, there our God is—be our creeds what they may.

"And these real gods of ours, these gods that really move and rule us, do because they move and rule us, make our souls and our worlds. If, then, we could come only to a true understanding of God's true ways and a hearty obedience thereto we might fill our souls and our world with the wonder and beauty of God and so our understanding of God becomes more important than anything else in the world save two things—our love for God and our obedience to his will."

"In the story of Elijah two contrasting conceptions of God are put one against the other: God as force, against God as reason, appeal to understanding. God as the one who drives, as against a God who calls. God, as wind and fire and earthquake, against the God of the still small voice. Nay, it was not a contrast, it was a correction. It was only Elijah who had supposed God as these shaking, burning, beating forces. But God was the quiet, to be heard only by the hushed soul and working in a quiet, inward way.

"Our time needs to be taught that. The fire, wind and earthquake live still in our society and our souls. We are impatient and fearful of quiet forces, our approved methods are the 'drive,' our considerable concern is with our machinery, and our final weapon is force. We forge our guns for our fears or our desires, and load our shells with destruction and terror. And still we are neither safely at peace nor do any of our concerns too much prosper in our hands. May it not be that we have the wrong gods and that we need to be taught anew that God is in the still small voice.

"That is to say, God is to be found in reason and conscience and in holy obedience to those true laws of life which are always spiritual. God is in insight and understanding, and in such methods as may finally win in the relationship of men of good will. He is in slow and patient things, in growth, in education, in the recasting of life from within, in the slow conformity of a troubled world to true values and methods, and ends, through the transformation of life itself. There was no other way for a lonely prophet 3000 years ago. There is no other method for the church today."

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James H. Snowden has been elected as editor. Dr. Snowden has taught in the Presbyterian Seminary at Pittsburgh and is known for his sound and scholarly books on a variety of religious subjects. Mr. Walter I. Clarke, who has been editing the magazine, will continue with the journal until October 1, when the new order of things begins. The bureau of publicity of the church will henceforth confine its efforts to advertising the Presbyterian denomination through a press bureau service to secular and religious papers throughout the United States. This press bureau service has been very efficiently organized the past year and has helped to make Presbyterian work as well known as that of any denomination in the country.

Missionary Administrator Has a Great Trip

Dr. S. G. Inman, secretary of the Committee on Cooperation in Latin America, has returned from a trip of inspection in Latin-American fields. Among other experiences he went up the Parana river to Corrientes, one of the cities which has been allocated to the Disciples of Christ. He has held conferences with some of the strongest men of the Latin American continent. Among his other experiences has been the privilege of lecturing in some of the great universities of the southern continent. After completing his work in Latin America, he went to Spain and Portugal to confer with publishers about the publication of Spanish literature. Dr. Inman has made himself conversant with the thought and life of the Latin Americans in a way quite unique for this time, and his expert knowledge is at the service of all the mission boards operating in these fields.

Church Advertisers Hold Convention

Several years ago the Associated Advertising Clubs of the World organized a group of churchmen in the interest of larger publicity for the church. The ad-

vertising convention was held at Atlanta, Georgia, this year, the middle of June, and the church section was presided over by Dr. Christian F. Reisner. In the church program one of the unique addresses was that by Rev. Hubert Cowley-Carroll, rector of Trinity Episcopal church of Hamilton, O., on "Extending the Kingdom of God by Wireless Telephone." He sends his service by wireless each Sunday evening, and it is received by a large number of amateur operators. There is a small outfit carried in a suitcase which connects up for the benefit of sick people. A Pittsburgh rector follows the same practice.

Commission to Study Education in China

The recent Baptist convention in Des Moines created a commission to go to the orient for a year and study the subject of Christian education. Among the appointees on this commission are Dr. E. D. Burton of the University of Chicago and Rev. Frank W. Padelford, sec-

retary of the board of education. Dr. Burton has been largely influential in his denomination in connection with mission work, and his appointment on this important commission in the face of the hue and cry of the conservatives is a great tribute to his probity and intellectual soundness.

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EDITORIAL

Illinois Governor Severely Strains Popular Loyalty

THE criminal charges against Governor Small and Lieutenant Governor Sterling are the scandal of the nation. Until the case has been given its legal hearing the fair-minded citizen will try to withhold judgment, even though he be filled with the gravest misgivings. Every man is innocent until he is proved guilty, and this principle must be applied even to politicians, though in such a case it is hard to keep people from acting on the reverse principle. Meanwhile, it must be said that Governor Small is making it hard for the fair minded public to keep a neutral mood. His course from the first announcement of the grand jury's findings has been anything but that which an innocent man should have adopted. In threatening to resist arrest with the power of the militia; in allowing his attorneys to set up the claim, as maladroit as it is ridiculous, that the king can do no wrong; and, at the time of our going to press, in remaining away from the capital city where the sheriff waits to serve the warrants, the governor is allowing the reservoir of public opinion to fill up with suspicion and prejudgment which can only with great difficulty be restrained in the inexorable day of trial. Moreover, Governor Small's talk since his indictment has been anything but reassuring. Not a hint of enlightenment has he given the public in respect to the matters wherewith he is charged. Instead he has talked explosively and excitedly about the alleged corruptions of the men and agencies which, he alleges, are in conspiracy to assassinate his character. All that he says may be true, or not true, but everybody can see that it is totally irrelevant to the charge that during his term of office as state treasurer Mr. Small, now governor, embezzled so many hundred thousand dollars of the state's funds. Men who are not guilty have one road, and only

one, back to public confidence. That road leads through a thorough and fearless investigation. If Illinois has been robbed by her state treasurers, her citizens will allow no legal fiction about the sacredness of the head of the state to stand in the way of the punishment of the guilty. If there has been no theft, Governor Small owes it both to himself and to the fair name of the state to have the charges cleared up in the eyes of all the world.

Christ and the Road to En-dor

THE Methodist Times, of London, tells us that spiritualism, far from dying in England, is still rampant. It attributes its vogue to the fact that it has so many wealthy "believers" as ardent evangelists. Sympathy with bereaved multitudes is also a reason why those who disbelieve in its "manifestations" are reluctant to condemn it. As an antidote for the "craze" the Times recommends a book of fiction, founded on fact, entitled "The Road to En-dor," by E. H. Scott, in which two officers, by pretending to be "mediums," won their freedom from a Turkish prison of war. All of which is interesting; but it seems to us that the deeper cause for the advent and growth of spiritualism is the lack of a confident and triumphant assurance of immortality on the part of the church, and that the remedy lies there. Jesus lived by the power of the endless life, and by that power the church won her early victories in the world. Then as now men everywhere were craving for a new power of divine grace, a new and haunting kind of goodness, and a more vivid hope. In that period of stress and hazard, when an old form of civilization was dying and another was coming to birth, it was the Christian vision of eternal life that gave relief and renewal; and that vision we must recapture for our troubled time. The notion of

eternal life popular in our day is not identical with the Christian doctrine which gave faith and hope and power in days of old. Indeed, our idea is not so much of the eternal life as of the future life, "a series of moments snipped off at one end and not at the other." It is not only defective but dangerous. It breaks the continuity and destroys all connection between our present lives and life further on. How different the grand conception of eternal life as revealed by Jesus, in which the sky begins at the top of the ground, which is both a treasure and a trophy, a possession and an anticipation, redeeming us from the cruelties and vicissitudes of time while saving us from a stagnant blessedness. By this faith men were victors over the world, and by it the new, uprising Christianity grasped the crumbling classic world and reshaped it. By this sign, and by no other, we too shall conquer!

Unemployment in the Spiritual Sphere

THE new census reveals the amazing fact that in Greater New York there are almost a million people of Protestant antecedents who are not associated with the churches of the city. These people have come into the metropolis from smaller communities, and have left the church behind them. When they go to church at all, they go as "tramps" from church to church, having no spiritual home, no active interest or fellowship. They are the spiritually unemployed, and the problem of dealing with them taxes the ingenuity and strategy of pastors and other Christian workers. The Roman Catholics order things differently and are finely organized for the purpose. They have the city divided into districts of so many blocks each and a committee to look after each district. As soon as a new family moves into the district a member of the committee calls to ascertain their religious affiliations; and if they are Catholics they are invited to the church of the parish, and at the same time their names are reported to the priest in charge. Similar plans are afoot to keep track of Protestant families moving to the city, as well as students and other young people who cast their lot in the metropolis. Pastors in smaller communities can help. When any of their people—especially their young people—are moving to New York, or to any great city, if they will notify a pastor of the communion to which they belong, it will facilitate the labors of their fellow-workers and save for the church many who otherwise may become indifferent or drift.

Kid Gloved Preaching Out of Date

DR. JOHN CLIFFORD, the grand old man of the free churches of Britain, has been telling some reminiscences—what a rich volume he carries in his mind, if he could be induced to write it down! Seventy years ago he was baptized in Nether Street Baptist Church, Beeston, and fifty-eight years ago, almost to a day, he preached his first sermon in Praed Street Church, Paddington. There was nothing remarkable, he tells us modestly, about the matter of the sermon, but the congregation was shocked

by his manner. "The style of the pulpit at that period may be judged by the fact that many ministers, acknowledged to be great preachers, wore kid gloves as they preached." Which thing is a parable. Kid gloved preaching, which touches lightly and deals gently with social evils, is still very popular. It does not shock; it soothes. Its eloquence is a kind of celestial chloroform. For example we need go no further back than the anti-slavery agitation, when the kid glove preacher did not once disturb the peaceful somnambulism which saw no conflict between the religion of Jesus and the owning of human beings as chattels. It is so today, in all the pleas for the church to be prudent, rather than prophetic, and vaguely platitudinous rather than definitely specific in respect to industrial conditions. The kid glove is a symbol of the moral neutrality of the church, which makes the Sunday morning service a symphony concert, and the sermon a dose of opium. Imagine Amos preaching in kid gloves! Imagine John Clifford—the great soldier in the wars of God—failing, or refusing, to handle moral realities with naked hands! His great loving heart, his uncompromising moral heroism, his valiant championship of every forward-looking cause—these are a part of the noblest tradition of the British pulpit.

Did the Smiths Win the War?

THERE were more Smiths in the world war than any other family. They were recruited 51,000 strong. This is far beyond the record of the Johnson family, which was represented by only 29,000 of their scions. Behind these come trailing 22,500 Jones people and 9,000 members of the Brown family. The Cohens make an astonishing showing with an enrollment of 4,500. Of course only an enthusiastic and indiscreet member of the Smith family would ever claim that the Smiths won the war, because of their numerical strength in that conflict. It is somewhat the same way with the denominational claims that are sometimes made. One denomination claims to be the mother of education and another the home of orthodoxy. Some claim peculiar missionary zeal and others an excess of liberality in giving. But the world will never be saved by the denominational Smiths or Joneses or Browns. It took everybody to win the war. Even some families that we had never had much to do with were made glorious in 1917 by placing a gold star on their banner. Certain small denominations have shown the way in particular things. The Moravians can teach us something in missionary zeal. The Universalists have exhibited admirable courage in contending for their convictions. Covenanters Presbyterians may be wrong in some of their views and altogether too narrow, but they have developed some great saints in their midst. The Quakers shame us all with their achievements in benevolence and perhaps also in moral character. That state of mind which can see no virtue save in some one particular household of faith misses much of the beauty of religion. The saints are not all of one denomination. The reformers were of many communions. The great missionaries have in divine providence been distributed among all denominations. Secta-

rian pride would close our eyes to the beauty of holiness in the whole church of Christ. It takes a catholic spirited Christian to get that fellowship in the church of Christ which is most rewarding. The Smiths did not win the war, though we appreciate fully all that they did. America won the war. And the war against sin and spiritual blindness will some day be won not by a denominational family but by the whole united family of God.

The Menace of the Street Fair

THIS is the season for the street fair. In small towns all over the land village officials are being tempted by the offer of a liberal license fee to permit the setting up of the questionable shows which are the usual feature of the street fair. Since these communities have so little in the way of legitimate and uplifting recreation, public sentiment often demands the fair. The protest from the church people is feeble and ineffective. Yet everyone knows just exactly what the harvest is after the fair has departed. Female harpies traveling with the shows leave behind their trail of venereal disease to curse the community for years afterwards. Gambling devices create an appetite in the community for this kind of unnatural excitement. The economic loss to the town is not usually given serious consideration. Were the community to put up half as much money for clean and wholesome recreation under local direction, its population might play a whole year instead of a single week. Perhaps the minister will preach against the evil shows after they are gone and he realizes in some measure just how bad they were. To preach against a popular recreation, however bad, without putting something in its place is a futility. Play is not a superfluous thing to be rooted out of life, but a legitimate part of every life program. If the community has no other leadership for community play, the churches must furnish it. During the war manuals were printed giving directions for many games in which the whole community could engage. The Y. M. C. A. has been particularly skillful in putting some of these programs into operation. By all means abolish the street fair, but do not forget to put on a constructive program. Otherwise your church will be known chiefly in the character of a kill-joy institution.

Foes In Labor's Own Household

MURDER can be hired at fixed charges in Chicago, according to the confession of the chief of a squad of Chicago "bombers." If one wants to get even with a man and he looks like a husky citizen, one may secure a slugging for him at twenty-five dollars for the ordinary every-day article. If there is any doubt about the job being done right, one can go along and supervise the job. Two sticks of dynamite will be set off to blow out the front of a store for two hundred dollars. For three hundred dollars three sticks of dynamite will be placed in such a manner as to destroy a building. The reader inquires, who wants to hire the agents of so nefarious a business? The confession of the indicted man is that the labor unions

of Chicago have secured just such aid. By intimidation they have induced unwilling men to join the union. Recalcitrant employers have been brought to time. For a time it has seemed effective. But the unions which employ this method have the least real loyalty among their men. Those organizations which handle employers by threats and intimidations in the long run lose their contention. For a long time the public has heard of the injustices practiced by the employing class upon labor. That story has to be told and retold until a new attitude and perhaps a new system of industrial relations have been created. But the fair-minded citizen insists on hearing both sides of the story and especially the impartial churchman. The church has been trying in recent years to help the labor unions of the country win better wages and better working conditions. It is now embarrassed to be found advocating the cause of any organization which stoops to slugging and assassination as a means of gaining its ends. Just as the church has called upon employers for living wages and humane conditions, it now calls upon the labor unions to clean house. They cannot hope for big victories under the leadership of men who will use criminal weapons to secure doubtful victories.

Political Judaism

MR. MORGENTHAU spilled the beans and now they are running all over. The Christians and Moslems of Palestine have formed an association to resist the movement to convert their land into a Jewish state. However little else they may have in common, this has furnished a bond of fellowship. The Zionist councils have faced a crisis which has been met even temporarily only by an astonishing magnanimity on the part of the American division. Of the hundred million dollars the Zionist propaganda requires, eighty are expected from American Jewish contributors. Yet the control of the funds of the movement is largely vested in the leaders of other national groups. The American contingent has protested, but has not rebelled, though American traditions breed bold sentiments touching "taxation without representation."

Mr. Morgenthau has gone at the heart of the problem which thoughtful observers outside of Jewry have puzzled over from the start. And he cuts the knot with characteristic American directness. He does not believe in a Palestinian Jewish state at all. He cannot reconcile its aspirations, or even its existence, with his Americanism. And the latter he does not propose to surrender. He professes a sort of Judaism which does not force him into a dilemma. He does not propose to be forced now or at any time into a choice of loyalties, as between his religion and his national obligations.

How can any American Jew fail to see the dilemma which Mr. Morgenthau thus so masterfully avoids? No thoughtful American Gentile has been able to understand how such a broad-minded Hebrew ecclesiastic as Rabbi Wise, or so astute a Hebrew layman as Louis Marshall, can carry their American patriotism and their Zionism in

the same mental structure. All have wondered how long the bulkhead in their double compartment minds could endure the strain.

Political loyalty is one. Under the present world order it does not admit of division. The citizens of any nation may maintain a Platonic admiration for the political systems of neighboring nations, but their ultimate loyalty cannot be "Platonized." Spiritual Judaism is one thing. A Palestinian state, or a Jewish political organization anywhere else, is a very different thing—at least in Gentile estimation. It is easy to understand how such an organization is the goal of even the most spiritual Judaism when entertained by a realist mind. But it is not the less impossible to reconcile its concrete realization with the present social and economic status of the Jew in all parts of the world.

Once a Jewish state is set up in Palestine, in so far as it is accepted as the proper expression of Judaism, the Jew of the diaspora must surrender his religion. Is there any escape from this issue? The Jew can be a Jew anywhere, so long as his religious adherence carries with it no political implications. At least he can be an acknowledged Jew in every land where religious freedom is guaranteed or practiced. And even in states where an established religion other than Jewish debars him from the fullest and highest participation in the affairs of state, he can still hold to his religion without too serious embarrassment.

But what would be the status of the Jew in any land of the present world when the profession of his religion would inevitably identify him with the fortunes and aspirations and diplomacy, even with the military policies, of a political state alien to the society of his residence and citizenship? The status seems, at least to the Gentile mind, altogether impossible. A revival of anti-Semitism, and its spread to lands where heretofore it has not prevailed, is not the least embarrassing of the inevitable results of such a move. How can the Jewish outlander maintain his own spiritual and mental integrity? It is not even necessary to imagine a possible precipitation of war between the new Jewish state and the land of his citizenship. War is not, let us hope, the necessary condition or even potentiality among separate political states. But it remains true, by the very nature of the present system of political organization, that political loyalty is one, and cannot be divided. Hyphenation, discriminating Americans are by this time well aware, must remain spiritual, or racial, or sentimental; it dare not become political under any circumstances.

If the proposed new Jewish state in Palestine is to be and remain a province or dominion of the British Empire the way is smoothed for any Jew residing and claiming citizenship in any portion of the British Empire. But the way is decidedly roughened for the Jew elsewhere. The Briton is honored, especially in times of peace, in most regions of the world for his connection with so magnificent a political structure, but for that very reason his political loyalty is the more emphasized in his own mind and scrutinized by citizens of other political units. A Jew identified with so insignificant a power as an independent

Palestinian state must forever be, would, in many lands and on many occasions, be in a far more advantageous position when a resident of an outlying nation, than if he were recognized as a Briton. The anticipated dependence of the new Palestine upon British sovereignty thus fails to relieve the embarrassment of Zionism; it would seem rather to compound it.

Christianity is international, inter-racial, and has tended through recent centuries to become non-political. The recent world war has shown how embarrassing, not to say futile, has been the attempt to maintain a religion partly political and partly non-political. But the missionary character and practice of the Christian religion has enabled it to come through even such a crisis as the recent war with its integrity not entirely destroyed. Its weakness in the minds of many has been revealed in the impotence of its ecclesiastical system to cope with such an international situation as the war precipitated.

But if Christianity had been officially identified with either one of the combatants, its value as a spiritual factor in the new world economy would have been utterly destroyed, and the war could not possibly have held to the fore the issues which most of the participants believed, and in the main still hope will prove to have been the real ends and aims of the conflict.

Judaism is not a missionary religion. It does not invite those of Gentile races to accept its tenets and share its ideals, except on terms which so far sacrifice their self-respect as to leave altogether negligible any non-Jewish adherence to the cult. To become international Judaism would be compelled to lose its character as a historic religion. It is international now, and has been since the first dispersion ages ago, in a sense in which some may be pleased to use the term. But even the qualified internationalism it has been able to boast would be absolutely impossible except through a "dispersion" and its failure to realize its political goal, a goal the hope of which Zionists and the majority of the orthodox have quite consistently contended is essential to the vitality of the cult.

Judaism verily faces a dilemma. It dare not identify itself with a political state, nor dare it decline to do so, now that the opportunity seems afforded. Mr. Morgenthau is a religious liberal. From the orthodox Jewish point of view, even from the point of view of Rabbi Wise's free synagogue he is very much of a liberal. He does not propose to surrender his Americanism, nor aught of its political implications. Nor does he propose to be read out of the Jewish fold. He professes a kind of Jewish faith which requires no Jewish political state as its consummation, not even a remote goal of its hope.

Many Gentiles will join with the orthodox Jew in wondering what sort of Judaism that may be. But Mr. Morgenthau's Americanism is none the less gratifying and honoring to him. And his spiritual insights are not the less thrilling, by whatever name they may go, or under whatever cult they may be fostered. If he chooses to style that cult Judaism, all who share the true American passion for religious freedom will honor his choice, and men of the spirit, under whatever name, will enter into a deepened spiritual fellowship with him.

Preaching in Fiction

THE incredibly stupid sermon of the minister in "Main Street," as Mr. Lewis reports it, suggests a brief study of preaching as reported in modern fiction. It is an interesting inquiry, which our readers may extend indefinitely if they are so minded. If they pursue it they will discover that the pulpit does not often come off well at the hands of our novelists. But there are exceptions; and ministers are not in a mood to strike back, but rather humbly to learn what kind of preaching our novelists deem effective. They deal with the stuff of life, with the making and unmaking of character, with the braiding together of human lives, for good or ill, with the discipline of tragedy and the teaching of events. They are, in fact, great outside preachers, and we have been studying some of their sermons.

Examples, of course, are many. One recalls the glorious sermons in the stories of George MacDonald—himself a preacher—and those piercing, poignant, heart-shaking sermons as reported by Mark Rutherford, who, though he left the pulpit, remained always a preacher. How can one forget the sermon in "The Revolution of Tanner's Lane," to name but one? But we turn from preacher-novelists to novelists who turn preachers and write sermons into their stories. Before us lie two English novels of unequal merit, but each containing a very striking sermon. The first is "The Soul of Susan Yellam," by H. A. Vachell, which shows us something of the drab and dingy life of an English village during the war. Of course a sermon lifted out of the atmosphere of the story, which tells why it was preached, as well as the effect it had upon those who heard it, loses much; but the sermon of Rev. Mr. Hamlin is worth hearing none the less:

Next Sunday, he took for his text the verse out of the 106th Psalm: "And He gave them their desire; but withal He sent leanness into their soul." He began by reminding his parishioners of what he had said in his sermon on patriotism: the soul in its essence was always right,—"what there is of it," he added impressively. "Some souls are very lean. I want you to notice that the word 'soul' is used in the singular. God sent leanness into the soul of his people. Nations, therefore, like individuals, possess souls. Has leanness entered into the soul of our nation?"

"We have prospered exceedingly. We are even richer than our expert accountants deem us to be. Some of you may have glanced casually at the stupendous figures which set forth the wealth and resources of the British Empire. We forget to consider how this vast wealth is piled up. It is not my purpose to consider that with you, today. But such consideration is the duty of those who are able to deal with these astounding figures. We have been, in short, given our desire. In the text you will note that God gave his people their desire; and then he sent leanness into their souls.

"What was their desire? The psalmist informs us in the context. God's chosen people had wandered from him. They had corrupted themselves, as we read in Exodus. I will cite one instance known to the youngest child here: they had set up and worshipped the calf of Horeb, the golden calf, which has stood forth ever since as the symbol of Mammon. They wanted their golden calf, and God gave it to them. And he sent leanness into their souls. To many of us this text presents difficulties. Is it wrong for a nation to desire worldly prosperity? Is it wrong for an individual,

for any one of us, to desire to better one's condition in life, to rise, as it is called, in the world? Most certainly not. Such a desire is firmly rooted in every healthy nation, in every healthy man and woman. It is basic, the mainspring of human endeavor and human advancement, rooted in nations and individuals by God.

"The desire, then, in its simplest form, must be right. Its accomplishment may be utterly wrong. Desires change their character during accomplishment. Thrift, for instance, may degenerate into parsimony; temperance, if uncontrolled, leads to intemperance; the noblest ambitions may become insensate; proper care of the body, which I have commended to you, may end in vanity; love, alas! is often deformed into lust. All that is obvious. No one questions it. Desires, then, face two ways. They may lead us to God or away from Him; they may enrich or impoverish the soul. But why, you may ask, does God, as in the text, deliberately gratify soul-impoverishing desires in a nation, with the knowledge and therefore with the intention of making the soul of that nation lean? The answer is plain. Nations, like individuals, exercise the privilege of free-will. The choice between good and evil is theirs, as it is mine and yours.

"How can we tell whether the soul of a nation be lean? There is an infallible test, the same test which each of us must apply to ourselves. Never forget that what we think, we are. What we go on thinking, we become. By a nation's thoughts, by your own thoughts, the soul's stature may be measured. If the thoughts of a nation, if your own thoughts, dwell habitually upon self-advancement and self-indulgence, be sure that the soul is dwindling instead of expanding. If your thoughts, collectively or individually, are hard, jealous thoughts concerning other nations, the soul is growing lean. But when we think of others with love animating our thoughts, and if that love, in ever-widening circles includes not only friends but all, all who claim from us pity and consideration, then it is very well with the soul. It is expanding, and is capable of an expansion so immense that, like time and space, no finite mind can measure it.

"Hate impoverishes souls and bodies. A man under the influence of a violent passion is physically the worse. A doctor will tell you that. A nation convulsed by hate is physically weaker. Violence is not strength. It may appear to be so for a brief time. In a stand-up fight, between two men, the man who loses his temper is likely to lose the victory. At this moment, a gospel of hate is convulsing our enemies. We may, and must, hate what they have done, the atrocious crimes perpetrated by and for authority, but let us beware of hating, as they hate, because such rancor eats away the soul. Let us remember who said, 'God forgive them, for they know not what they do.' Let us consider more attentively the desires of a nation and their direction—upward or downward. I repeat emphatically that the desires of a nation are the desires of the individual immeasurably multiplied.

"And first, I should like to suggest to you that desires concerned with material ends, such as money, or any other worldly ambition, are generally gratified, provided we work for them hard enough. When are desires soul-impoverishing? How can we tell when a nation or an individual, after rising steadily upward, reaches a point from which it and he, as steadily, descend? The answer may be found in the book Micah: 'He hath shewed thee, O man, what is good, and what doth the lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God?' In itself a nation can achieve much, so can an individual; but if self-advancement, in any form, whether modest or far-reaching, relies upon itself and takes to itself the credit and glory, then we are not walking humbly with God, but speeding from him along a road that may lead to success, as the world interprets success, but which leads, also, to disappoint-

ment, disillusionment, and often at the last—despair. The great conquerors of history have not been happy men. Everything that is done vaingloriously turns to ashes. From that sad thought we may take this much comfort. Ashes, as you farmers know, are great fertilisers. I know of no greater proof of God's wisdom and mercy than this: the ashes of our failures do, so I believe, cause good to bloom out of evil.

"If it be true that leanness has been sent into the soul of this nation, if we have not walked humbly with God, what can be done? The answer is to be found not only in the Bible, but in every chapter of the world's history. We must make atonement by sacrifice."

It is good preaching; it is good homiletics; it is simple, direct, and practical. The preacher paused, and many remembered the pause afterwards, as he uttered the word "sacrifice"—for he had a son in the army, who was killed two days later. How the sermon fitted the situation, and how each applied it to someone else—the better to parry its thrust at themselves—the novelist tells us with the privilege of his art. It is a sermon good for the soul of America, as for England, for a nation or an individual, the two being kept together all through. A different kind of sermon, more familiar and colloquial, as befitted the congregation—it is preached in the dismal slums of London—may be read in "A Candidate for Truth," by J. D. Beresford. The preacher, Rev. Cecil Barker, Vicar of St. Mark's, is one of the best clerical characters portrayed in recent fiction, so human, yet so haunted by a passion for human souls. He picks up pieces of men and women out of the waste basket of a great city, and puts them together again. Taking for his text St. James 2:8: "If ye fulfill the royal law according to the Scriptures, thou shalt love thy neighbor as thyself, ye do well," his sermon, as reported by the author, was as follows:

"I was passing Buckingham Palace a few weeks ago and saw a crowd collected round the gates. I joined them, and listened to what some of them were saying. It appeared that the queen was expected to drive out. There were two women just in front of me chattering, and I heard one of them say to the other: 'I do love to get a sight of royalty.' I asked her just what she meant by royalty, and she told me she meant kings and queens. I suppose most of you here mean kings and queens when you speak of royalty, and that is why I want you to consider for a moment what St. James meant when he spoke of this 'royal law.'"

Still in a vein that was half colloquial, Barker carried on an explanation of the various gradations of law. He spoke of the law of the home, of the rules of a club, and then of the laws of parliament and the edicts of monarchs.... When this point had been made he returned to his definition of a royal law which he now showed to be one which overruled all others: "When St. James speaks of a royal law, he makes a wider sweep still. The king he refers to is the King of kings and Lord of lords, and his law was framed without distinction of nations; it is applicable to every human being now living in the world, and it was ordained to override every law framed by human agency, so that when the lesser law contradicts the greater, the lesser should be revoked or altered."

He returned to his opening anecdote, and to make his point he read the following verse of the epistle: "But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors." He asked: "Do you find that a hard saying? Do you think that because we are enjoined to have no 'respect to persons' we must become democrats or socialists?" He explained that what was intended was

that this greater law recognized no differences between individuals, and that if the queen was adored for her queenship, and not because she was a fellow-creature, we were convinced of the law as transgressors. He denounced without restraint the attitude of flatterers and sycophants, and then, with a sudden application of his theme, he said, with blunt emphasis:

"You are all sycophants; snobs, every one of you. There is no sacrifice you wouldn't make if some sprig of royalty invited you to his house, but you would not walk across the street to help John Jones, your neighbor. You break the royal law every day of your lives a dozen times a day. You think it might be easy to love the queen of England as yourself, but what about the poor devil who snatched your watch in the high road because he was starving? Do you feel that you can love him as yourself?" At this point he changed his tone, and, bending over the pulpit, he spoke in a more confidential voice: "Rotten things, laws, aren't they? Always new laws being made and old ones altered; the poor layman doesn't know what he may do and what he mayn't, half the time...."

From his point of vantage the vicar looked down on a congregation with smiling faces. "That makes you smile, doesn't it?" he said. "Only you know that if we could just keep that one royal law of St. James, if we could all love our neighbors as ourselves, there would be no need for any other law; there would be no need for socialism any more than for kings and queens and parliaments; there would be no need for armies and navies, or prisons or taxes. What a happy place this world might be if we could substitute that one royal law for all the others."

And all of us say Amen, like Cairns in the story: "Capital sermon he gave us"; and there it ends. It was real preaching, and we regret that the author did not give us the whole of it. After such manner our modern novelists write sermons, good sermons—simple, vivid, happy in illustration, and pungent in application—but are they any better, any more human, than most of the sermons to be heard in our churches? We think not. None the less the preacher can learn much from the novelist both as to style and, no less, the appropriation and presentation of truth by the imagination. The man of the pulpit has the greatest of all stories to tell, surpassing any romance ever written—and it behooves him to learn from all artists how to tell it with charm and power and haunting beauty.

The Pajamas

A Parable of Safed the Sage

THERE came unto me a Young Man, who said, I desire a better Job. For behold, I have been long in my Present Situation, and I am Getting Nowhere. And I desire to Move Up.

And I inquired of him concerning his Occupation, and he told me what it was. And I asked him certain Questions concerning matters such as I supposed to belong to his Vocation.

And he answered me, saying, I once learned that, but I have forgotten. And, I know the answer to that question, but I cannot think of it just now. And, I have a book wherein I look up such matters when I have need.

But there was nothing which I asked of him which he could tell me Right Off the Bat.

And I said unto him, Once upon a time there was a

man who said, I have occasion to travel now and again, and behold, I will keep a Bag that is always packed. And he put into it a Suit of Pajamas, and a Safety Razor, and a Tooth Brush, and a Pair of Hair Brushes, and divers other things, such as Travelers need.

And he went upon a Journey, and it came to pass in the morning that he arose and put on his Raiment, and took his Bag and went to the Wash Room. And his Pajamas did he leave in his Berth. And while he was washing and shaving, the Porter came along, and removed the Sheets and the Pillow Cases from his berth, and gathered them into an armful, and chucked them into his Laundry Bag. And the Pajamas rolled he up with the Linen. And when the man came back from the Wash Room, behold, his berth was all made up nicely. And he sat down in comfort, and in due time he got off the train, and he gave a Quarter to the Porter, and was at peace with himself and with all mankind.

But the next night when he started back, he removed

his clothing in his berth, and he sought in his bag for his Pajamas.

And he was Considerably in Need of them, but they were not there, nor hath he ever found them.

And I said unto the young man, It is impossible for a man to keep constantly in his mind all the facts and principles and ideas which he may sometime need. But he who succeedeth must be able to produce on demand the vital elements of his Stock in Trade. A man cannot do business forever on the things he formerly knew, any more than the mill can grind with the water that is past. Neither may a man depend upon those Facts which he once possessed, but which have drifted away into the general region of the Beautiful Isle of Somewhere.

And I said, There come to men moments when they have retired behind the Curtain and removed their Raiment, when one suit of Pajamas that are available for immediate use is worth a thousand pieces of lingerie rolled up in the Linen of the Pullman Company.

VERSE

Columbus in a Storm

BY day and night upon a raging sea,
Engulfed by waves and torn by savage winds,
Columbus drove his ships toward the west.
By day the lookout scanned the skyline's edge,
By night he listened for a thundering surf;
While in his reeling cabin sat the man
Who in an age of darkness sailed by faith:
Beneath a lanthorn's light lay stretched his charts.

Upon a sea of surging tragic years,
Now balked by adverse winds from unknown shores,
Now fiercely driven by the storm she knows,
Fearing today the terrors of the deep,
Thinking tonight she hears the breakers roar;
Humanity, like him who found the new world's shores,
Must trust the charts her bravest hours have drawn,
And steer by faith, with quiet heart and strong.

WORTH M. TIPPY.

Youth

NOT theirs to question or to hesitate
Whence once they hear the challenge and the call;
Not theirs the doubting mood that like a pall
Lies on our hearts; they ponder not their fate,
Nor are they wise like us to speculate
Of loss or gain. Like flame upleaping they
Their answer make, and laughing march away,—
To new-born worlds their lives are dedicate.

And we, O God, shall we no longer dare
To follow waving banners of a dream?
Shall we not still their questing spirit share
In high adventure faithful to the gleam?

O God of Youth, when Thy far bugles blow,
Gird Thou our sinews and our souls to go!

CLYDE MCGEE.

Children of the Night

(Suggested by protective work for girls on Chicago streets)

NIGHT waits above the glare of blazing streets,
Denied her virtuous, God-appointed part;
Fain would she clasp in sleep, safe in her breast,
The little maids that course the city's heart.

Hold, Night! Blame not these eager, cramped young souls,
Blame rather thy lean, irksome sister, Day.
These children see in thee but mad release;
Thou art indeed their only time for play.

Yea, children of the city's garish night,
We should to you for bitter wrongs atone.
Let him who hath no sin against you wrought—
Let such an one be first to cast a stone.

Ah, God! Thou markest well; thou carest still.
With tears of Deity the night is wet.
But, Lord, are all thy followers asleep?
Art thou again on lonely Olivet?

ELEANOR INGLE PILSON.

Lyric

SIXTY Aprils have I seen,
And sixty winters white—
Processions now of green,
Led on by lordly light,
And now dark hordes that hide
In gloom the summer's pride—
Yet none can say that I
Within my bosom's core,
Beneath whatever sky,
Found not beside my door
Bright evidence of spring,
And hope in everything.

CHARLES G. BLANDEN.

George W. Truett

Ninth Article in Series on "Some Living Masters of the Pulpit"

By Joseph Fort Newton

THREE scenes are linked in my mind as I think of the career of Dr. Truett, whose ministry is one of the most remarkable in the history of the modern church. Taken together they show how God made a mighty preacher, endowed and trained him for his task, and set him in a place of influence and power. He is a truly great preacher, as much for the depth, simplicity and intensity of his faith, as for the size, poise, and incommunicable charm of his personality. No man among us has more of what Joseph Parker called "the tone of great preaching," which might be the solicitude of a mother, the passion of a father, and the wooing note of a lover, all in one. "Men are guided by type, not by argument," said Bagehot; "it is the life of teachers that is catching, not their tenets"; and that is supremely true of Dr. Truett, whose character fulfills the words of Amiel who said, "to be religious is to personify and embody the Eternal."

The first scene is from a biographical sketch of Dr. Truett, all too brief, which shows us the boy from the Blue Ridge Mountains at a meeting of the Baptists of Georgia, in the old court-house at Marietta, in 1889. He was there to plead the cause of the youth of the mountains, as precious as gold for the miner's pick and fit to adorn the crown of a king. Tall, pale, shy, vastly embarrassed in the focus of so many eyes, the youth was forced into the aisle and led to the "prisoners' dock." There he told his story, forgetting himself—as he always does—and remembering only youth denied an opportunity of access to its rightful inheritance of knowledge. It was a simple story, but epic in its pathos of quiet recital of the passions, hopes, and longings of an unsung heroism. It grew more poignant with each word, until every heart was broken and yet athrill, moved alike by the merit of the plea and by the tones of a voice which carries the burden of tears which seems ever laid upon it. It was no pitiful plea of poverty—who ever heard that from a southern mountaineer?—but the cry of a youth in behalf of youth, the strong persuasion of a just matter, the logic of one who was resolved to let his own lack of opportunity plead for others. Suffice it to say that the young man of twenty-two went back to his mountain home taking new hope and joy with him.

WESTWARD TO TEXAS

Thence, after a time, the path of the young man led westward to Texas, where his parents had moved ahead of him. Within a few years he had saved a college from financial despair, had endowed it, had been graduated from it, and was elected to its presidency. Happily, and wisely, he did not accept the honor, keeping to the path marked out for his soul by One who made him to be a preacher. The triumphs of Dr. Truett—"plain, mountain-hearted, love-torn George Truett," in the words of one of his friends—read like a legend, as year by year he moved forward, divinely led while humbly following, to a

place of command among his brethren. The man who wooed cowboys to their knees won cities also, until, in 1897, he came to the pulpit of the First Baptist Church of Dallas, a noble church destined to grow under his leadership to be one of the mighty forces of the nation, both in numbers and in spiritual fruitfulness. There, as pastor, teacher and evangelist, his genius has shone for more than twenty years, where his name is a household word, and his fame is like a fragrance throughout the nation.

The second scene was two years later, in Louisville, at a meeting of the Baptist convention of the south in 1899, when Dr. Truett was the preacher. It was a great occasion, and there was a great orator to match it. The picture is vivid in my memory—the finely wrought sermon, the burning earnestness of the preacher—but no words of mine can describe a voice which has in it an echo of that infinite pain that throbs forever in the human heart; the voice of one who knows that humanity is deeply wounded, and that only Christ can heal it. The sermon was entitled "The Subject and Object of the Gospel," and was valuable not only for its exposition of the theme but as a revelation of the ideals of the preacher. He magnified his office, and there were passages of stinging rebuke of clap-trap methods which degrade the pulpit. "All sensationalism in the pulpit is worse than sawdust," he said; it smacks of the street and is a burning shame upon the Christian ministry. The following passage from the sermon gives one clue to the secret of a preacher who knows whereof he speaks, and in whom the Christ-motif is supreme:

"Nothing can take the place of the Christian ministry. The progress of civilization, the making of many books, the increase of schools and learning, the marvelous triumphs of the press—mighty as are all of these agencies—they can never supersede the divinely sent preacher In the great crises of the past, matchless has been the influence wielded by God's prophets and preachers. When all other voices have failed, they have rallied the wavering people to the standards of truth and righteousness. It was the golden-mouthed Chrysostom who became the oracle of the hour in the days when Antioch was smitten with terror. It was the flaming Augustine who rallied his fellow countrymen from despair and breathed into their lives new hope and purpose, when imperial Rome lay bleeding and trampled beneath the heel of an invading oppressor. It was the plain, yet invincible Luther, who, when reeking corruption reigned in the papal court and spread its blight over all Europe, spoke forth words that echoed as the thunder and were piercing as the lightning, stirring a revolution that thrilled all Christendom and marking a new epoch in the civilization of the world. As in the past so shall it be in the future, that God's foremost instrument is his preacher, in both the civilization and the evangelization of the world.

There was an element in Paul's preaching that must needs be in all effective preaching. It was his tone of authority. He believed his message with all his heart, and as God's ambassador he delivered it without quailing, for one moment, under any fire. There is untold power in him who knows his mission is a thing of God's own willing, and that he cannot fail, though doubts may shroud in cloud the transient hour.

It is conviction that convinces. The last place on earth for stammering and indefiniteness is the pulpit. Christ's ambassador is to proclaim his Master's message rather than to defend it. He is a witness rather than an advocate. Christianity is nothing if it is not sublimely positive. It is not a conundrum to be guessed at, or a theory to be speculated upon, but it is a divine revelation which is to be implicitly accepted and followed with the deepest heart-throb of our lives. To be continually on the defensive is contrary to the very genius and purpose of the gospel. The gospel faithfully preached is its own best defense."

A SERMON ON CAPITOL STEPS

The third scene was in Washington, in May, 1920, where the hosts of southern Baptists had assembled for their great convention—perhaps the greatest religious assembly in the world. As the convention was held in the national capital it was decided that there should be an address setting forth the Baptist position with regard to the relation of church and state; and Dr. Truett was selected to deliver the address. He stood on the front steps of the capitol building, looking toward the White House, and the audience, numbering many thousands, filled the open space. Not for twenty years had I seen Dr. Truett, and time had powdered his hair; but the wonderful voice, with its haunting keys and cadences, was the same. The address was entitled "Baptists and Religious Liberty," and it was as much a sermon as an oration, reviewing the long struggle for the freedom of faith, and the part which Baptist heroes had in fighting the battle. If it celebrated liberty, it was also a plea for what Burke called "a manly, moral, regulated liberty"; and it laid emphasis upon the obligations which all true liberty imposes, lest it be used "for an occasion of the flesh." But liberty is not all. Even if education be added to liberty it is not enough, for "a democracy needs more than intelligence—it needs Christ"; and the address closed with a demand for evangelization nation-wide, world-wide, and ceaseless. For more than an hour the orator held the vast audience enthralled, and he sent us away with a solemn and overwhelming sense of the crisis of the modern world and its challenge to the Christian faith.

Some one said of Spurgeon that his theology, by itself, was abhorrent, but that it was never by itself. It was mixed with the stuff of the man, dipped and dyed in all the hues of his life, touched with spiritual genius and transfigured by a glorified common sense. In the same way, to many of us the theology of Dr. Truett would seem archaic, if not untenable, if we stopped to remember it. What we remember is not his theory but his experience, and we share and rejoice in the grand orthodoxy of the heart which makes his preaching so vital and compelling. Like the rest of us, when he argues he is weak; when he tells of the love of God and the saviourhood of Christ, he is irresistible. According to Aristotle—whose book on Rhetoric every preacher should study, if only to learn that rhetoric is not mere cookery, as Plato said in contempt—the office of the orator is persuasion, for which three qualities are necessary: prudence, moral excellence, and the good of the hearers at heart. No one fulfills these conditions more perfectly than Dr. Truett, whose character lights up like an altar lamp the teaching of his words. More than an evangelist, he is an evangel. As a

rough man put it, unconsciously paying a high tribute, "He is a man who means it without trying to." His sincerity is not simply transparent, it is luminous. Men know that he loves them—they feel it—and that his one wish is to win them to Christ, and that to that end he spends his power without thought of himself. One of his friends has tried to describe his secret:

What is it that constitutes the acknowledged power of his preaching? In one answer all opinions meet. It is something in the man himself—the man behind the sermon, the incarnation of truthfulness in the messenger. Many sermons will yield to analysis the secret of their charm. Though many of the sermons of Truett have been reported in full, he belongs to that class of preachers who convince us that preaching is in the highest sense an incarnation, something more than a report of the truth, something more than the proclamation of the gospel. Whitfield could so speak the most commonplace words as to send chills through his audience. Truett has much of this power to communicate to men his soul on the most ordinary vehicles of thought and language. His words take on his spiritual quality as the dull black wire takes on the electric current.

Electricity, however, is scarcely a fortunate figure. He is least of all of the spectacular type. There is nothing angular or irregular in him. He has none of the personality run to seed—individualism on a pious spree. The strongest personalities are not eccentric. Eccentricity is unnecessary to such men. They have specific gravity beyond the need of peculiar advertisement. Too much of what men call personality in the pulpit, in the view that preaching is an incarnation, must hinder rather than help the gospel purpose. Is it possible that evangelism, which, reduced to the terms of psychology, is egotism, can be the appointed power of God unto salvation? The power of George Truett, as a preacher, can have no such explanation.

The phrase most often employed to explain Truett is "heart-power." Translated into visible, audible fact, it is this: A man of substantial flesh, enough to be a man of like passions with other men; an open Saxon face—a serious, some say a sad face; a voice set in a key of pathos; an impression of unfeigned sympathy, as of a man who has suffered, and whose pain, whatever it be, has become lost in a larger pain, through exchange of all personal life sorrows for the great human sorrow everywhere. In declining the presidency of Baylor University he said simply in explanation: "I have sought and found the shepherd's heart." Perhaps there lies the hiding of his power. Many have quoted the great avowal which Frederic Myers puts into the mouth of Paul the Apostle, but none whom I know can appropriate it more truly than Truett, when he stands before a congregation of his fellow men to preach the gospel that saves:

"Oft when the word is on me to deliver,

Lifts the illusion and truth lies bare,
Desert or throng, the city or the river
Melts in a lucid paradise of air.

"Only like souls I see the folk thereunder

Bound who should conquer, slaves who should be kings;
Hearing their one hope with an empty wonder,
Sadly content in a show of things.

"Then with a rush the intolerable craving

Shivers throughout me like a trumpet call.
Oh, to save these, to perish for their saving,
Die for their life, be offered for them all."

A PASSION FOR SOULS

When all due allowance is made for the beautiful exaggeration of friendship in this tribute, these words do help

us to know the power of a preacher whose passion for human souls is a consuming fire, and whose ministry is attuned to the mighty music of redemption. The latest volume of sermons by Dr. Truett is by far the best, not only as a revelation of deeper experience and riper powers, but because it preserves the whole of each service and thus reproduces, as far as can be done in print, the atmosphere of his personality. The comments on the lessons, the prayers, the exhortations, the glowing appeals, all are reported in full, erasing only such errors as are inevitably due to rapid speaking and reporting. It is entitled "A Quest for Souls"—a title selected by another, but exactly descriptive of the life-passion of the preacher—and as an example of evangelistic preaching at its highest it has no volume to surpass it. As in his former volume, "We Would See Jesus," his homiletic method is utterly simple and straightforward, with no clever devices, no suggestion of sensation, nothing to deflect attention from the message. It is as free from the artificial and the meretricious as the preacher himself is free from the blandishments of flattery, wealth, or fame. It is rich in illustration, drawn from life, from history, from biography, from his own wide observation, and especially from his varied experience as a confidant of storm-vexed human souls; but the illustration never once gets in the way of the truth. Of the prayers one hesitates to speak—they are so tender, so direct, so aglow with insight and sympathy, so intimate without being familiar, so haunting in pathos yet so victorious in faith; as of one who knows how to climb right up onto the knees of God and talk with the simplicity of a little child. The total impression of the volume does not leave one thinking of the preacher at all—he is quite forgotten—but of the Master whose he is and whom he reveals; and it is hard to know how any human being resisted such a series of appeals.

EXALTED EVANGELISM

Truly he is a winsome preacher of the winsomeness of Christ; one could not imagine the gospel message being stained on his lips by acerbity or odium. Always positive, always persuasive, Dr. Truett has none of the grim, harsh dogmatism of Torrey, none of the incredible vituperation which has disfigured so much popular revivalism. He is an evangelist of the Loving-Heart, not of threats and thunders, and even in his most earnest moods his gentleness is palpable, his good will unfailing. His thought and language are of the simplest. He knows how to be picturesque and full of color, and he need only be himself to be richly human, but he never speaks except for a verdict. Instead of coming religiously to every point he comes at once to the point of religion, as when he began a sermon with the question: "Does not that boy over there wish to be a Christian, and that older one, turning into manhood, and that young man himself there, and that young woman—do you not wish to be Christians?" It is his explicit and purposeful "preaching for conversions" that makes it worth whole, and very much worth while, studying him. An adherent of the older conception of Christianity, he is by that much ahead of the times, and the glib young liberals, who imagine they are

progressive, are far behind. For, unless we are winners of human souls, we are not messengers of him who came to seek and to save that which is lost.

A famous master of Trinity College said of Maurice, after hearing him preach a university sermon: "There is about that man a kind of divine feeling or possession." More and more this divine feeling, this supernatural grace, seems to me to be the great distinction and charm of Dr. Truett as a preacher. Other men are greater scholars and profounder thinkers, and there may be others who have something of his artless simplicity of moving eloquence—Gipsy Smith has much of it—but in his character as a Christ-anointed evangelist I doubt if Dr. Truett is surpassed by any man in our generation. Edmund Burke said of Charles Fox: "That man was made to be loved"; but his remark is of far nobler application to George Truett. He was made to be loved. Indeed, it may be truly said that he does his best work through the exalted and wonderful love which he unconsciously and inevitably draws toward himself. People do not try, do not care to analyze or define his power; they simply love him as one altogether worthy of their homage and affection. Here is a burden of confidence and devotion to make a man tremble; and it must be added that no man ever used an opportunity with higher seriousness or nobler power. Back into the hearts of the people he pours through their love a tide of holy manhood, seeking to lift them by their love into the redeeming fellowship of the great Lover. One thanks God for every remembrance of such a man, whose ministry is a benediction to the world and a theme of thanksgiving in the whole church of God.

Companionship *

By Frederick Hall

THERE on your Dead Man's Hill, outside the city,
You did your bit for God and native land,
While some looked on in scorn, a few in pity,
And most, like me, just didn't understand.

We went not lonely but with flags a-flying,
And cheering crowds, like a big football game;
Then afterwards came mud, and pain, and dying,
And some of us came home—not just the same.

I—? oh, a fellow can come back at twenty,
The gas and all the rest—they weren't so bad,
I'm no sob sister, I'll have fun aplenty—
But 'twas the only right arm that I had.

And sometimes at a dance, or when they're playing
A good stiff game of ball, I think of you
And of my empty sleeve—it isn't praying—
But—I gave something for a great cause too.

*An overseas welfare worker relates that a doughboy said to him, "Before I came to France, I never saw anything in the cross: but now—why, I think Jesus was a lucky man to have the chance to die for a great cause."

Earth's Blood

By Meade Dutt

AUGUST—what does it mean to you? baked prairies? oppressive heat? brown and parched pastures? Perhaps. But did you ever tramp through the interminable stretches of a virgin forest in mid-summer? So I thought—few have. It is a sensation—the forest is good for many sensations. High, brown trunks, as smooth and as straight as an Indian's arrow, one hundred feet without a limb or a knot; dried leaves, broken branches, tufts of ferns, forest weeds.

John Woodman knew the forest,—he had seen it writhe in the tempest's fury, he had heard it moan in the melancholy days of autumn, he had looked upon it when it was still and white in winter, he had seen that miracle of October. But what are these when the throat is parched and the body cries for water? It was for this refreshment that John Woodman had driven himself forward coming at length to this spring flowing from beneath a large rock. The action of the water had gouged out an irregular pool a few yards in diameter. It was lined with tender cress, and about its edges grew the bullrush, the arrow head and the cowslip. Golden sand gleamed in its placid depth—sand that had been washed for centuries by the stream of liquid crystal that had flowed so constantly since that day nature shuddered and rearranged herself and somewhere a cavern was left, water poured into it and a channel was opened. Then, lo, one bright morning a sunbeam slid down through the clouds and smote this spot where for the first time a clear, cold stream—earth's blood—was flowing—flowing for man who was yet to be.

The golden floor of the pool was strewn with the small shells of the water snail, bleached and whitened; broken bits of bark from the pines hard by, twigs dropped from the surrounding trees, all lay in whimsical mosaics about the bottom. Wispy minnows darted in and out the rushes, or poised motionless in the splotches of sunlight; water spiders jumped and skated aimlessly about. Two or three dragon flies with iridescent wings flitted back and forth through the sun and shade, and then settled motionless on the tip of a broken branch which in falling had stuck in the side of the pool. Long rays of sunlight thrust themselves through the branches above, some like opalescent blades from the fabled Orient, others like rods of fire-wrought gold, glinted on the gauzy wings of the dragon flies, or pierced the mirrored surface of the water, outlining grotesque and ever changing figures of sun and shadow on the sandy floor of the pool.

All about this spring nature had laid her cushions of tightly curled moss—not one, but many. About it she swung her incense pots—not those crude, clumsy things which men make and heat with fire, but the buds of the wild rose which, bursting, poured their treasures on the pure, sun-filtered air. John Woodman heard the soft, silvery prattle of the little stream that flowed from the pool, he heard the clear trumpet note of a wild bird; the incense intoxicated him,—and he fell prone on the mossy pavement and worshipped.

Again, as he looked at the crystalline purity of that

pool he thought of other pools—pools filled with murky water made turgid by wriggling, working crawfish, pools stagnant with fever, disease, and death; but this pool challenged him to search its inmost heart. The gravel in its depths was both fine and coarse, yet clean; the shells, whether flat or twisted, had long since been purged of all impurity. The texture of rare lilies and fragrant buttercups had been drawn from the pool by the mysterious alchemy of summer. John Woodman prayed for a heart as pure as the pool before him. Through the shadowed silences of the forest came, on a winged messenger, to his heart the words of a wise man who prayed: "Create within me a clean heart, O God."

John Woodman looked at the sun-splotched surface of the pool, and then he dreamed, day dreamed. He lost sight of the yellow sand, the shells, the water soaked twigs and bits of bark. He heard no brazen blare of trumpet, no grinding of armies, no battle shock—he heard nothing. Yet through the clearness of that pool he became strangely conscious of a multitude of men and women; they were brilliantly clad. The magic of a great presence had drawn them from the market place, from their workshops, their ovens, their fields, their merchandising—when He passed by they forgot gold and silver, bales of goods, plow and hoe, they even forgot themselves, and followed him to the rounded summit of a mountain. They were listening to the clear musical voice of the Master who was saying—and there in the far depths of the forest John Woodman heard him say: "The pure in heart shall see God—blessed are they."

* * *

Just above his head a mocking bird piped its clear note and awakened him, and he saw that the pool really had bottom, that the sand and the shells were still there. He saw the clear water flowing from beneath the rock, pouring its pure libation in nature's behalf. He thought of its constancy. Far in the heart of the shadowy forest it was jealous for nothing else, it desired to be nothing more than a spring in the forest. Great trees had fallen and the moss was covering their decaying trunks; hills were worn down by the action of rain and snow; the heat of summer and the cold of winter had come and gone from time immemorial, but the spring was faithful. The test of a spring, thought he, is August when the burning heat of summer is at full tide, when the sun's sharp, hot rays probe the earth for the last drop of moisture and the soil can no longer resist the ruthless robber; then the roots are searching every particle of the earth's mound for one last little drink. This spring had freely received, its supply was never failing, so it freely gave. In the moist earth near the pool John Woodman saw outlined the print of the trim hoof of a forest deer; she and her fawn had come to drink. They had not been disappointed—that was certainly plain. Then that man lay by the pool and thought of another to which he had come but an hour before expecting to find water, but instead he read the tale of

tragedy. The mud had been cut and carved by the feet of frantic, thirsty beasts, all had been there: beasts with wide and with narrow hoofs, beasts with furry feet, beasts with long claws and short—the tragic story was written in the hieroglyphics their frenzied feet had left in the clay—now baked and hard. The spring had failed—what mockery! Better it had never flowed a single drop.

John Woodman turned all this over in his mind, and then he thought of a sentence in his Bible: "God grant mercy to the house of Onesiphorus, for he hath oft refreshed me." John Woodman's eyes looked at the forest about him. Its rough, tan barked trunks faded into columns of white: Corinthian, Doric, fluted, plain. He saw splendid temples, and winding in and out the temple courts and sacred enclosures, the stately processions of paganism; he heard shouts, gongs, shrieks, cries, moans—the incantations of a pagan religious ceremonial. He saw garlanded beasts with gilded horns, skipping devotees, dancing attendants, pompous priests, smoking incense pots. With all he beheld a mass of seething, writhing humanity, and in the midst of it one man, clothed and in his right mind—Paul the Christian empire builder. Paganism was all about him, weakening him with ten thousand invisible forces and influences. John Woodman saw the multitudinous homes of that pagan city—porticoed, pillared, humble, splendid, large, small—but there was one that was strangely like the perennial spring in the wilderness: the home of Onesiphorus. To this home the great Christian leader had gone again and again and was as many times refreshed. "He hath oft refreshed me."

* * *

John Woodman reclined on the soft, mossy cushion and looked steadfastly at the spring and its pool. Abundant life was all about it. How green and vigorous the vegetation that grew near it! How dense and beautiful the foliage of the trees whose tiny rootlets drank from it! Unconsciously his eye wandered up to the branches of those high, over-arching trees—there were no seared leaves, none were even withered. About the spring he saw the long fronds of the sword fern, sweeping, graceful, perfect. Flowers, such as commonly grew in the early summer in the northern forest, had prolonged their stay into the summer heat, nor were they worse for their tarrying. Flaming red petals against dark, glossy green, bluebells, violets, gold of buttercups, pink of wild rose. He saw the bees with pollen-dusted thighs, butterflies, dragonflies, and too, an humming bird flitted from blossom to blossom; he was conscious of buds and berries of many colors on nearby branches. Elms with wide spreading limbs, birches with smooth white trunks, pines heavy life-giving power of that spring. No longer was it to him an impersonal, inanimate thing obeying a law it could not avoid, it had taken on a sweet and kindly—even lovely—personality of a fostering mother who loved every minnow in her magic pool, every flaming petal and ripening berry, every bug and bee, every bush and rush, and for them she lived. She fed them from her own breast, fed and protected them with a constancy which can come only from a

pure heart that loves passionately and divinely. John Woodman's soul was filled with the peaceful content that lingered about this spring. He knew full well the hot breath of the plains, it could not enter here. It might ride above the tree-tops on the couriers of the air, but it could not woo these children of the spring with wily words of lying promises, nor could it drive them from her with stinging lash or take them with captive chains. They were secure in her love.

* * *

After a long time John Woodman came slowly to his feet, looking thoughtfully at the silvery surface of the pool and the spring flowing with never failing abundance. Then he repeated unconsciously and aloud: "My God shall supply your every need."

The Wise One

By Arthur B. Rhinow

THE Wise One sat in the shade of the palm. Old men said their fathers had told them that the tree was older than the Wise One.

"Did you see him?" he asked, in a voice that echoed centuries.

"Yes, we did," the men answered. They were tired. Their feet and sandals were dusty.

"And did you feel the power?"

They smiled; and one of them, a young man, laughed.

"We did just as Martha told us she did," the spokesman reported. "Each one of us took his turn. We waited until the prophet was surrounded by a crowd, we came up from behind, we touched the hem of his garment. Just as she told us. But we felt nothing like the power of which she speaks. Benoni, the fool, thought he felt something, but he is a fool. And he did not do as we told him to do. He listened to the prophet's words and forgot himself."

The Wise One was silent.

"We were scientific," the spokesman continued. "We tabulated our impressions. And we have come to the conclusion that Martha did not tell the truth. If she felt the power, why did not we? We did just as she told us she had done."

"But how was she cured?"

The spokesman shrugged his shoulders, and his eyebrows hinted at dark powers.

"Did you indeed do as she did?" the Wise One asked again, after a pause.

"Exactly as she told us. We waited until the people thronged about him, then we came up from behind, and we touched the hem of his garment."

The voice of the Wise One became deeper, unearthly.

"And had you felt the need of him?" he asked.

"No," the spokesman wavered. "We were making a scientific investigation." He coughed.

The Wise One dropped his eyes and sat very still. And in the long silence that followed, one after the other of the men stole away.

Property for Service or for Power

THE essential question in the modern discussion of industry and business is ethical in character. What is right, is the real issue, and right, in the last analysis, is simply a question of what is fair between men as human beings. The great appeal of socialism to many does not inhere in its materialistic and sordid philosophy, but in its offer of readjustment in the present inequitable division of property and profits. It appeals to the ethical sense. Whatever of good there is in our present system is blurred by its obvious failure to distribute benefits according to merit or earning power. Property rights legally supersede earning rights; possession is nine points at law as against one for the earnings of the human being. "It takes money to earn money" is true as a slogan for saving, but it is a sentence of death upon those who do not possess money. Our system results, even in a land of such opportunity as ours, in one-tenth of the population owning and enjoying more wealth than the other nine-tenths, while the ratio in an old land of money-making like England is even more on the side of possessions.

It has been said that "the only way to beat socialism is to beat it to it." It is a striking fact in history that one extreme not only begets another but it begets an extreme of like nature. A regime careless of life in France begot a revolution careless of life. A dictatorship of the aristocracy in Russia begets a dictatorship of the proletariat. A materialistic capitalism begets a materialistic philosophy of socialism, and an industrial system under capitalistic enterprise that tends to bureaucratic management (in the hands of a few) prepares the way for a bureaucratic socialism. J. Pierpont Morgan is quoted as having said, "After us socialism," and dogmatic Marxians argue that the present progressive centralization of wealth and its administration through interlocking directorates, syndicates and "gentlemen's agreements" is as inevitable a preparation for the coming of state socialism as is spring for summer.

* * *

The Power of Possession

There is tyranny in possession as mere power. It is not to the fact of possession that the denial of human rights is to be charged, but to a certain super-power inherent in our system of possession which administers property without reference to human rights. There are landlords in England who are the workless scions of a long line of workless ancestors; personally they contribute nothing to society—they toil not, neither do they spin, yet Solomon in all his glory was not so arrayed as are they. Some years ago the writer found old women hoeing in the gardens of one of the richest and most worthless of them for a shilling a day, and he talked many times with an old hostler employed by one of these idle rich who never made more than thirty shillings per week and in his old age was dependent upon the old-age pension granted by the government to the indigent. An Astor dwells in England on the unearned increments of an ancestor's good fortune in having been a farmer where New York City happened to grow up. Wage-earning tenants contribute to him an altogether disproportionate share of their family incomes in rentals that go to support in luxury a peerage purchased with them. Every stroke of the piston in British industry, in these reconstruction days, pays tribute to idle heirs whose fathers were in some manner made the possessors of unseen coal beds. This is to pay tribute to the super-power of the mere legal right of possession without any reference to service rendered or ethical methods of administration.

Then, as if the power of workless possession were not enough, the irony of this thing in a democratic society lies in the fact that these gilded parasites upon society should be the most envied and privileged members of the society off of which they live. Let perspiring, working humanity cease its labor,

and their possessions are so much empty vanity. Their possession is worthless without labor, yet labor has no earning power without the use of their possession. So it follows that labor is not only dependent upon them but that they have a quasi title in labor. These idle privileged groups do not own labor, but they do own the prop to its house, and as Shakespeare said, "He who owns the prop to my house, owns my house."

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The Good in Possession

Sir Arthur Young, a British landlord of two and one-half centuries ago, traveled far and wide over Europe, studying the various systems of land tenure and administration. He summed up the case against the fixed tenant systems by saying, "Ownership turns sands into gold." The fact of possession not only gives earning power but it provides incentive to live and to do and to be useful. An American teacher in China told the writer only yesterday that some of the worst features of the ancient guild system in that country were the inhibitions put upon initiative, the necessity of caring for hangers-on, and the dead levels maintained by the system. On the one hand is a paralyzing denial of the privilege of ownership in a capitalized super-power of possession which arbitrarily holds property without reference to service rendered, and on the other hand there exists a similar debility, because of the communal arrangement which inhibits the individual incentive that comes through personal possession.

But the inevitable reaction from an uncompromising power of personal possession will be the radical reaction to a communal possession on the theory that the cure for a monopoly by few is possession by all alike. The dogmatic Marxians are right in arguing that a denial of possession to the many by the few is the shortest route to the possession of all by all. In other words, the unreasoning, blind fury of the possessors who stand upon the privileges of legal possession without reference to social consequences and cry for the dungeon for all socialists, are doing more to make socialism inevitable than are the men they would imprison; the blind push of a sense of inequity and injustice in a society in which the masses are becoming more and more educated, is many times more powerful than are any words of persuasion. The New York capitalist who said the big fundamental mistake is the education of the masses was right from the standpoint of a hyper-capitalism. We are educating our masters.

* * *

Possession for Power vs. Possession for Service

The ethical demand for a more equitable distribution of our common possessions is not a demand for an arbitrary division of property or for its communal administration; it is simply a demand for a more equitable distribution of the profits of our complex machinery of production; it is a protest against property's taking for itself the whole increment of profits, and against the claim of "brains" to all the margin above a living for "muscle." Capitalism claims to rest upon individual initiative and to give expression to the creative impulse, but it has come to pass, through the unconditioned legal power of possession without reference to use, that four-fifths of active, earning humanity are denied those very opportunities in any considerable degree. As the great machine of productive enterprise grows more powerful, an increasing proportion of its marginal earnings goes to increase the disproportionate possessions of the few and thus to capitalize possession more and individual enterprise less. Capitalism thus results in a denial of incentive, the very thing which it has been charged socialism would deny.

Ethics thus lays upon us the obligation of democratizing

industry and business and all our productive and distributing agencies. For this there is required a new sense of the stewardship of possessions. Above all, the great possessors must acknowledge this principle of stewardship. Possession for power must give way to possession for use and service. The measure of one's legal ownership must become the measure of one's social obligation, and the unlimited right of possession must give way to an ethical right to own only in the measure that possession is made of use to all. All legal devices that turn progressively and in a graduated manner unearned increments, excess profits, large incomes and inheritances into tax funds are a means of

lowering the dangerous blood pressure of our present economic organism. This, with a constitutional building up of our social life through an increasing democratization of industry, through cooperative enterprises that still leave with individuals that sort of ownership which turns sands into gold, and through a social conscience that forbids all exploitation, monopoly or arbitrary privilege and which demands that all who eat must work, offers a progress through evolution; otherwise we will face revolution in due time, with the consequent use of that violence which always injures, if indeed it does not destroy.

ALVA W. TAYLOR.

British Table Talk

London, July 9, 1921.

IS there to be peace with Ireland? The papers are full of hope this morning as I write, but no one who knows the tragedy of Ireland dare hope without trembling. Smuts has been here working as a peace maker. Everybody here longs for peace, but in the history of Ireland too often has the cup been dashed from the lips about to drink. Still, a land so beloved may come some day to the end of its sorrows, and some day the people of this country may begin to understand Ireland and to repent of their own share in the tragedy. For those who wish to know Ireland as it is, may I commend a beautiful book by E. C. Summerville and Martin Ross, the two ladies who were the authors of "Some Experiences of an Irish R. M." It is a story of love and renunciation and death, and around this central theme with rare skill the authors have grouped sketches of Irish character in its varied phases, and particularly have they shown the different bearings of the groups of Irishmen towards the future of their land. They agree in little but their love of Ireland. One passage I must give from this book.

"Oh! Peace, peace!" cried the priest. "We cry peace where there is no peace! When was there peace in Ireland! The lamp of revolt was never quenched in her! Sometimes it has been only a daggerpoint of flame; sometimes a red bonfire is kindled out of it! Look at what is happening this day and getting worse every day in place of better! Oh God! Will the time ever come when these flames will die in the broad daylight of peace and Ireland be left to fulfill her destiny? . . ."

"Dan who believed in salvation through the plough and was hated by the rebels as a loyalist and by the loyalists as a rebel, said bitterly,

"To be The Seething Pot from one generation to another! That's her destiny, I suppose!"

"To be the Sanctuary of Religion," said Father Hugh, with a light in his other-worldly eyes, 'to be the one country in the world that cherishes our holy church!' His voice had deepened and his brogue had broadened. The peasant boy that he had been was in his voice, but in his face was vision and assurance of a peace that is not of this world."

The authors of this tender and beautiful book make every voice heard that comes from Irish hearts. They do not speak their own mind, but no book I have ever read makes the tragedy of Ireland come home so directly to the reader.

* * *

The Great Fight and Other Things.

Last Sunday afternoon I had the pleasure of visiting one of the great Methodist central missions. It was a comforting fact to discover a great crowd of men at 3 o'clock on a broiling Sunday ready to hear of the things that matter. If one were to judge of the public mind by the proportions kept in the

newspapers, one would have imagined that no one was thinking of anything but the Dempsey-Carpentier fight. The atmosphere of that Saturday when the fight took place was alarming, it was admitted. Everyone here seemed to be waiting for news of the fight, yet in all probability we had been a little hypnotized by the papers and we were ashamed of ourselves afterwards. Newspapers have a power of suggestion which might well be used for good, as it often has been for doubtful or secondary things. It was, however, reassuring to find that there was room in the minds of a thousand men that Sunday afternoon for other concerns than "sport." The plain truth is that it is those of us who care for sport most who regret this hysterical and ill-balanced mood of the hour.

* * *

Is the Nonconformist Conscience Asleep?

Much attention has been given to Dr. Garvie's discussion of the Christian conscience, and especially of the nonconformist conscience. "This," he declares, "has been found disappointing in recent times. Occasions have arisen," he says, "in recent years when a clear and firm indication of the path of duty for the nation might have been expected and has not been given, at least in such a way as to arrest attention and exert influence." Some of the reasons for this Dr. Garvie analyses with remarkable candor and fairness. He shows how the former political unity of the free churches was broken up in the '80s and how the formal cause of this division was but a sign of a deeper cleavage. At the present moment he adds: "Discord and division threaten many of the churches, if any decisive action is taken on political issues; and counsels of prudence sometimes prevail over the promptings of conscience. It is argued that there can seldom be a political issue in which the moral principle involved is so distinct and certain as to warrant the breaking up of the harmony necessary for a church, if it is to do its work effectively. Allowing some force to this consideration, I myself am convinced that it would be good for themselves as well as the world if the churches learned to live more dangerously, to take greater risks, and if need be pay a higher price for fidelity to Christian conscience."

* * *

A General Staff For the Church

We want better staff work in the Christian church. There should be trusted men set apart by the churches to think out the real bearing of Christian principles upon the practical questions of the hour. Such a staff must be competent and it must have weight in the churches. The weakness of the moment lies in the powerlessness of the wise leaders to communicate their wisdom. There is enough guidance on many matters already to be found by those who seek for it. But

the staff which we need is not the one which will answer when it is questioned. It is one which will declare with authority even when it is not asked the mind of the Christian church. The hard working pastor has neither the time nor the training to preach politically. Very often he makes a fool of himself by his plain lack of data and by his exaggerated rhetoric. There were no fools greater in war time than the rhetorical preachers, who made their pulpits into outposts for government departments. They had their reward then, but they have little now. Over-emphasis in style and haziness in material are our besetting sins, and it is small wonder that we are warned to keep out of politics. At the same time the Christian church should have its experts who know the facts better than statesmen can know them, and who know the mind of Christ and can relate the two.

* * *

In General

The new president of the Wesleyan Methodist church, the Rev. J. A. Sharp, has richly deserved the honor given to him. The papers note that he won his way from the carpenter's bench, and that he has admirably served the publications department of the church. He is reputed to be one of those who make changes quietly and present a revolution as an accomplished fact, when no one knows that a revolution has happened. . . . My friend, the Rev. Herbert Arnold, who has just passed away, spent the last years of his ministerial life, after he had retired from a settled pastorate, in a very valuable service to the churches. If a minister were ordered away on sick leave for half a year or if a church desired a period of quiet after some troubles, or if it were not ready to call a minister, Mr. Arnold would go to the rescue, and by his tact and real graciousness of spirit, as well as by his powers as a preacher, he brought many churches around difficult corners. It is a form of ministry to which senior men might well give themselves. . . . The season of fellowship conferences and camps is beginning. Once the summer was a time of rest for busy workers in the churches, and there is rest still to be had, but it is taken in other ways. Sometimes those who knew the former order of things wonder if complete detachment in a holiday is not better than a conference at Swanwick. It is a significant fact that Spurgeon used to count the days before his holiday as schoolboys do the days before the end of them.

* * *

Woolman or Wesley or Both?

The Free Church Fellowship in August has for the theme of its conference, "Revival in the Life of the Church." True to its method of careful inquiry and joint thinking, it is trying to discover what can be learned from the past for our immediate guidance. Is there any former revival which only needs to be repeated and then our poverty would be turned to wealth and our silence to song? And if any type of revival is nearer to our condition which is it? One interesting question has been raised—do we need a Wesley or a Woolman the more? Or do we need a blend of both schools of thought and devotion? Or will any revival that comes be fresh and startling and unclassified? It is a useful study and may lead to some fruitful service.

* * *

Into the Enemy's Quarters

We find spokesmen of the church often so apologetic that it is cheering to find one who has every right to speak arising in his might to stay the old-fashioned champions of rationalism: Writes the Rev. C. E. Raven: "We suppose that in the history of human thought no change has been more rapid and no collapse more complete than that which has befallen rationalism. It is probably true to say that twenty years ago

the bulk of the scholars in our universities were agnostics and very many were materialists. The thinkers and teachers were beginning to escape into a larger world, but the students were still toiling with "honest doubt." Down till about 1909 there was still life among the unbelievers, though materialism was plainly on its deathbed. Suddenly it died, and long before the war a great revival of spiritual and theistic belief had begun, with a corresponding increase of vitality in the churches.

* * *

That July

July is with us, with the scent of the limes and the harvests ripening—the July never comes without memories of THAT JULY in 1914. There are few of us but have memories of that time and of the friends who were still with us. We were camped, some of us, with jolly London boys by the Solent, and the great naval inspection was forward. Of those who helped us, three were public school or university men. They are all on the other side, and many of the boys to whom they were giving their friendship. These are the thoughts which come with this month when life is at its full tide in the world of nature. It is of death we think and yet not of death as a limit.

"Some strange thoughts transcend our wonted themes
And into glory peep."

EDWARD SHILLITO.

CORRESPONDENCE

Legion Cannot Be Bought

EDITOR THE CHRISTIAN CENTURY:

SIR: There is no paper which comes to my desk that I read with such thoughtful eagerness as your esteemed weekly. Whether I agree with what you write or not, it at least makes me think. But two sentences in your last issue (July 21) move me almost to profane thought.

I have noticed before that your opinion of the ex-soldier or American Legion members was rather low, and I have wondered at it. In the first editorial of the above-mentioned issue that unjustified spirit crops out again. Commenting on the opposition on the part of the President to the proposed bonus for able-bodied soldiers you wrote, "Here was an opportunity to have purchased the political allegiance of the coming generation of young men." One is tempted to apply the short and ugly word made current by President Roosevelt to that statement and to pay for you the admission fee into his once thriving Ananias Club.

If you think that the patriotism of the men who a few years ago volunteered willingly to fight for what they conceived to be a great principle (I speak as one who enlisted and was not drafted) is at so low an ebb that it can be purchased for a few hundred dollars, you are wrong. When two years ago, with the government's finances in better condition than at present, the Legion posts in Connecticut began voting whether to support the movement for this bonus bill, about a third of the posts voted to oppose it. Also there are many thousands of ex-soldiers not members of the American Legion or any other organization, and these are the ones who are perhaps even less interested in getting something for themselves, many of whom oppose the bonus because with President Harding they know our country cannot afford to pay it. Your statement is slander on the good name of thousands of ex-soldiers.

Now don't misunderstand me. I oppose the bonus at present, not because I do not think it just in principle, but simply because the folks who stayed at home so effectively looted the government's treasury that we who gave our time and risked our lives for \$33 per must again sacrifice ourselves for the country's welfare. The one thing which makes an ex-soldier want the bonus more than anything else is when

his friends who stayed at home begin telling how much they made at wartime wages. Remember, there were preachers who drew salaries from their churches, worked at big wages in munitions factories during the week, and cashed in on large dividends of patriotism, while I and others were saving our thirty bucks a month so that if our leave period ever came we might have money enough to avail ourselves of it. And then, when my comrades came home they found their old jobs waiting for them (sometimes), while the fellow who stayed at home had been promoted past them and was now their boss.

The bonus is just, but simply not expedient at present. For that reason I and many other returned soldiers oppose it, and we resent your insinuation that our political allegiance could be bought with the few hundred dollars we would get.

Granby, Conn.

ANDREW W. SOLANDT.

Quack Preachers

EDITOR THE CHRISTIAN CENTURY:

SIR: The Christian Century continues to grow better with each succeeding number. It has now been nearly two years since I became a subscriber, and the magazine has taken a permanent place on my annual list. The current number (July 21) is especially thought provoking. Your castigation of those companies which continually pester our lives with their insulting circulars advertising "sermons for all occasions" is well administered and, too, rightly deserved.

I have been wondering if there is any significance in the proximity of that editorial and the other on "Main Street in London." Perhaps Mr. Sinclair Lewis included the church in his recent satirical adventure because of such institutions as the "sermon factories." If so he ought to receive from the religious press and from sincere ministers praise rather than blame.

Certainly nothing is more humiliating than to be compelled to acknowledge that there are men with consciences so "blunt" as to preach a sermon on the peril of stealing, the sermon itself being the best illustration of the subject. The medical profession, perhaps every profession is troubled with its "quacks," but an intelligent public is quickly able to distinguish between the faker and the genuine; but the ministerial faker is for a time at least proof against discovery, and through the Christian courtesy of his fellows, always secure from exposure.

It is such miserable makeshift work—if I may dignify it with that honorable word—that lends a sense of justice to criticism such as that of Mr. John Spargo and others. The sooner the ministry is purged of such insincerity (in many cases unconscious insincerity) and all that it implies, the sooner will the ministry of the church be augmented by young and vigorous lives ready to pour their energies into Christ's service.

Worthington, Pa.

THEODORE DARNELL.

Contributors to this Issue

MEADE DUTT, minister First Church of Disciples, Tulsa, Okla.

ARTHUR B. RHINOW, a Presbyterian minister of Brooklyn, N. Y.

CLYDE MCGEE, Congregational minister of Bethany Union Church, Chicago.

CHARLES G. BLANDEN, Chicago business man and poet.

ELEANOR INGLE PILSON, a social worker in Chicago.

WORTH M. TIPPY, secretary commission on the church and social service of the Federal Council of Churches of Christ.

THE SUNDAY SCHOOL

Swift Changes in Fortune*

RARELY do we find such vivid and sudden contrasts as in the few verses recorded here: Barnabas and Paul are taken for gods by the crowd, Barnabas is called Jupiter and Paul Mercury; oxen and garlands after the manner of the old Grecian ceremonials are brought to do them honor. Eight verses farther on the multitude drags them out of town and Paul is stoned and left for dead. Here is indeed honor and dishonor, a god and a dead dog!

But Paul was so completely devoted to his cause that nothing phased him. In whatever state he found himself, he learned to be content,—surrounded by admiring friends or beaten in the prison, walking the gardens of Ephesus or escaping from a sinking ship, preaching to vast audiences who admired him so much that they would gladly have plucked out their eyes and given them to him or suffering lonely confinement in the prison at Cæsarea. To live was Christ, to die was gain. Living or dying, he belonged body and soul to his Master. He thought of himself as a bondsman, his only joy was to advance his Master's interests.

One of the most difficult things that we have to face is this very variation of fortune. From health the family is suddenly precipitated into painful sickness, in an hour all the sunshine seems to die out, all the bird song seems a mockery, and the laughter seems hideously out of place. It was easy to serve God when the family was well, have we the faith and grip on God to go ahead now? Can we permit the sorrow and the heartache, which never leave us, to mellow us into rare sympathy, until we find ourselves more useful, being surprised to find how many people were traveling under the same load? Here comes financial disaster. In a day all our savings are imperiled, then lost. We had become used to certain luxuries. The proud house, the big car, the club, the vacation, the exclusive shops, the servants, the entertainment of a certain set of friends. It seemed easy to worship God when we lived in the midst of these happy circumstances. Then came the crash. Money was scarce, we moved to a little house on a side street, we dismissed the servants, we sold the car, we did not renew our memberships in the clubs, we shopped at the department stores, we worked all year, the elaborate dinners were no more and many of our supposed friends cut us dead. Did faith in God perish then? Were we serving God for gain? Or again, we had always enjoyed almost perfect health. Night and day we worked without thinking of the energy spent. We could eat anything, run up ten flights of stairs, toil until one in the morning, and laugh at the cautions people gave us about working too hard. We gloried in our recklessness. Others might fall at the right hand and the left but we would go right on. Then one day something happened. The doctor had discovered high blood pressure. He prescribed a limited diet. He demanded ten hours a day in bed. He advised a trip of weeks' duration. He said, "Now, if you are careful you may reasonably expect to live until you are seventy, but if there is any more nonsense you will probably pass out at fifty." In that hour the world changed color, death stared you in the face for the first time. All day long you kept murmuring, "What's the use; what's the use?" If you would drop out suddenly another world would profit by all your Herculean toil. How about your faith—did it waver in that moment? The wheel of fortune spins swiftly; today you win, tomorrow you lose. Can you keep your faith steady? Today you are prosperous—can you keep your head and not become overbearing, proud and insolent? Tomorrow everything goes wrong, the stocks shrink, the dividends fail, the assessments

*Lesson for August 14, "Paul in Iconium and Lystra." Scripture, Acts 14:8-20.

come, prices fade away, property deteriorates, heavy losses rush in upon you. Can you still smile and trust and help the other fellow? Paul could say, "I know how to abound and how to be abased," but his faith was so true, his confidence so strong, his trust in Christ so absolute that nothing changed him. Living or dying, abounding or suffering, admired or hated, succeeding or failing, with scores of converts or with none he knew whom he trusted and that his trust would be guarded. That is a real faith worthy our imitation.

JOHN R. EWERS.

BOOKS

THE ONLY POSSIBLE PEACE, by Frederick C. Howe. Mr. Howe always writes with knowledge of the facts and a keen critical acumen. Finding economic factors most potent in bringing war on to the world, he analyzes those in which the threat is most potential and points out the way to prevent their convergence toward another conflict. The highway is along the line of Woodrow Wilson's ideals as expressed in his various war and peace papers. He would have strategic places behind which strong nations hold their war powers internationalized. If Suez, the Dardanelles and the Bagdad Railway were internationalized, disarmament would be made possible and there would come an end of that fear that keeps suspicion breeding war. All disputatious problems that hinge on an overdone nationalistic or imperial policy would be put in charge of an international tribunal and weak peoples coached into responsible government instead of exploited for gain. (Macmillan.)

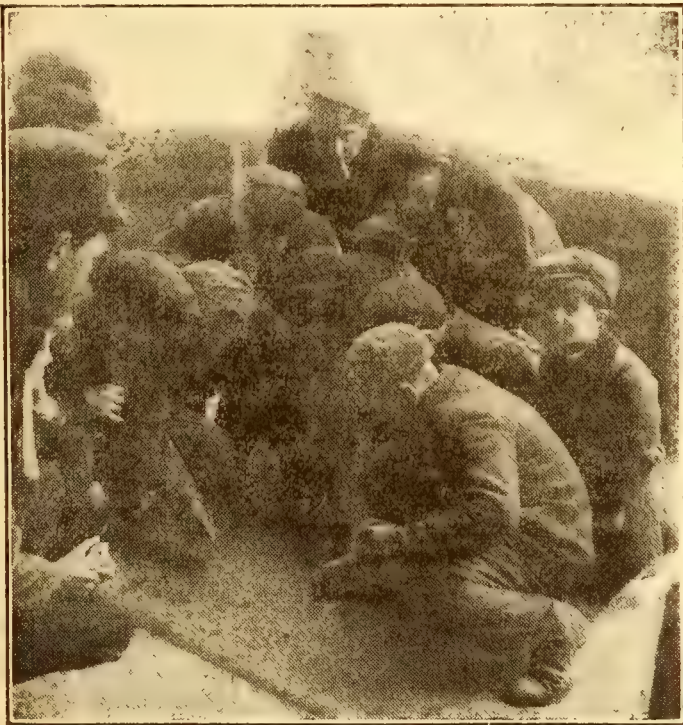
SOCIAL CONDITIONS IN AN AMERICAN CITY, by Shelby M. Harrison. It is seven years since the Springfield Survey was made, and the city has taken on a new social aspect since that time. But

the findings of the survey, which have been circulated widely in sectional reports, and are now made available, in summary form in the present volume, are of first rate and immediate importance. The Springfield Survey was one of two exhaustive studies which the Sage Foundation has made. The five-volume report on Pittsburgh is still a classic work, and the present volume becomes at once a part of the indispensable equipment of the city worker. Added to the summary itself, which is presented in readable form and extensively illustrated, is an appendix containing direct testimony on the results of the project. The prime object of a survey is to secure cooperative action in the direction of social betterment. That the Springfield Survey was a success as judged by this standard is abundantly shown by the fact to which Mr. Harrison bears testimony, that more than forty distinct items appear in the list of betterment undertakings which followed the survey within about two years. This fact alone warrants the most careful study of the project of which the volume gives an account. (Sage Foundation, \$2.50.)

THE WEEKDAY CHURCH SCHOOL. By H. F. Cope. The book tells in an interesting fashion what has been, is being and can be done to extend religious education into all the days of the week. (Doran, \$2.00).

ONE THOUSAND EVANGELISTIC ILLUSTRATIONS. By Aquilla Webb. This book is more valuable than most books of this sort. It is highly commended in an introductory note by Dr. E. Y. Mullins, of Southern Baptist Theological Seminary, Louisville. (Doran, \$5.00).

SOCIAL LEGISLATION IN ILLINOIS, by Seba Eldridge. A carefully prepared survey of the social legislation needed in Illinois. It tells the facts regarding housing, child welfare, the care of dependents and defectives, widowed mothers and the administration of laws already on the statutes. A more centralized and scientific administration is recommended as are laws bringing the care of the needy up to a genuinely human standard. (W. M. Shimmin & Co., Rockford, Ill.)



LISTEN!

The hundreds of thousands of foreign children throughout our American country can't be made Christians and good Americans without your help. How can you help? By making an offering on some Sunday in September, and getting your church to do so, too, for *Church Extension* that builds and equips buildings for work among Immigrants.

Send Your Offering for Church Erection
to

United Christian Missionary Society
1501 Locust St., St. Louis, Mo.

STOP

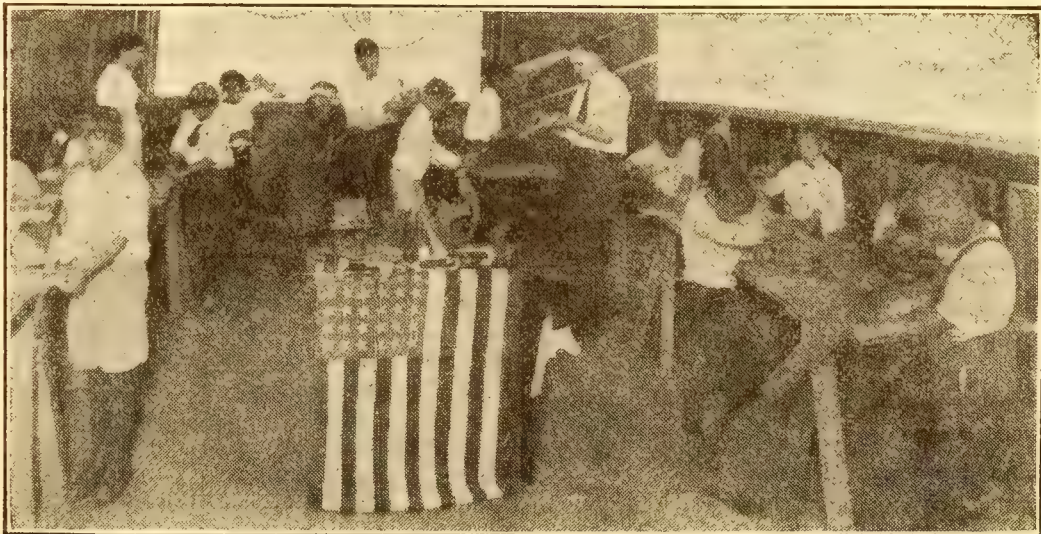
and think: What you do makes you what you are! He who lies is a liar; he who gambles is a gambler; he who does the things of a Christian is a Christian. Now

LOOK

at these two pictures and let them speak their vital message.

These pictures present groups of foreign boys in lower east side, New York. One, without the influence of the church—little gamblers in the gutters! The other, a class in manual training in our Community House, New York—little Christians and citizens in the making.

Into which group would you like to see the boys of the great American cities gathered and trained? You have answered the question already in your heart; but



NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Summer Conference at Union Seminary Closes

One hundred and fifty ministers from all parts of the country attended the summer conference at Union Theological Seminary of New York this summer. Some outstanding scholars lectured, but it was not the lectures that made the deepest impression upon the men. Trips were made to famous churches and settlements of the city. Evenings were spent in conferences on the practical problems of the church. All the ministers present were accommodated in the dormitories, which assured comfortable quarters for all.

Chicago Church Federation Has Aggressive Program

The summer slump will not be allowed to continue into the autumn season if the plans of the Chicago Church Federation are brought to success. On October 9, the fiftieth anniversary of the Chicago fire will be observed, and on the evening of this day community services will be held throughout the city with an emphasis upon good citizenship. On Armistice day in November will be a big demonstration of church strength in a great mass meeting which will be held at the Auditorium. The themes announced for this day will be "God and the Nation" and "Making the Modern City a City of God." A Sunday school parade is being planned for the afternoon of November 11. In addition to these positive announcements there is a tentative plan of securing Gipsy Smith to speak two or three nights in mass meetings to quicken the evangelistic spirit in the various churches. Dr. Howard Agnew Johnston is president of the Chicago Church Federation.

Union Church Solves the Community Problem

Mill Plain, Conn., is a residence district near Waterbury, Conn. During the past year the people erected a small chapel and secured Rev. Lawrence Day, a theological student of Yale Divinity School, to preach for them. In the constituency of this worshipping group there are ten denominations represented. It was clear that no church could be organized on a denominational basis. In consequence a union church was formed on the basis of a declared belief in Jesus Christ as Lord and Savior. On the charter membership roll are the names of 259 people, so the new organization starts out with splendid prospects. On the day of the formal organization of the church Judge Arthur F. Ells, president of the Waterbury Federation of Churches, was present and brought the greetings of these churches. Mr. Day was formerly assistant pastor of First Christian church of Lincoln, Neb.

Dr. Newton's Old Church Finds Pastor

The Liberal Christian church of Cedar Rapids, Iowa, was put on the ecclesiastical map by Dr. Joseph Fort Newton. By tradition a Universalist church it has

in later years come to be an independent church of liberal evangelical character. It was from this church that Dr. Newton was called to the City Temple, London, in 1916. It has recently called as pastor Rev. Waldemar W. Argow of New York City. Mr. Argow was formerly pastor of First Baptist church, Lorain, Ohio, and in recent years has served as director of Christian service in the Twenty-third Street Y. M. C. A. of New York City.

Special Trains to Winona Convention

The Disciples International Convention at Winona Lake, Ind., August 28-September 4, is arousing wide interest. The transportation secretary, E. E. Elliot, announces special trains to the convention from St. Louis and from Chicago. The railroads have granted special rates and it is believed that large numbers of automobile tourists will drive to the grounds at Winona Lake as a vacation outing. The approach to the convention this year is noteworthy in that there seem to be no burning issues. Disciples conventions for a number of years have been made lively by the assaults of a small group of conservatives upon the officials of the organization. This year the usual pre-convention campaign against these men has been omitted. It is expected that the convention will develop large plans of advance work for the communion, and a committee is now at work upon a new call to Disciple forces. The subscription of the Interchurch underwritings fund opens the way for this. The reports of the United Christian Missionary Society indicate that the receipts for the month of June were the largest in the history of the denomination for any single month. Monies received at the headquarters at St. Louis amounted to \$823,000.

Dr. Wilbur Crafts Visits Chicago

Dr. Wilbur F. Crafts, who visited Chicago recently, making a number of public addresses, is one of the interesting figures in American Protestantism. He has had a wide denominational experience, being successively a pastor of Methodist, Congregational and Presbyterian churches. In later years he became interested in reform work. His effort to stop the Dempsey-Carpentier fight brought him into great prominence this year. His organization seeks to restrain gambling and to promote laws against easy divorce as well as to assist in the enforcement of the Volstead act. Mr. Crafts is an advocate of federal marriage laws which would supersede the separate state enactments upon this subject.

Clearing House of Foreign Language Literature

The Home Missions Council has established a bureau of information with regard to foreign language literature on religion for immigrants. This bureau has taken over the files of the Inter-

church World Movement, which had gathered a considerable quantity of this literature. As a result of this research there is found to be a much better supply of religious literature for immigrants than was at first supposed. It is believed that new sources of supply will be uncovered from time to time which will be significant in home mission work. Some important racial groups have no religious newspaper printed in their language, and these same groups have socialist journals which are quite as much concerned with anti-religious propaganda as with constructive teaching of the socialist dogma. When the research is complete it is likely that steps will be taken to supply glaring deficiencies in the literature.

Campbell Institute Holds Annual Meeting in Chicago

The annual meeting of the Campbell Institute was held at University Church of the Disciples July 27-29. This organization is unique among the denominations of America. It was founded by a group of young men of advanced university training twenty-five years ago and includes in its membership chiefly preachers and teachers. In recent years the strictness of the requirements for membership have been somewhat modified, but the organization still stands as the sponsor for higher university training. The president of this year's meeting was Dr. R. C. Flickinger of Northwestern University and the secretary Dr. E. S. Ames. A monthly publication is carried on called The Scroll. The Campbell Institute includes in its membership men of various kinds of theological opinion, though it is reputed among the Disciples to be an organization of theological liberals. The topics this year were of a more practical nature than formerly. A group of speakers addressed themselves to the theme, "What Will the Disciples Contribute to the Christian World in the Next Twenty-five Years." The organization is undertaking to start a library for the circulation of books by mail and a national lectureship.

Southern Baptists Send Out Missionaries

The Southern Baptist denomination is sending out fifty new missionaries this autumn. Most of these are from Texas, which is the state of greatest strength for this denomination. The missionary leaders have inquired into the religious experience of these new missionaries and have discovered that all but four were converted before the age of fourteen, and that all but two came from Christian homes.

Unitarians Train Sunday School Teachers

The arid intellectualism that has so often characterized Unitarian churches is giving way to a new era of church enterprise. The business men who are organized into the Unitarian Laymen's League are responsible for a number of new activities. Last summer they brought most

of their ministers to Harvard for a period of summer study. This year the league conducted at Star Island a religious training school for prospective Sunday school teachers. The students came from all over the nation and represent twenty states. Most of these were men. The league statement in the promotion of the school is significant: "A man is proudest of himself when he has served a child; done something to make the day brighter for some boy or girl. The finest service that can be rendered 'unto one of these' is to help them in the creation of their most valued asset—character."

Works for Children of Russia

The Russian Relief and Reconstruction Fund maintains Rev. F. F. Komlosy in Russia for the purpose of aiding the children of that country. Mr. Komlosy is now in America presenting the needs of Russian children. He says of the situation in Russia: Morally Russia is dead. Mentally she has fallen into decay. The condition of the present adult generation is so appalling that parents are scarcely fit to have charge of their own children lest they drag them down into the same pit, and Russia's chance of regeneration is put farther and farther back. The gap in the children's lives is becoming wider every day and consequently harder to bridge over. The result is everywhere apparent, so that it is a matter of urgency to save the coming generation lest Russia go completely to the devil."

Another Big Bible Class Record

The race for the distinction of having the largest Bible class in the world keeps on. Just now the news is going the rounds of a Presbyterian class in Montgomery, Ala., which had on a special Sunday an attendance of thirty-five hundred men. The average weekly attendance at this class is said to be 800. In such classes there is considerable organization, and the boosting organization is distinct from the teaching program.

Takes Strong Action Against the Dance

Though it has been common for evangelical ministers of various types to denounce the dance, few denominations have had an official pronouncement on the subject. The Methodist Episcopal church has had such a pronouncement which has been very unpopular in a certain section of the church. It is interesting to note that the Hicksite Quakers have recently abolished their rule against the dance and that the southern Presbyterian church has adopted the following resolution: "Nor need the Church of Christ have any hesitancy in announcing its position on this subject; for the men of the world agree, with one consent, that it is inconsistent with the nature of the Christian profession for members of the church to engage in the modern dance. The assembly has uniformly discouraged and condemned the modern dance in all its forms as tending to evil, whether practiced in public halls or pri-

vate parlors. And we affectionately urge all our Christian parents not to send their children to dancing schools, where they acquire a fondness and an aptitude for this dangerous amusement."

Junior Church Numbers Two Hundred

The problem of ministering to the younger members of the church with a sermon adapted to the needs of the boys and girls is being met in some communities by the organization of a junior church. The congestion in crowded buildings is met in this way as the junior church often worships in a Sunday school room. First Methodist church of Anniston, Ala., has a junior church with over two hundred members, all under fifteen years of age. The objection urged against the junior church in some communities is that the children do not grow up loyal to the church of their parents in this way. However the junior church is one of the many pieces of experimentation that is going on in evangelical churches these days to meet the demand for a religion that will minister to the whole community.

Cools Off the Congregation With Ice

It is to be admitted that the theaters thought of it first. This hot summer they have been advertising in the big cities auditoriums that were cooled with tons of ice. Meanwhile the church people have been mopping perspiration and facing a summer slump in proportion to the inordinate temperatures of this year. First Methodist church of St. Louis recently experimented with the use of ice at church. Twelve one hundred pound cakes of ice were placed at the front of the auditorium and electric fans played the breezes upon the ice, driving coolness down the pews upon the waiting congregation. Though the thermometer was 90 outside the building, the inside tem-

perature was very comfortable. Some churches with an indirect steam heating equipment where the air is driven over steam coils are thinking of substituting ice pans for steam coils in the summer, which could be done with a minimum of expense.

Official Organs Are Bones of Contention

The effort to establish a weekly newspaper as the official organ of a denomination has been the bone of contention in many ecclesiastical fellowships. The Baptist, published by the Northern Baptist Convention, is still compelled to compete with the Watchman-Examiner, a privately owned paper. The United Presbyterians at their last General Assembly took action to establish a denominational organ under the direct control of the Assembly. The committee in carrying out these instructions is changing the character of the young people's paper, the Christian Union Herald, from a young people's journal to a journal for adults, and the name is being changed to the United Presbyterian Herald. Meanwhile the paper under private ownership called the United Presbyterian goes on and it would seem that the denominationally owned organ would have to compete with this journal. The situation does not contribute to the peace and harmony of the United Presbyterian denomination.

Prayermeeting Goes to the Roof

Texas Disciples preachers are continually original and interesting. Rev. William Dunn Ryan of South End Church of Disciples, Houston, has taken his weekly prayermeeting to the roof garden of the church and has over a hundred people present every week. Many other church meetings are held there, and by this means the summer slump is reduced to a minimum. First church in Ft. Worth

Pilgrimage Play of the Life of Christ

SOMETHING that approaches the Passion Play of Oberammergau in the magnificence of its undertaking is the Pilgrimage Play at Hollywood, Cal. The life of Christ is presented, the mountains and hills of the section helping very greatly in reproducing the atmosphere of Palestine. Twelve episodes from the life of Christ are dramatized, and these are given almost entirely in the language of the new testament. Mrs. Christine Wetherill Stevenson, who has spent much time in Palestine, has given much thought and attention to the costuming. She has come to believe that Jesus always wore a head-dress in conformity with oriental custom, so the Christus this year will wear the oriental covering.

Mr. Henry Herbert is a second year taking the part of the Christus. His simplicity, sincerity, and reverence, with the addition of a beautiful voice, have made his work most acceptable to the audiences. The other parts are taken by men and women who have sought to enter into the spirit of the Bible story.

Mr. Arthur Farwell has charge of the music. Many instruments are used in the production of the musical effects, among these being the great organ, a string quartet, brass quartet, kettledrums and a chorus of twenty selected voices. The celestial voices are presented by the chorus in musical form. These celestial voices waken the shepherd on the hill-side and warn Joseph.

The scenes that are presented include the Annunciation to the Virgin Mary, the Wise Men before Herod, the Babe in the Manger, the Adoration of the Shepherds, the Coming of the Wise Men, the Baptism of Christ, the Temptation in the Wilderness, the Transfiguration, the Miracles, the Last Supper, the Agony in the Garden of Gethesemane, the Resurrection and the Ascension.

There is every prospect that the Pilgrimage Play in California will attract thousands of tourists in years to come. It is believed that the effect of the play will be to deepen Christian devotion in all those who witness the sacred scenes.

has recently secured an athletic director who will spend his whole time in the physical education of boys. This church now has a considerable staff of workers. The ministers at Electra preached recently in a theater on the theme "Does one have to believe the whole Bible to be a Christian?" He boldly asserted that it is Bible doctrine to answer this question in the negative. His sermon was a plea to the church not to make the burdens of faith unduly heavy.

Pastor of Gretna Green Church Is Married

The most popular church in the middle west for weddings is the famous little church that inspired the song, "The Little Brown Church in the Vale." Hundreds of couples from all parts of the middle west come here to be married in the course of the year. The minister, T. M. Walton, is a Disciple, though the church is of Congregational tradition. Recently Mr. Walton was married to a popular young lady of the community, Rev. Guy B. Williamson of Fifteenth Avenue Church of Disciples, Rock Island, Ill., performing the ceremony.

Cause of Union in Canada Grows

The vote in the General Assembly of the Presbyterian church of Canada on the subject of union with Methodists and Congregationalists was overwhelming this year. Those favoring union numbered 414, while those opposed numbered 107. A committee of thirty-three was appointed to negotiate the union, and of this committee eleven were taken from the ranks of those voting against the union. It seems therefore a foregone conclusion that the union will ultimately be consummated, and that without division in the ranks of the Presbyterian church. If this is achieved it will demonstrate the Canadian Presbyterian leaders as men of marked Christian statesmanship.

Federation Follows Feud

Federation of churches is better than a feud between churches, in the view of the citizens of Rockport, Mass. For forty years a Congregational church and a Universalist church divided honors in a restricted territory and the competition knew no rules in former days. Finally both churches became very weak, as is apt to happen in such a situation. Four years ago the Universalist church was compelled to close, being no longer able to maintain a minister. Since the federation of the two congregations a membership of over a hundred has been mustered and once more the preaching of the gospel goes forward in this once sadly divided village. This story might be duplicated in thousands of villages of the United States save for the happy sequel which may be recorded in the case of the Rockport community.

Dr. Poteat Will Spend a Year in China

Dr. E. M. Poteat has been one of the most inspirational speakers upon the missionary platform in recent years. His

labors in connection with the Interchurch World Movement made him known to a larger constituency than the Baptists. During the past year he has been connected with the New World Movement of the Northern Baptist convention. Dr. Poteat resigned from this service the past spring and with his wife and daughter will sail for China the latter part of this month. He will spend a year there preaching and teaching the New Testament. Dr. Poteat has given two of his sons to the missionary service in China, and he will visit them while in the oriental republic.

Interdenominational Church Ordains Woman

Mrs. Clemme Ellis White was ordained to the gospel ministry by an interdenominational council in New York recently. Baptists and Congregationalists have the custom in connection with ordination of calling in representatives of a group of churches. The unique feature of this ordination was not only the fact that the person ordained was a woman, but that the council was composed of representatives of four denominations. Representatives from the Baptists, the Methodists, the Presbyterians and the Dutch Re-

formed sat in the council. Mrs. White is to serve as superintendent of West Side Mission at 268 W. 47th St. In the examination preceding ordination Mrs. White was questioned with regard to her Christian experience, her theological opinions and her call to the ministry and the questions are said to have been quite searching. Mrs. White is secretary of the International Union of Gospel Missions. In days gone by she was a teacher in the public schools and served in the mission without pay.

Dr. Barton Pronounces "Blue Laws" Story a Malicious Hoax

Nearly everybody in the United States believes that in New England there were once a set of "Blue Laws" which forbade a mother even to kiss her child on the Sabbath day, and which provided severe penalties for walking in the garden on the holy day. Dr. William E. Barton, of Oak Park, Ill., is something of a historian in addition to being the popular pastor of First Congregational Church. He has investigated these stories and declares: "The Connecticut Blue Laws were a malicious invention, created nearly one hundred and fifty years after their supposed enactment.

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Dr. Grenfell Finishes Tour of United States

Dr. Grenfell is now at work for the thirty-first summer among the people of Labrador. He has just completed a lecture tour of the United States and Canada. The proceeds of these lectures go into the treasury of the Labrador mission. There is a very serious economic situation in Labrador today. An oversupply of fish in the world makes it seem probable that the hardy fishermen of the north will find no market this year for their catch. Dr. Grenfell is seeking a fund of a million and a half as endowment for the work which he has begun. The city of Boston cheerfully took \$111,000 of this fund and raised it promptly. Among the new workers in Labrador this summer are a number of women who go as "Nutrition Experts." These women will seek to introduce better methods in the housekeeping of the Labrador women.

Episcopal Social Workers Meet

The Episcopal church is noted for its interest in the social problems of the age. It is unique in that it has called together its social workers in a great conference at Milwaukee which met just prior to the meeting of the great secular organization of social workers. Mr. John M. Glenn made a strong plea for cooperation with other Christian bodies in carrying on the social ministry of the gospel. Mr. Glenn is director of the Russell Sage Foundation. The needs of the child were given careful consideration and it was the judgment of the social workers that the church should not relinquish the care of her own children. It will be henceforth an item of Episcopal policy to gather up the orphans of the church and place them out in homes where they will be brought up well in the faith. The conference urges upon the priests of the church the creation of a parish committee in each parish which will be charged with the local administration of the social service program. That the conference was regarded as important in the life of the denomination is seen in the fact that the presiding bishop of the church, Bishop Gailor, was present, as well as numerous other ecclesiastics of rank.

America Will Not Be Represented at the Vatican

Those who are particularly alert in watching the political propaganda of the Roman Catholic church have been much concerned over rumors that President Harding would appoint an ambassador to the Vatican. England continues such a relationship which was begun during the

war and France has recently resumed diplomatic relations after a break running back through many years. President Harding asserts that no representative will be appointed unless such action is directed by congress. This should allay the gossip which has been going about recently. It should grow increasingly apparent to the Roman Catholic leaders that the source of much of the anti-Catholic feeling through the world rests back upon the political pretensions of the pope.

Prominent Disciple Layman Takes Vacation in China

David W. Teachout is one of the leading laymen of the Disciples churches of Cleveland. His interest in missionary work has led him to take an extended vacation in China. He has been charmed with the scenery in China and has bought a bungalow on a mountain in which to spend a part of his vacation. Mrs. Teach-

out, who accompanies him, is the daughter of the late Rev. F. E. Meigs, a distinguished missionary to China.

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EDITORIAL

Indifferentism and Its New Excuse

THOUSANDS of people who absent themselves from the churches in this reconstruction period must needs find an excuse adapted to the mood of the time. Each age has had its own popular excuse for remissness in religious duty. It was once popular to plead, "There are so many hypocrites in the church." The new explanation given by the religious delinquent is, "I had too much religion when I was a boy." Of all excuses this is the meanest, for it involves a challenge of one's parents on the fundamental level of their tutelage. None but an insensitive person would say this direct to his parents' face. The implications would be too painful. Yet many say it where parents have long since passed from the earthly scene. Darling children are often given their choice of going to Sunday school or for an automobile ride. When Johnny and Jane vote for a trip and a picnic, their elders solemnly recall, in justification, that in their own youth they had too much church! All of which indicates that the educational program of religion has not yet won the intelligence of the general community. Neither the family nor the state allows the child to decide whether he shall go to school and study arithmetic. The teacher may do her best to make the school room interesting and the parents may urge the advantage of an education, but the child goes off to school. We do not hear very many people saying that they had too much education when they were young, and give that as a reason for never looking at a book or a newspaper. They do not say that because of a surfeit of music in childhood they never go to a concert. The man who does not go to church nowadays is not suffering from a surfeit of religion. It may be the religious education of his youth was not wisely done, but the man who

went to church when he was a boy is more likely to go now than the man who had no church-going habit when he was a boy. In every community there is great need of convincing the community that religion is not something children can get after awhile by some cheap and easy device like that of going forward to the altar. The best religion is to be gained only through toil and prayer and study.

Love Not Dependent On Political Orthodoxy

WHEN the call for relief for famine victims in Russia first was flashed across the wires, the reactionary press of the country delivered an ultimatum. No charity until Russia gave up her political heresies. Until such a time as the Lenin government was overthrown, children might starve and the cholera might stalk through the land. This would make a new amendment to the parable of the good Samaritan. While we may overlook many faults in the man who is wounded and bleeding, we must examine him as to his political orthodoxy before we stop the flow of blood. If he proves to be a socialist or communist, let him bleed to death. The Christian church can hardly take so crass a view. The children of Russia, and probably the nine-tenths of the population who do not read and write, could not tell the difference between socialist government and czarist government on a bet. So far as appearances go, there has not been much difference. The same old intolerance of free speech has gone on. The same invasion of legal rights has characterized Lenin as characterized Nicholas. The peasant with his wife and children has been the victim of circumstances. If he favored a change under Nicholas, it is not to be wondered at. If he fears another change of government, after one

change of rulers has brought such a debacle, it need not be wondered at. Meanwhile the followers of the Nazarene whatever their political views, will not wait upon academic debates in the field of political economy before they do something. The famine and pestilence in Russia must be stayed at any cost. Pestilence is a thing that might reach even us if we did not establish the battle line against it thousands of miles away. But aside from all such self-regarding considerations are not these Russians our brothers? Whether they have been right or wrong in their opinions and policies time and God will judge. They are our brothers in the flesh and in the faith and perhaps in no nation on earth is there such loyalty of faith, though often unilluminated by educational advantages. The man who has two coats will part with one, and the man with two loaves will communicate with the man who has none, until those who need are cared for. This is Christianity.

Democracy Coming to the Church in Mission Lands

DEMOCRACY is one of the most popular words in the whole world today. Throughout Asia, once the home of absolutism, there are strong democratic groups who are insisting upon popular rule. British rule is being challenged in India in spite of the efficiency of British methods, and the progress made under the union jack. In China there are now two governments, and the new government under Dr. Sun Yat Sen has democracy for its watchword. Facts such as these have bearings upon the conduct of mission work. In the old days the churches in oriental countries were completely under the domination of the missionaries. This seemed like the only way to get on. Now the native Christians are serving notice on missionaries in many sections that the control of the churches must be in native hands just as soon as these churches can provide the funds with which to carry on their own work. These churches will also insist upon their own terms of fellowship. It is almost impossible for Baptist and Disciples missionaries to make the poor benighted Hindu want to excommunicate his Christian brother for a wrong opinion about baptism. There is a similar obtuseness among Episcopal churches in India where the natives seem utterly incompetent to grasp how tremendously important it is to have a ministry that traces itself back to the apostles through an unbroken contactual succession. The truth is that the narrowness of our western Christianity will be wiped out of India and China and Japan within ten years after a native church becomes autonomous. They may even be sending missionaries to America after awhile to recall us to the loyalties and the points of emphasis that characterized New Testament Christianity.

The Church in the Recreation Business

IN recent years large numbers of churches have gone into community recreation. The motive that led them to this task was at first the idea of "holding the young people." There was no idea at all that any form of play might be related to religion. In some churches there has been no right apprehension of the difference between amusement and recreation. All over the country one can

find perfectly good gymnasiums in which there are now no activities. As one travels from church to church he finds here an unused bowling alley and there a set of perfectly good baseball uniforms that have been laid away to be consumed by moth and dirt. These tragedies arise from the lack of proper guidance in the significance of play. This is not surprising, for it is not so long since many church people frowned upon play as the work of the devil. In many cases the reaction from such an attitude leads all the way to the soul-destroying attitude that any kind of amusement is worth while, more worth while than any other life interest. The distinction between amusement and recreation is a very important one. In recreation we build over again. Every kind of play is to be tested by its reaction upon character, upon our daily toil and upon our spiritual attitudes. With such a principle in mind one does not need to tarry long in condemning a bull fight, or in commending chess or tennis. In one case we kill time by a process that brutalizes the soul. In the other we develop skill of mind or body, and give the mind that relaxation which is necessary to insure the quality of tomorrow's thought. The playground is the teacher of social justice. Fair play is the beginning of respect for all law. The churches that have gone in simply to kill time for a group of young people in order to "hold" them have been disappointed, while the church that has sought to re-create its young people, using the word in that wonderful double sense which is possible in true play, has gone on building character quite as truly in its gymnasium as in its Sunday school.

Interchurch Leaders Sustained by Their Critics

THE manufacturers of the country, though not without notable exceptions, have been in a state of indignation for many months with regard to the published report of the commission of the Interchurch World Movement on industrial conditions. There have been two or three feeble efforts to answer the indictment brought by the Interchurch report by ministers whose addresses have been given wide circulation by the manufacturing interests, but for the most part the factory leaders have been compelled to swallow their anger. Recently Mr. Clayton L. Patterson, secretary of the Bureau of Labor of the National Association of Sheet and Tinplate Manufacturers, issued a forty-thousand word criticism of the Interchurch report. It is interesting to note that after many denunciatory remarks the central point of the Interchurch report is admitted. He says: "I am not prepared to say at this time that the eight hour day is too short, nor the ten hour day too long, but I do say that the twelve hour day is too long and the seven-day week indefensible, and strange as it may seem to the gentlemen who have so severely condemned the steel industry for the practice, 95 per cent of the steel manufacturers of the country today are of the same opinion. The twelve hour day and the seven day week in the industry must and will be abolished because it is inconsistent with public opinion, is un-American under present-day standards, and detrimental to the best interests of the workman and his family." If Judge Gary can still defend the policy of his corporation after this report he has indeed a tougher skin than any of us have imagined. While

his corporation has sponsored many philanthropies, most of these have been made necessary by a policy of long hours the effect of which is to break the men whom he later undertakes in some measure to repair. What the public demands is a labor policy that will enable a man to stay well through the normal period of a workingman's life instead of going on the human junk pile in the forties.

The American and Americanization

IT is the native American who is often the stumbling block in the way of Americanization of the foreigner. His attitude toward the newcomers is one of aloofness. He does not get acquainted with his neighbors of other races, but gives them the social snub. The immigrant comes to this country just a little less ignorant of America than many Americans are of Europe when they go there for the first time. They ask questions that are sometimes ludicrous. Their mistakes in language may provoke mirth, but not among those Americans whose German has been mocked in Berlin, or whose French has provoked smiles in Paris. The first thing that is necessary in the process of Americanization is to make the immigrant love America. He cannot do this unless Americans are themselves lovable. The very idea of Americanization may be formulated in such a way that it is not essentially different from the thing that was once called Germanization. With the gates at Ellis Island swinging wide open again, and large numbers of immigrants coming to us from the most underprivileged nations of the world, there is more than ever reason to be concerned about the treatment of the foreigners. They are coming from Italy and Syria in large numbers, and these immigrants will not be Americanized by any happy accident. Only a deliberate purpose and a thoroughly Christian attitude toward them will make them acceptable parts of the future structure of America.

State Money for Sectarian Purposes

HOW sectarian projects may be aided by political leaders without support of law is well illustrated in the case of Pennsylvania. Some thirty years ago a small appropriation of thirty thousand dollars went through the legislature in support of a sectarian institution. Since then the annual budget has grown until the grand total of over two million dollars was reached. Roman Catholic institutions were for the most part the recipients of the money. The work they are doing is in many cases laudable work. But along with the philanthropy sectarian propaganda is carried on which is virtually paid for by the state. Recently a taxpayer brought action in one of the lower courts to restrain the state treasurer from paying out the money to these institutions. The lower courts decided against the petition, but when the action was carried into the supreme court, an order was issued sustaining the complainant. This kind of thing has been going on in other states than Pennsylvania. Schools for the Indian paid for with taxpayers' money have been used for ends of religious propaganda. There has been complaint in Illinois with regard to some appropriations. The secu-

larist who is opposed to all religions gets his best argument out of this practice. Holding that all religionists are bad, he makes such action appear as a looting of the public funds, which in some measure it is, even though the community receives some service in return. Protestants have seldom been charged with any illegal use of state funds. It will be quite to their interest to avoid even the appearance of evil in this regard.

Anglo-American Snags

ABUST of George Washington has been unveiled in the crypt of St. Paul's Cathedral; a statue of Lincoln stands near Westminster Abbey. Preachers exchange pulpits, orators talk eloquently of "hands across the sea," editors write of "cementing the great friendship"; but all the while the Ship of Goodwill, is running against snags. Mr. A. G. Gardiner—perhaps the ablest editorial essayist since Watterson retired—has just published a brilliant little book entitled "The Anglo-American Future," in which he generously lays all the blame for the present misunderstanding on Britain—but that is far from the fact. Owen Wister, in "An Ancient Grudge or a Straight Deal," lays the blame at the door of school boy prejudice in America; and so the honors are even. Mr. Gardiner says that we must get the grit out of the machine—naval grit, Japanese grit, Irish grit—and then the wheels will run smoothly. But will they? As a matter of fact, on both sides of the Atlantic there is just now an acerbity of feeling which differs widely from the protestations of union during the war, and which has little to do with presidents or politicians. What is it, therefore, apart from mere mischief-making, which has again aroused ill feeling between two nations of professedly the same ideals and tradition?

Manifestly there is something deeper which furnishes the mischief-maker with his opportunity and material; and since the armistice there has been, for the first time, an organized anti-American propaganda in England—not in Scotland or in Wales—matching, if not provoked by, the organized anti-British propaganda in America. This is a new factor in the situation, and unless we reckon with it we shall fail to face the reality. An Italian publicist said recently that in the English mind America has taken the place of Germany as the naval and commercial rival of Britain, and that conflict is inevitable. By the same token, since the war, and especially since the peace conference, the average American mind has a profound distrust of Britain, fearing that her cunning may tie up and shackle the simple American giant before he comes to a full realization of his powers. As matters stand, no compliments, no ringing of the Anglo-Saxon changes, no outside methods, can much affect what is fundamentally due to differences of temperament, joined with a lack of knowledge on both sides.

What, then, shall we do? Chesterton has told us that we can abolish the inevitable, and that is the task before us if the world is to be stabilized. Surely the friends of Anglo-Saxon unity make a supreme mistake in narrowing their appeal. It is not for the countries concerned that

such unity is necessary, but for the benefit of the whole world. In both countries the wider conception would do much to dissolve ill feeling and misunderstanding, which are regretted by the better elements in both. Mr. Asquith said the other day at Manchester that the most fruitful and the one really permanent lesson of the war is that it has taught, or ought to teach, mankind "the interdependence, moral, social and economic, of all the communities which make up the civilized world." In America we are slow to learn this lesson, much less to assume the obligations which it imposes; and the air of blurred bitterness and cloudy cynicism in which we have lived for more than two years has not been favorable to such vision. Perhaps, with the coming of a better mood and a clearer sky, we can at least see the snags in the way of English-speaking friendship, and avoid if not remove them.

Plain Man Statesmanship

YOU, Mr. Plain Man, are the individual of whom, according to a writer in a recent number of the Hibbert Journal, it is required that you shall discharge certain official functions in the service of the speculative social philosopher. You can ask certain pertinent questions which for him to ask too boldly would be reckoned impertinent. None can doubt your orthodoxy. When you raise the question, you frankly wish to know. If he inquires too pointedly, he is indexed if not cashiered as a heretic and a radical.

It is eminently time you got busy upon your official duties. For we are in a muddle which must be utterly bewildering to your straightforward mind. Honestly, now, have you encountered during the past two and a half or three years an economist or financier or practical business man or captain of industry, for whose economic acumen you would give the snap of your finger, who has been able to show you head or tail of the tangle into which fate or our own perversity has brought us? It is futile to ask who is running our economic affairs. Manifestly nobody is. But who knows anything about them, can conjecture where we are coming out, or what ought to be done to bring us anywhere?

A while ago it was all for thrift. Every device was adopted to induce the American people to save. Our shameless thriftlessness was the concerted theme of essayist, poet, columner, paragrapher, editorial leader, and even the reporter's scoop. And millions of us actually began to take ourselves seriously as savers. We swelled the accounts of the savings banks to unprecedented totals. We bought stamps. We bought bonds, sold them, then bought them back at the lower figures which the market quotes.

Shortly the cry was Produce. Increased production was to save us and all the rest of the world. The world was famishing for food. Europe was going barefoot for the lack of shoes. Asia was shivering in the default of clothing. Africa—well, though it has got on thus far without shoes and precious little clothing, yet Africa was desperately in need of something which America could gener-

ously provide if all of us would only make it our conscientious concern to produce, produce, produce. And produce we did, farmers, laborers, manufacturers.

Latest has been the cry Buy! Everybody buy. Buy everything, anything. Make it a patriotic duty to brace the market. Empty the bursting warehouses. Revive the drooping spirits of the retailer. Save the manufacturer from abject despair. Stop this "buyers' strike." It is scandalous, un-American, cruel to the producer and is undermining the economic fabric on which the nation's and the world's civilization rests. Now, how can one live in this babel of precepts and retain his sanity? How can we save with all our might and buy with all our resources at the same time? If bursting warehouses are about to swamp our economic system how reasonably can production be hailed as the crowning virtue of our industrial order?

For more than a year we have just been "turning the corner," and the golden age of industrial prosperity has lain before us. But where is it? Has anybody's eye actually pierced the economic gloom which still so bewilders you, Mr. Plain Man, or is all this hallooing simply the boisterous way men supposed to be wise take to conceal their own bewilderment? Does anybody really have a glimmering of a notion when or how or by following what course we shall get out of the present muddle?

What are those sound and enduring principles to which we must hold against all the shocks of the recent world upheaval? The tariff? Mr. Fordney and his fellow-partisans of congress are very enthusiastic, or try to appear so. But can a high tariff be made to sound like the same heaven-sent gospel to a creditor nation that it was made to seem to a debtor nation? Now that we have everything to sell, and every healthy breath of our industrial life is dependent upon an active, wide-open market abroad, is it sound economic policy to antagonize every foreign market in the world by mountainous barriers to exchange? Now that we owe little or nothing, and everybody else owes us, how can we collect what is due if we play to a heretofore-unheard-of limit the old debtor's game?

We are a creditor nation. Our money is tied up in foreign securities. What if those securities turn out to be worthless? Is it physically, elementally, within the farthest flight of the imagination possible for the nations of Europe to pay off their war debts, piled as most of them are upon debts which previously were hurrying several of them toward abject bankruptcy? Have you found anyone with the least or the greatest skill in figures who is able to show how this can be accomplished?

Of course it is not being accomplished. Everybody knows that. The interest on these debts cannot now be paid. Can the interest ever be paid? The principal is too stunning even to think of. After Mr. Mellon has refunded the sums owed us by European nations, what then? After four years the next secretary of the treasury must doubtless recommend the refunding of the then unpaid interest on these new securities (?). And so on, until the crash comes. How far off is the crash? Can the mind of rational man conceive a way of avoiding the crash, if we continue to hold to the present economic order?

How the socialist would exult today, over the fulfillment of his horrendous prophecies, if he dared lift head or voice! But of course he dare not. The present generation will see red to the end of its days whenever the name of socialist is mentioned or any economic proposal couched in the terms he made familiar is broached. The socialist boasted of what he could do before the war, how certainly he could and would prevent what the world has suffered and is suffering. His rout and the crumbling up of his program is one of the monumental events of the war. He is thoroughly done for. What there is to salvage from the collapse of his program must be thoroughly repainted and furbished until it shall not be recognized as his or having to do with his ill-fated schemes. Russia is all left to him, and Russia he is usually hottest of all to repudiate as none of his.

So here we are. Are the employers going to save us with their feverish drive for the "open shop," which their most eminent leaders plainly assert will make an end of trade unions? Will the unionists any more certainly save us when they insist upon the hundred per cent union closed shop, Brindellism and all? Are the sporadic experiments in "industrial democracy" designed to save us with their cumbersome duplications of our lumbering federal system, "senate" and all?

Is the fetish of "private property" worth preserving which serves its most hallowed purpose in guaranteeing to us, our heirs and assigns forever, the title to the old decaying ancestral homestead which we would not live in for worlds, and which to continue to own nearly drives the whole family into bankruptcy, while under the sacred protection of our dear fetish the profiteer fastens his grip more firmly every season upon the throat of our whole society, and mountainous accumulations of the common stores once lodged in the control of one family or group become so inexorably and inalienably theirs that no degree of dolessness and profligacy on their part can loosen the grip?

Is a revival of the "fundamentals" of the old profit-seizing order the acme of our hopes? The world is bankrupt. What degree of financial skill can serve to liquidate the old order? The old financial system shows the world richer today, immensely richer, than before the war. But every child knows that the world is actually poorer, tragically poorer, when for years the most refined arts of destruction have held first place in the affairs of men. Who can trust figures which lie like these? How can any rational economic system be maintained under the jugglery of such a financial scheme?

Now that the socialist and his vagarious philosophy, his crass appeal to class intolerance, not to say blood-thirstiness, have been so thoroughly discounted, is it not time for you, Mr. Plain Man, to seek out and back up an intelligent economic science able to make an end of several of these fetishes of the old order which made it always so vulnerable to the attacks of the socialist? The economists of the old order are manifestly in their last ditch. Their wisest have committed themselves to prophecies which have not been fulfilled though the time has already elapsed. The future only grows blacker for their promises. The

worst things the matter with our economic order they and their methods cannot possibly cure. They are juggling. They are sparring for time and breath. Not one of them who hangs to the good old ways, and worships the old "sacred" principles, has the ghost of a chance to make good his assurances. Surely you have hard sense enough to see that this old system which feeds an increasing army of legal tricksters, fastens the grip of the profiteer more and more firmly upon our whole life, and gathers fortunes for the few like the snowball started down hill after a March storm, and which leaves you every year more and more helpless before these inexorable forces—surely your hard sense will guide you to a statesmanship which will give short shrift to these old bugaboo sanctities and their self-serving high priests.

The Ice-Water Tank

A Parable of Safed the Sage

THERE were two young mothers from Italy, and they had each of them Several Children, whereof the oldest was a Little Girl. And she was about the age of the daughter of the daughter of Keturah. And they rode upon the train. And they had a Bottle, whose shape was at the bottom like unto a Diamond, such as they have in Italy. And it held it might be the fourth part of a Pint.

And as soon as they were seated in the train, the Little Girl filled the Bottle at the Ice-Water Tank. And she drank thereof, and she carried it to each of the Mothers, and to each of the Children. And they drank, every one of them, all that was in the Bottle. And by the time the last one had been refreshed, the first one was athirst. And the Little Girl began again, and went around the circle of the two families. And they drank of it as freely as it had been Red Wine.

Now the Little Girl wore a dress of Mrs. Harding Blue, and stockings that were green, and a red handkerchief upon her head. And her mother pinned up her dress to her waist, for she was wetting it at the Water Tank. And it was lucky that the aisle of the car was covered with Battleship Linoleum which was very thick; for the Little Girl trod a path back and forth and back and forth until the Water Tank must have been nearly empty.

And I said, Behold what a journey from New York into the Interior of this great and glorious nation meaneth to various Travelers upon the same train. There are mountains and rivers and bridges and tunnels, and these two families see no more of them than the women who are playing bridge in the Pullman. But for them a tour from the Atlantic Ocean to Pittsburg is one long and joyous procession to the Ice-Water Tank.

And who shall say that of all folk upon that train, they passed their time least profitably? For I lodged that night in an Inn, and the man who had been there before me left a larger assortment of Glassware than had any meaning in my life; and I would fain have joined him unto the two families of the children of Italy, and fed him Ice-Water till he had enough.

Analyzing the Race Problem

By H. O. Pritchard

THE recent shocking tragedy enacted at Tulsa, Oklahoma, has focused attention anew upon the perennial and perplexing problem of the American Negro. Perhaps it would be speaking more accurately to say that it has centered attention once more upon the problem of both the white and the black man, occasioned by both being citizens of the same mother country. It is not so much my purpose to express the burning shame which every true American, of whatever race, must feel because of this another outcropping of the substratum of our civilization, nor to suggest panaceas for preventing similar recurrences as it is to call attention to some factors which enter into the problem and which are seldom brought out into the open in any discussion of it. Most dissertations on the race question do but skim the surface. They deal with the superficials. The facts which I shall mention are unpleasant and stubborn, but they cannot be avoided. All of us are either consciously or subconsciously aware of them; and they must be faced squarely, sooner or later, by members of both races, if we are to find a way out of our difficulty.

The first of these factors I shall call the historical. By that is not meant so much the history of the Negro in America, which of course does enter in and goes far to make a background for the present acute phases; but rather the general historical factor. So far as I know history, I do not recall a single instance where two distinct races of any numerical strength have ever occupied the same territory, except upon one of two conditions. The weaker of the two has either been subjugated or exterminated. It is not necessary to recount the historical instances of this fact, since they are familiar to all who have even a passing knowledge of the history of mankind. It is more to the point to cite our own experience in America. The white man in America has come in contact with two other races. The one he subjugated; the other he practically exterminated.

NEGROES AND INDIANS

As I write this article I am riding on a train through Montana. Representatives of one of these races are acting as porters in the Pullman in which I ride and as waiters in the dining car in which I eat; and just this moment, as I look out of the car window, I see straggling along the roadside with ponies, tepees, blankets and papooses, a pitiable remnant of the other—a once proud and powerful race, which could not be subjugated, but whose pathetic fate has been the alternative. As I behold these two races—the one inside the car and the other outside—I see written in large letters not only the story of the white man's imperious dominion, but the long, long story of the conflict of races from the dim beginnings of human history until now.

But some one will arise and say, "You are not telling the truth. You are telling only half of it. It is true that we made a slave of the black man, but did we not afterward free him, and is he not now an American citizen?

It is true that we fought with the red man in the earlier years of our history, but are we not now protecting him, and is not our government spending huge sums annually for his benefit?" I reply, Yes, it is true that after four years of civil war, we did abolish slavery and give the right of franchise to the male members of the Negro race. But I deny that we have, as yet, freed him. We emancipated him, but we did not free him. We all know too well that he does not enjoy equal rights with the white man. And as for the Indian, it is true that we have isolated him on reservations and thus eliminated him as a problem. It is true that by a kind of political paternalism, we have done a sort of penance; but just as soon as we need the land on which he is now living we will take it and press him farther back into the broken and barren vastnesses of mountains and deserts.

RACIAL CHARACTERISTICS

A second factor I would name, the biological. By that I mean to call attention to racial distinctions and characteristics. It is not so much physical differences that are meant. There are such differences. Professor Bean has demonstrated that the liver and spleen of the Negro are on the average smaller than those of the white man. The brain of the Negro is also smaller. Then, there are outward differences such as pigmentation of skin, texture of hair, shape of head and face, contour of nose and mouth and other demarcations. While not overlooking these, which may or may not have significance, the more important fact and the one which bears directly on this problem is the difference in racial development. The Negro race is still a child race.

In making this point it is not necessary to argue that the Negro as such is inherently inferior to the white man. Furthermore we may admit that the present difference in this regard is due to social environment. The point is that there is a difference. Some months ago Mr. R. M. Trabue published an article on America Negro recruits in the war. He showed that the army tests of a considerable number of Louisiana and Mississippi Negroes and whites from the same region indicated a very material divergence in intellectual attainments. In fairness it should be said that the tests of northern recruits were far more favorable to the Negro, but even at best, the Negro suffers a disadvantage. Any one who has had to do with both Negro and white children in the school room, knows that there are racial mental differences and that, beyond a certain age, the white child as a rule is mentally superior.

In this connection it may be worth while to point out that nearly all, if indeed not all, of the Negroes, both in this country and in Europe, who have attained distinction, have had a strong admixture of white blood. Turner, Dumas, Pushkin, Douglas, Dunbar, DuBois, Bruce, Washington, Rosamond Johnson, Gilpin, Lewis and others worthy of mention, were or are mulattos. The pure black would seem to lack intellectual initiative and constructive ability in the present state of his racial development. I

repeat, the Negro race is still a child race, and the leaders of both races must recognize this fact with its consequent implications, if we are going to make much progress in finding our way out.

EMANCIPATED BUT NOT FREED

A third factor is the sociological. This term is used in its broadest sense. I have already remarked that the Negro has been emancipated but not freed. Freedom is a large word. To have true freedom a man must have equal opportunity—economically, industrially, educationally, politically—with every other man, irrespective of race, color or previous condition of servitude. That the Negro does not enjoy such equality of opportunity is patent to all. I am not now contending that he should have it. I am simply stating that he does not have it. And the fact that he doesn't constitutes one of the prime factors of the problem.

That much used expression, "Let the Negro keep his place," spells volumes. What is his place? It means that he can be a Pullman porter but not a railroad conductor. It means that he can wait on us in the dining car, but—if he be a passenger on the train—not eat there. I recall a private conversation with Booker T. Washington, on one occasion, in which he told, without complaint on his part, of the handicaps under which he constantly labored in traveling from point to point, many a night sitting up all night in a dirty smoker, getting a bite to eat wherever he could, and spending the next day in the hardest kind of labor. That popular concept of the Negro's "place" means that he may enter some of the professions, but never will be recognized as a leader of any profession, no matter how brilliant his attainments or how great his contributions. It means that he may acquire property, but if he becomes too prosperous or presses too hard upon the economic structure, there will be a Tulsa race war in which all his property will be destroyed. It means—O well, we all know what it means. It means that the white man has not and in our day and generation, will not, grant to the Negro equality of opportunity. There is too much involved in such a transaction.

RACE PREJUDICE

A fourth and last factor I have pleased to term the psychological. It has to do with racial prejudices and antipathies. The human mind has a way of creating abstractions, which abstractions may have little bases in reality and no existence in the concrete, but which nevertheless become dogmatic beliefs. They are the "straw men," which we are so fond of either defending or ripping to pieces. At no one point does the human mind show its fondness for abstractions more clearly than in generalizing regarding the physical and mental make-up of a race. Perhaps I have been guilty of it in this paper. We create a mental classification which we label a race, and then insist upon throwing each member of that race into that general classification. That is to say, the human mind inclines to force the individual into the class to which he is conceived to belong and to ascribe to him all the traits of his class. This is the psychological basis of race prejudice. These abstractions are not always favorable to the

racess and individuals so abstracted. In many instances, quite the reverse. This is true in the case of the Negro. The popular mind persists in generalizing the impressions made by the life of the weaker members of the Negro race into a norm by which it passes judgment upon all members of that race. The white man refuses to treat the individual Negro as an individual, but rather deals with him as a member of a class. The consciousness that the black man belongs to a class by himself is above all other factors the one which makes the problem so baffling. This consciousness is deepened and perpetuated by the marked contrast between the physical appearances of the white and black races. The popular skit, "All niggers look alike to me," has a real psychological background.

We all know how unreasoning and unyielding race prejudice is. We all know how few people there are who are able to rise above it. Even most Christians seem never to have yielded this portion of their paganism to the dominion of the universal Christ. This is all the more true when we come to dealing with mass consciousness and particularly mob psychology. The individual finds himself swallowed up and swept on by the swift flowing currents of racial hatreds and class animosities. Herein lie the deep-seated causes of war, whether it be between the Teuton and Anglo-Saxon in Flanders fields or between Ethiopian and Caucasian in Tulsa, Oklahoma. Until racial prejudices are conquered there will be no permanent peace from either world wars or race riots.

IS THERE ANY WAY OUT?

Having analyzed the problem, the question still remains: What is the solution? The pointing out of the factors is not equivalent to resolving them. Are the four factors which have been pointed out irreducible? Are they prime to each other? Is there no common denominator? Are these factors final and determinative? That all depends. It depends upon one's general viewpoint. If one believes that the law of the jungle, whether in modern business, in international relationships, or in racial impingements, still obtains and works with immutability, then there is no solution save the slow grinding processes of the ages, which may ultimately wipe out the problem altogether, by wiping out, exterminating or assimilating, one of the two races. But for men who believe that the law of the jungle can be modified and even abolished by the application of the principles and ideals of Jesus, another answer will be forthcoming.

After all, the question as to whether the Negro problem can be solved by any other than the law of tooth and fang, is only a part of the larger question: Are the principles of Jesus practicable in this modern world? The Wall Street Journal frankly says they are not. A great many labor leaders and commercial club leaders are just now saying they are not. The claim is now quite common that the spoils are to the strongest arm and the victory to those who are physically fittest to survive. Many an orthodox elder who would be shocked if his minister should announce that he believes in evolution, is, in his attitude toward other nations, in his views of the race question, in his business relationships, and in his general outlook upon life, frankly adopting the baldest materialistic philosophy,

which outdoes the coldest evolutionist. When all is said and done, there is just one great theological question confronting us today, namely, Will the principles of Christ work? To believe that they will not is to be a pagan. To believe they will and to act as if they will, is to be a Christian.

EDUCATING A RACE

But what about the solution of the Negro problem? What about the historical factor? Can it be resolved? I believe it can be. It is true that no two races have lived together except upon one of the two conditions above mentioned; but it does not follow that they *cannot*. After all, history is only a record of man's social and psychological attitudes and if once you change these, then you change the course of history. We are learning in these days that "social inheritance" is the most determinative element of our heredity and if only that is changed the resultant will be changed. I should say that the historical factor has helped to create our problem, but it does not forbid its solution. Put into the current of history at any given point a different ethical and social passion and you remake the world. It is precisely such a change as is contemplated by the teachings of Jesus.

What of the biological factor? It must be granted that there is a racial difference. The Negro race is still a child race. What is the solution for this? Only one—education—if that will not solve it, there is no other solution. Education is used here in no narrow or provincial sense. It means all that is implied in lifting a race from childhood or adolescence up to unfolding maturity. It is a big task and a slow process, but there is no other way. It has a large place in God's economy. This education, too, must be Christian in its motives, its outlook, its application. Simply to crowd the mind of the Negro with academic facts will do little good and perhaps much harm. The whole man must be lifted up. And while we are doing our lifting, we shall have to apply some of our power to those sodden, ignorant and prejudiced white hordes which cause much of the present difficulties. Only regenerated hearts and minds in both races, created by the powerful leaven of Christian education, will ever change the currents of history and wipe out racial inequalities and biological differences.

ALL ONE IN CHRIST

And what shall we say of the sociological factor? Here is where we come close to our every-day attitudes and reactions. Can the white man be led to grant to the black man equal rights and opportunities? Yes, if both are truly Christianized; otherwise, No. When men really possess the mind of Christ, exact justice will be done and equality of opportunity will actually exist. The kingdom of God as Jesus conceived it, believed in it and died for it, had no place for the social inequalities which exist in our civilization, and certainly no place for the injustices which we practice toward our brethren of the black skin. The attitude of Jesus on this point is so clear that there can be no mistaking it. We must either accept it and practice it, or we must frankly say that it is impracticable and

therefore we do not believe it. To say that the religion of Jesus cannot be applied with success to these sociological problems, is to admit its defeat, and the sooner we renounce it and cease to walk in a fool's paradise the better. I admit that its application is a colossal task and that it cannot be done without working radical changes in the present social, economical, political, educational and religious order. But if we are to be consistent we must either try it, or abandon it.

And now for the last of the factors—the psychological. This is the most stubborn of them all, but its resolution means, in large measure, the wiping out of the other three also. Race prejudice is the enemy of Christ. In him there is neither white nor black. But how apply his attitude to the question? Certainly that is not an easy question to answer. For one thing, ceasing to treat the individual as a member of a class and dealing with him as an individual will go a long way toward applying it. I cannot but believe that here lies the tap-root of the race problem—our persistent generalizing with regard to particular individuals. If we would only deal with a man on the basis of what he is, in himself, and not as a member of a class, the solution of the Negro problem and of all other race problems would be close at hand. I am not unmindful of much that this implies, but as a believer in the principles of Christ I must accept the implications of my allegiance to them.

WHAT THE KINGDOM OF HEAVEN IS LIKE

I have just come from a gathering where, for a brief period at least, the principle of treating an individual as an individual was applied. It was a great Student Conference—the largest in the world. There were more than eight hundred men present, from some fifty-six colleges and universities, representing twenty-six nationalities. Men were there from Rhodesia, Australia, the South Seas, the Philippines, Japan, China, Korea, Russia, India, North Africa, Arabia, Continental Europe, South America, Mexico, Hawaii, Alaska, Canada. There were present representatives of each of the five great races of the human family—Mongolian, Malay, Ethiopian, Caucasian and the American Indian. There were also present, Protestants, Catholics, Confucianists, Buddhists and Mohammedans. For ten days these men ate at the same tables, slept in the same tents, sat in the same classes, talked, walked and prayed together. And in it all, each man stood on his own feet. No man was despised or rejected because of his color, or his race, or his religion.

It was glorious to hear those men from the various races testify that they had learned to free their minds and hearts of race prejudice and had come to see that men of other races were superior to themselves. It was a glimpse of what the kingdom of God is like. It was also a proof that such a kingdom is possible of larger realization here and now. It was a visible demonstration of the eternal truth, that we are all children of a common Father and brothers one of the other. I for one believe that that doctrine is not only true theoretically but practically, and with its realization in the workaday lives of white and black alike, the Negro problem will disappear.

The Disappearing Brotherhood

By Mark Wayne Williams

MODESTY is not a modern virtue. The first law of success is self-sufficiency. "I can do all things," whether by hook or crook. I am certain of my resources, I am sure of my goal. You may absolutely confide in my venture, my capacity, my experience. I have done such mighty works, therefore take stock in my company. I have succeeded in such political gerrymanders; therefore elect me to high office. You cannot fail, for I will not fail you. Rely on me, and you are bound to win. Of course you must not be too much the braggart and boaster. You must not be an ignoramus filled with noise and bluster. You must not offensively display your self-conceit. But you must have it the cardinal principle of your business career. This man believes fundamentally, tremendously, overwhelmingly in himself. Upon this rock he will build his cathedral church, and the gates of hell shall not prevail against it. Here is the high art of advertisement. This is the foundation of leadership; herein lies the secret of accomplishment. "A violet by a mossy stone, half hidden from the eye" is not even good poetry in these days. There must needs be brass bands and flaunting signs and proofs of popularity. You must look like a million dollars if you would get on. You must learn to sell yourself before you sell your proposition.

We cannot divorce an enlightened self-interest from our most ideal adventures. No man can consider an issue absolutely aloof from his personal equation. Indeed, we expect men to add to a program their own ambitions, and though they subordinate these to the larger task, they are doubtless at their best when they can identify their own happiness with the prosperity of their community. Personal ambition does not therefore derogate from patriotism or ideal leadership, when it is duly related and qualified. We cannot reprehend Lord Nelson for loving fame as well as country. The signers of the Declaration of Independence staked their "lives, their fortunes and their sacred honors" on the success of the Revolution. Which of you could carp and sneer because some of them, in gaining the tremendous stakes they played for their country, gained also large personal fortunes and honors? Let us not grudge them their well-gotten gains. Yet let us not forget those who "received not the promises" though they suffered for the faith. They were burned and beaten and crucified and torn by wild beasts, and died seeing no fruition to their struggle or their hope.

NOT A NATIONAL ATTRIBUTE

Modesty is not a natural attribute of prophets. Humility does not well describe Elijah nor Hosea nor Isaiah nor John the Baptist. For these men were voices, not echoes. Voices in the world are few; voices in the wilderness are rare indeed. A good voice requires leathern lungs and iron ribs and a heart of brass. A voice that shall be heard must gender tempests. A voice that can summon whole cities to repentance must be the eruption of a veritable volcano. Stern, wild and passionate, with an overwhelming sense of his mission; shaggy with camel's

hair; unkempt and unperfumed; no reed shaken with the wind, no courtier in soft garments, but the voice of one crying in the wilderness, "Prepare ye the way of the Lord; make his paths straight." He lashes the Pharisees to fury with the whip of his scorn; he makes kings tremble under his denunciation; cities empty whole populations into the desert to hear him, and hearts surrender their cankered lusts at his stentorian command "Repent!" His great heart has rocked with the cyclonic storms of the Holy Wrath of God; his eyes have stared straight into the moral lightnings of Deity; he has held a nation trembling in his drastic grasp. Yet he says, "I must decrease, and he must increase."

It is easy for a pulseless, flaccid, flabby soul to be patient and resigned. It is hard for a tempest to be quiet and listen to the thrush's song. It is terrible for those who have fed on glory to come down to gruel. What, this my splendid strength, my soaring vision, my creative eloquence, my sublime spiritual powers, these to fail and be unfulfilled, and waste away and be imprisoned, and pass away with all my possibilities unrealized?

A FATAL FRAILTY

There is often a fatal frailty in mighty souls, by way of compensation, doubtless. The gigantic qualities breed their peculiar weaknesses. How pitiful is the spectacle of Moses, supreme prophet of Israel, he who brought out God's people from Egyptian bondage, and led them through the terrible wilderness and made them victor over their adversaries and brought the law down to them from the holy mountain and established their commonwealth for perpetuity. Alas, that fatal moment of irritability, that quite usual concomitant of genius. "Shall we bring water out of the rock for you?" Oh, undimmed eye, take thy last look from Pisgah over Canaan, for thou shalt not see it again. O unwearied foot, descend now from the mountain, for thou shalt never climb another. O strong thewed majesty, bow thyself to thy grave and Joshua shall take thy place. I behold Samson, the boyish wrestler with the Philistines. I see him break the lion's jaw. I see him carrying off the gates of Gaza. I see him slaying the enemy by thousands. Then I see him weak and bound and blinded and scorned, toiling in his dungeon at the ignoble mill, grinding corn to feed his enemies. Alas that lust should have destroyed him. And the Israelites still not free. So was it with David, the man after God's own heart—David the mightiest warrior of them all, David the sweetest singer of them all, David the kingliest of them all, David that served apprenticeship to hazard and persecution, who won by faith and merit the realm of all Israel. David may not build the house of the Lord in Jerusalem because he is a man of blood. Solomon shall dedicate the temple.

I do not observe this fatal flaw in John the Baptist, but I remark that same fatal event. He shall not see the fruit of his own labors. He may not round out his allotted purposes. He cannot accomplish his dream-kingdom of

God. Another shall take his place, and he shall sleep in the dust. "I must decrease but he must increase." "The king is dead, long live the king." "God buries his workmen, but carries on his work." Here is the peak of manhood, to feel the shadow cover you and to watch the glory coming on another's brow. "In honor, preferring one another." Yet how bitterly often will good men fight for self-precedence, honestly believing that the work will fail unless they lead.

SELF-CONFIDENCE IMPERATIVE

The very requirements of leadership make self-confidence imperative; the very compulsion of event makes self-effacement necessary. How much of the disastrous failure of our American government these last years is due not to a failure of idealism, but to the clash of personalities, each honestly convinced that he is God's prophet called for the issue. The issues are then adapted or effaced so that personalities may have free course and be glorified. How precarious, too, is the situation of notable and worthy reformers, who have all their lives been used of God to further certain reforms, and who in the hour of success are threatened with their own undeserved extinction. Behold, how they are put to great straits to find other evils as vast to be fought, other victories as significant to be won, else their fame and their occupation are gone at one blow. How difficult must it be for great military leaders whose conscientious labors have brought peace to believe that they deserve to be laid on the shelf, and that civilians should take the leadership. How hard it is for good old deacons who have kept the church going these fifty years to imagine that any one can really take their place. How our problem of Christian union is complicated by personalities; how devout secretaries and devoted pastors unconsciously impede the coming of the tides of unity.

LEADERS AND FOLLOWERS

It is a fine art to know when to quit as well as when to hang on. We cannot Oslerize the kingdom of heaven. But we can learn from John the Baptist how to decrease, graciously, honorably, valiantly, ever upholding the kingdom and its leader, who shall increase even if at our expense.

There is a further difficulty about decreasing, and that is the change to new and unaccustomed methods. John came neither eating nor drinking; Jesus came eating and drinking. John came like a storm, Jesus came as a gentle breeze. John cried "Repent," Jesus said "Believe." John would take the kingdom by violence, Jesus would have it gently grow. John appealed, threatened with sanctions for obvious moralities; Jesus allured by miracle, parable and mystic saying. John spake as though in the direct line of prophets; Jesus spake as never yet man spake. It is hard for us to scrap our old machinery, our old methods, and our old organizations. How persistently institutions outlast their intention and utility. The mortar that held these bricks fast in the wall becomes the greatest obstruction when you wish to make structural alterations. And the better the mortar the worse the obstruction. Behold our long heritage of social, political and ecclesiastical organiza-

tions. Each has its sacred history, its sublime intention, its immaculate ritual, its eternal necessity.

It is unthinkable that any single one of these could disappear, or decrease, or do anything but grow and flourish forever. Yet if all the leaders should live and continue to lead, we would have very few followers left. And if all the societies which have been promulgated are bound to endure who can escape their nets? We call for volunteers. Among the fraternal orders, who is there that is willing to become a disappearing brotherhood? Let us simplify our fraternity. Out of many let us bring unity. Who will volunteer? Will the Masons, or the Odd Fellows, or the Elks, or the Knights of Columbus be first to say "I must decrease"? Absurd thought, for everyone knows that the Masons, the Odd Fellows, the Elks and the Knights of Columbus stand for such distinctive principles, such illuminative and constructive doctrines, that the suggestion becomes blasphemy. Or shall we invite the Democrats, the Socialists and the Republicans to abolish partisanship and create one great organization for public political service? How dare one so mock the principles of these worthy orders by suggesting amalgamation. Or shall we invite the Allopaths, the Homeopaths, the Chiropractitioners, the Osteopaths and the Christian Scientists to make common cause and unite forces? "Beginning with which?" they all indignantly ask. "I must increase. Let the others do the decreasing that has to be done." The same delightful anxiety to decrease is noted among capitalists and labor unions, among ladies' clubs and social groups. Here is the problem of nationalism in all its grossness. "If somebody must decrease I shall not." And among the hundreds of Christian sects, who is there that steps forward and says, "I must decrease"? Thank God, the spirit of John the Baptist is taking hold of the church today; and there are many voices, whose clarion sounded in the wilderness of human sin, who have seen the Lamb of God that taketh away the sin of the world, who have seen the spirit descending like a dove upon another, who have heard a voice acclaiming the Beloved Son, who have heard of the miracles of grace and healing which he wrought, and are ready to say, "I must decrease but he must increase."

JESUS AND JOHN

For this is not the fortitude of compulsion: this is the generosity of spiritual perception. Here is a willing surrender to the larger life and the greater truth. Jesus receives John's disciples. Yet, not only the disciples of John. Every lesser leader is the pedagogue that leads men to Christ. He wins men not for himself but for God. He does not keep them grudgingly, but gives them over gladly to the Master. So Augustine brings his disciples to the Christ; so Wesley makes his glad avowal. Calvin must decrease but Christ must increase; Luther must decrease, but Christ must increase; Peter must decrease, Christ must increase; Innocent must decrease, Christ must increase. Mohammed, Confucius, Buddha, Socrates, these must decrease and Christ must increase. Spurgeon, Parker, Beecher, Brooks, ye must decrease and Christ must increase. Beethoven, Handel, Bach, ye must decrease and Christ must increase. Raphael, Da Vinci

and Angelo, ye must decrease, but Christ must increase. Milton, Shakespeare, Dante, ye must decrease but Christ must increase.

Let Christ increase. The Christ the greatest painter could not depict; the Christ the best musician could not

sing; the Christ the finest poet could not describe; the Christ, the most eloquent lips could not utter; the Christ the profoundest philosopher could not fathom; the Christ the holiest saint could not imitate. "I must decrease, but he must increase."

VERSE

Our Statesmanship

THE game in every country nowadays
Is killing statesmen. This would seem to be
The open season for the breed. All those
Who basked in public approbation while
The world was being made so "safe" have gone
To limbo, save Lloyd George; prophetic sharks
Have had him sliding down the ways toward
The dark abyss more times than it would take
To make an end of any nine-lived cat
That ever yowled. He'll land with all the rest
Some early day. And why's this thus? Are these
All felons? Or do mudsills merely vent
Their spleen upon their betters? Do mad mobs
Who pose as democratic potentates
Assert their pulling might by hauling down
The foolish dupes who've trusted their caprice?
Is statesmanship but demagoguery,
And must the rogue who plays the game prepare
To pay the price with his time-serving life?
If that's the answer where do honest men
Get in? Where will the whole fiasco end?
Shan't common folks like you and me agree
The time has come to chuck the puppet show,
Devise some plan more worthy of grown men,
A scheme of things which shows a little sense?

JOSEPH ERNEST MCAFEE.

The Cafeteria

WE dine there. What more shall I say?
At morn, at noon and night, day after day.

We wait there in a slow-progressing line
To claim our portion, spoils of wheat and kine.
We share and share alike and yet have not
One common interest save the steaming pot.

What though we smile in surface pleasantry?
Strangers we are, each time new strangers see.

Sore with its beating 'gainst the bars of fate,
In dull despair, my heart sinks back to wait,
Hopeless, yet hoping for the not-to-be,
Clinging to dreams—all that are granted me.

I grasp my heavy, coarse, food-burdened tray
And seek some quiet corner well away
From shifting crowds and crashing crockery,
From laughter that is like a mockery,

But half successful, the lone meal begin;
There is no real escaping from the din.

Yet sometimes thoughts their refuge offer still
And soothe the chafe by some seductive skill:
The glaring incandescent lights grow dim,
The swarming faces from my vision swim.

Then where a family lamp sheds radiance warm
There comes to me one dear, long-absent form,
And takes his place across the snowy board
And offers "grace" forgotten by the horde;
Then can I relish all that God has sent
Of food for flesh and love for heart's content.

And thus, day after day, year after year,
Till close around us, one by one, appear
Sweet little faces, mischievous and bright
To be our strength and pride when falls earth's night.

* * * * *

What's that? I thought I heard the baby croon
And beat the high chair with his little spoon;
No, just some hasty patron's clinking plate;
The spell is passing; it is growing late.
Unheeded tears fall on the tasteless meat,
I have no appetite, but I must eat.

Come, woman, get your feelings in command,
These staring strangers will not understand.

EDNA MARIE LENART.

There Is a Road

THERE is a road 'twixt heart and heart,
Your heart and mine;
Unseen, unsensed by human art,
It links the twain though miles apart.

There is a road that couriers wend
By my design,

With messages of love I send
Each day to you whom I call friend.

There is a road that angels tread
From realms divine,
They whisper words your soul has said,
I listen and am comforted.

There is a road that, straight and true
Leads to my shrine,
Where Love and I have rendezvous,
'Tis in that heart I know as you.

CHARLES L. H. WAGNER.

The "Inside" of the British Coal Strike

CHRISTIAN CENTURY readers who are deeply interested in industrial questions will be glad to have a "closer up" view of the late British coal strike than has been afforded them by the newspapers. This account is drawn from information given by men like Ramsay MacDonald, Arthur Greenwood and others who are numbered among the leaders of labor. They are in no wise responsible for the formulation given the subject here, but the writer is under debt to them for the facts here used. The gratifying thing one finds in them is their scholarly, dispassionate manner and their apparent willingness to be more than fair with the other side. The reader may ask why we do not give the employers' side. The answer is that the employers were not on the "inside" in the sense in which we are writing of it. We shall hope to give their viewpoint on industrial matters in other articles.

* * *

What the Miners Wanted

The miners insist that it was not a strike, but a lockout. They say that the operators refused to pay a wage that they could accept as a living wage, and the impasse was due to that fact rather than to any action on the part of the miners. They were fighting to retain the standards of living gained during the war. It was not a question of how much money they should receive, but of how much comfort their wage would afford. They were determined not to go back to the low standards of pre-war days. They were willing to accept a wage that would qualitatively guarantee those standards. They knew, however, that such a wage could not be fixed solely with reference to profits in coal and without reference to prices in food, clothing and shelter. Prices in coal had fallen much more rapidly than had those in food, clothing and shelter. The government had made vast profits out of export coal during the time it had managed the business, selling to France, Italy and Belgium at a big margin. It had repudiated its moral contract to continue its management until the coming autumn, and now the miners simply asked that it cover, out of its profits, the hiatus between the broken coal prices and the unbroken prices on food, clothing and shelter. The government had made big money, the operators had made enormous profits, and labor, for the first time in the history of the coal industry, had gained a decent standard of living. Now it seemed that the government, the owners and the operators were stepping out all to the good, and the miner was to be thrust back to the low level of a sweated wage earner.

The real issue, then, from the miner's side, was security. He was offered a sliding scale for three months and no security thereafter. The good mines could pay a living wage but the poor ones could not. Here was where real brotherhood showed itself among the miners of Britain. They demanded that excess profits in good mines should be pooled to cover depressed wages in poor mines, and the better paid, in genuine good fellowship, offered to share their good wage with their less fortunate brothers. The government had imposed an excess profits tax on business during the war, and out of it had remunerated business that did not pay. Now, said the miners, let the same equalizing principle apply to labor in its fight for a decent standard of living. They felt that the reconstruction period was no less important than the war period, that it was just as much a part of the complex of war, so far as national ideals and standards were concerned, and that it was just and right to ask from the coal trade a share of the vast profits on hand, as a security for homes. They held also that continued security for those who must produce the fundamental commodity upon which the industrial life, and therefore the whole life, of Britain depends, was a national as well as a class necessity.

* * *

Was Revolution Threatened?

In America we had much talk about fears of revolution. Knowing little of the real facts, the talk of "direct action" by

the "triple alliance" and of nationalization caused our newspapers to see a great deal of red. Here in England, that phase of newspaper portrayal seems to have been short-lived and Mr. Lloyd George's violent attack upon labor reacted distinctly against him. Public opinion was very favorable to the miners and grew more so as time wore on, but it was impossible to win in a period of such vast unemployment. We must bear in mind that the right to join unions is no longer an issue over here, and that collective action is no longer feared, and we must also recall that Mr. Lloyd George's nimble opportunism has been repudiated by the Liberal as well as the Labor party, and that the average man of principle no longer takes him seriously on matters of principle. In the great division now taking place in England, with the new social order Lloyd George so eloquently advocated before the war on one side, and the old tory-capitalistic order on the other, his old allies no longer call him comrade. Add to all this the fact that the famous Justice Sankey report asked for nationalization, and the revolutionary elements disappear from the strike.

The nationalization advocated in Justice Sankey's report is taken very seriously by the miners and by a great many other people in England, but it was not, so these labor leaders tell us, a fighting point in this strike. England's industrial life depends upon coal, and mining means driving deep into the earth, out under the sea and into seams that we would not bother with in America. Today much of the coal land is held by landlords who never mine, but to whom a royalty is paid, and it is not difficult to see why there is a demand that government instead of landlords should own this land. The difference in seams makes large profits for some operators and very small profits for others, and the tendency is for the less profitable business to fix the wage and living standards. Thus there is a definite conviction with many besides wage earners that nationalization for so fundamental an industry is the only way out; but they assure us that that problem was academic and incidental so far as this strike was concerned. Incidentally they remind us that there was no violence and no "scabbing."

* * *

The Triple Alliance and Direct Action

The triple alliance was bound to fail, one labor leader told us, because it was a sort of fifth wheel in the labor movement and was organized for consultive functions rather than for action. There was not enough in common between miners and transportation workers to give any real hope that the latter would give up their jobs in a time of great unemployment, if indeed at any time, for a purely sympathetic strike. The organization of the alliance lent a tactical advantage in labor strategy as a formidable threat of possible direct action, but direct action is not the British way, and wise leaders know that if they use it when not in control of the government the other side may use it against them when they do come into control.

Revolution is not the British way. One of the foremost Labor party officials told us that he did not wish to win in the next election but wished only to gain a formidable power as the opposition, and to mature both men and policies for real control. He added that on a fifty years "long run" he would stake that method any time against the Russian or the German way. The coal strike was largely lost, but much was won, and the steady-going Briton is not discouraged over it. He knows it must come again, and that he has won much that is fundamental for the human factor when it does recur—if indeed it does not now win a peaceful settlement that will make another strike unnecessary. Evolution is better than revolution and peace far better than violence, and time itself settles many things, for the old order changeth even with the process of the suns.

London, July 19, 1921.

ALVA W. TAYLOR.

British Table Talk

RARELY has any public man antagonized so many people, interests and journals as Mr. Lloyd George has done and yet retained position and office. In the political world the majority of those who were his followers are now his opponents. For years he has sought the support of the churches and cultivated the acquaintance of their leaders: now he has flung a bomb in their midst. Addressing, in Welsh, the General Assembly of the Calvinistic Methodists of Wales, he said capital and labor would be the subject of many future controversies, and gave four illustrations of what in his view the churches should and should not do. (1) Strikes and (2) the Irish question were not fit subjects for discussion by religious conferences. Bishops who commented on the coal strike were rebuked for "interfering." On the other hand, (3) it was the "imperative duty" of the churches to "interfere directly" in the temperance question. They should also (4) seek to promote peace and goodwill—but they should not discuss whether the League of Nations or the American proposition was more likely to succeed. Their function was to "create an atmosphere." Anglicans and nonconformists alike deny the validity of the prime minister's distinctions and repudiate his right to dictate. The National Free Church Council promptly passed a resolution asserting the bounden duty of the churches to test the principles that govern the policy and the methods of government administration by the spirit and teaching of the Christian religion, and once more condemned both Sinn Fein murders and official reprisals. Dr. Clifford says that if he accepted Mr. Lloyd George's doctrine he would have to repudiate his sixty years' work in London; while "the churches of the United States changed the legislation of those states with regard to slavery, and later by creating an atmosphere of sobriety brought about the legislation which secured prohibition."

* * *

Separation Impossible

The Bishop of Peterborough says it is utterly impossible to separate political, economic, and moral affairs, and points to Isaiah, Jeremiah, the Minor Prophets, F. D. Maurice, Bishop Westcott, and Scott Holland. The Bishop of Chelmsford says you cannot divorce religion and politics without doing injury to both. It is because the moral factor has been blurred, Miss Royden urges, that politics have become immoral, cynical, insincere. Dr. Garvie claims that, while the preacher must not force his opinions on unwilling hearers, he must be free to deliver his message even when it involves the examination of an economic or political question in the light of the Christian conscience illumined by the Spirit of God. Rev. T. Rhondda Williams would sooner give up his ministry than cease to preach on social and industrial matters. Canon Barnes, Dr. Selbie, Dr. Horton, Dr. Scott Lidgett and other leaders have spoken in similar vein. The Church Family Newspaper distinguishes between party wrangles and questions relating to the wellbeing of the community. The Christian World says Mr. Lloyd George's audacity takes one's breath away. The Church Times concludes: "The real truth of the controversy is that governments expect the support of official leaders of religion, and are willing to murmur pious platitudes in exchange. But the moment the church dares to rebuke wrong-doing in high places she is contemptuously told to mind her own business." In earlier days Lloyd George himself opposed the view that the church is concerned solely with spiritual things. Ten years ago, urging the duty of the churches to join in the campaign for social reform, he said, "Let the churches hunt out evil conditions, let them expose them, let them drag them into the light of day, and, when they come to be dealt with, hand them over to the secular arm." The tendency is for the churches to take a much more active part in public questions than heretofore. Pleading that the Wesleyan conference should give more attention to such matters, the Methodist Times, the most spirited

of our religious weeklies, accuses Mr. Lloyd George of being "singularly and perhaps deliberately blind to the history of the last twenty-five years," and contends that the churches ought not to speak less but to speak more and speak together. In view of the success of the Temperance Council which represents all the churches, including the Roman, the Times asks: "Why should not a similar council be formed to voice the mind of the church on the great industrial and national and international issues of the day? If the Archbishop of Canterbury and Cardinal Bourne and General Booth and the president of any one of the great nonconforming churches were to meet in conference and to give their blessing to the formation of such an enterprise, an enormously powerful instrument of righteousness might be evolved." That is a form of union easier to bring about than organic oneness, and would have far-reaching results.

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Christianity's Social Message

By a coincidence, on the day that the prime minister's speech was reported a circular representing the Anglican, Roman, and nonconformist churches and the Brotherhood Movement was issued, summoning a conference to arrange a demonstration "having the dual object of reminding Christian people that they hold the key alone able to release our imprisoned world, and at the same time of showing Christ as the one sufficient Leader of all who labor." The demonstration took place in Hyde Park on a mid-July Saturday afternoon and was remarkable for the widely representative character of the speakers and their frank and definite utterances. At each of the seven platforms one of the speakers was a Trade Union leader; Bishop Temple spoke from a platform which included a Congregationalist, a Presbyterian, a Roman Catholic priest, a Quaker, and a labor leader. The object of the movement was summed up by one speaker as being "to insist upon the drastic application of Christianity to our social life, and the consequent establishment of a radically new social order." The gist of the fifty speeches was expressed in the resolution, passed at all the platforms, which began with a declaration of "the collapse of our existing economic, industrial, and social order, and of so much blindness in statesmanship," and proceeded to assert that "the present system, being based largely on unrestricted competition for private and sectional advantage, must be brought to an end, since it fosters the sins of avarice and injustice, lays a yoke of thralldom on masses of men and women, and leads almost inevitably to war." Dr. Temple insisted that industry must be organized on the basis of co-operation for public service. He saw in the scandalous differences in opportunities for education the deepest of all causes of class divisions; the cost of remedying the inequality would be paid back in the abolition of prisons and asylums. Internationally, we must learn that the nations of the world are one family. Thus persistent attempts are being made to bring the influence of the churches to bear upon the industrial situation and the social order, and to draw together religion and labor. There remains the problem as to how this influence can be most effectively exercised and how the "new order" is to be brought about. Canterbury diocesan conference has passed a resolution in favor of the workers in industry having adequate control of the conditions under which they work and perfect freedom of organization. "What we need is a Christianized social order," says Bishop Temple; "but we can only have or maintain or give energy to a Christianized industrial order if we have Christians to inaugurate and to work it." "There," exclaims the Church Family Newspaper, "is the church's opportunity!"

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The New Evangelism

No time has been lost in starting the personal evangelism

campaign proposed by Dr. Clifford. In accordance with the resolution passed by the National Free Church Council last March, "that in the present condition of our churches there is urgent need for the quickening of the Christian conscience towards personal evangelism, i. e. the duty of making disciples," a committee has been set up and initial plans devised. The first step is being taken within the churches. The committee, of which Dr. Clifford is chairman, proposes "a new campaign for disciple-making for our Lord by means of the personal effort of the members of our congregations. It is the one-by-one method which we urge as the most productive." Evangelistic missions in individual congregations are not advocated in the first instance: "We desire that each Christian should be prepared to become a gospeller, a seeker after others," by "testimony and appeal by word of mouth and through personal influence and in the ordinary channels of life." Theoretically, this is of course what every church member is supposed to be doing, but no Christian duty today is more rarely accepted, and it is recognized that some Christians are not only disinclined to it but unfitted for it. The need, then, arising out of our Lord's command and the religious situation of the country, is to instruct and quicken the conscience of the members of the Free churches; to convince them that, being disciples, it is their most urgent duty to make other disciples; and to try to inspire and equip them for the discharge of that duty, as a primary Christian obligation. "We invite failure unless we can secure a fixed determination in many of our members to undergo a course of preparation definitely aimed to make them efficient in their work. The effort to prepare will help to make the atmosphere of warmth and expectancy without which the work of disciple-making is exhausting and often fruitless." Any attempt to frame the precise form of the message is deprecated, church members being urged to speak out of their personal experience of the saving of Christ. But preparation is needed to trace to its roots the prevalent false thinking on life and religion, God and his gospel, the church and its work; to understand better the modern intellectual attitude; and to study the best methods of disciple-making, specially in the Gospels and Acts, but also in the records of Christian activity. Methods advocated are (a) locally, by addresses, fellowship gatherings, and study circles; (b) centrally, by special literature; (c) generally, by visits from headquarters. The master-thought of the campaign is Discipleship of Jesus, not membership of a church or assent to theological propositions. That a new kind of evangelism is needed is undoubted. Today, as Dr. Horton says, men are not consciously atheistic, they simply live without Him, so far as their consciousness goes.

* * *

Personal

The Bishop of Southwark in September, accompanied by his chaplain, with his episcopal staff, sets out on a ten days' pilgrimage of 90 miles through his diocese, visiting schools and hospitals and preaching in the open air.—Rev. G. Studdert Kennedy ("Woodbine Willie") has joined Rev. H. H. L. Sheppard's clerical staff at St. Martin-in-the-Fields.—Dr. Shakespeare consults a specialist in September, and if his report is favorable he will postpone his resignation of the secretaryship of the Baptist Union.—In the prosperity of Westbourne Park Church Dr. Clifford finds cheer and ever-fresh hope. All his anticipations concerning his successor in the pastorate (Rev. S. W. Hughes) are being realized. Walking in his garden, Dr. Clifford noticed that the earliest roses are the most fragrant and the roses that were dropping their petals the most sweet of all.—Dr. A. J. Grieve, head of the Scottish Congregational College, has accepted the principalship of Lancashire College, in succession to Dr. Bennett.—Visitors to England this summer include Dr. Stocking, of Montclair Congregational Church, N. J., Dr. Parkes Cadman, and Dr. Bruce Taylor, Principal of Queen's University, Kingston, Canada.—Rev. Richard Roberts, Church of the Pilgrims, New York, is expected to return to England soon.—Dr. George Jackson proposes to remain in Canada until September, when he returns to Didsbury College.

ALBERT DAWSON.

THE SUNDAY SCHOOL

The Discovery of Timothy *

PAUL'S affinity for young men is one of the finest proofs of his genuine worth. We all know that if a preacher can make good before a college audience he must be the real thing. American youth has a way of going directly to the true values. Sometime ago a man whom I know made an awful fizzle before a college crowd. That crowd spotted him and took him at his true value. One time, in Europe, I met two young men who discussed with me the personality of a man we knew. They had his number, afterward I found that they were correct. I like Paul because he won Timothy. Everything we know about that youth indicates that he was strictly high grade. His mother and grandmother were God-fearing religionists, his father was probably a cultured Greek. The youth himself was clean-cut and powerful. When the great apostle came to town he was drawn to him, confessed his faith in Jesus and volunteered for the ministry. Under the loving and wise tutelage of Paul he became a noble preacher and a bishop of souls. It was a big day's work when he found Timothy. Every church ought to have a service flag on which are the stars of those who in that congregation volunteered as preachers or missionaries. Yesterday I heard of two young women who are considering going as missionaries. This morning I talked with a father whose son is considering the ministry. He belongs to another church, but the boy and I have been friends and the father wished to tell me about this important decision. "He's all I've got," said the father, "and if he'll go to college and study to be a preacher or a missionary I'm willing to spend every dollar I'm worth to educate him." This boy has not missed Sunday school in sixteen years. Recently he refused to take a Sunday trip because it would keep him from his Sunday school. Scotch blood flows in his veins and some day the world will hear from that lad.

Something is wrong with a church that does not attract young men and young women. If a church is lacking in young people it is quite likely that the church is a doctrinal church—one of those dry-as-dust affairs where only so called orthodoxy is preached. "Look out for a man who is too orthodox," said a college professor to me, "he might steal horses." When I find a man who is too fearfully pious and who wants to talk all the time about the peculiarities of his church I give that gentleman a cold reception. He is about the least attractive individual in the world to me. Young people just naturally avoid churches where peculiarities of doctrine are the main issues. As well live on a diet of beans! On the other hand, that church makes a big mistake which tries only to entertain young folks. They despise that type of patronage. T. R. Glover says that wherever the church has made much of Jesus, Jesus has made much of that church. It is the heroic note that attracts and holds young folks. They want life; full-rounded, modern life.

The world today is in a critical position. Nothing can save the world but the gospel. In New York our president, choking with tears, cried out over those 5000 bodies of returned soldiers of our republic, "It must not be again." He spoke for all our hearts. Yet, it will happen again unless there comes upon the churches a new urge and passion in preaching and teaching the gospel. One prayer should be made every Sunday in every church among us: "Thrust forth reapers into the harvest." Every pastor should turn Paul and lay his hands upon the potential preachers and missionaries in his church. The very choicest should be selected. Missionaries should be poured into Japan and Mexico. This is the highest statesmanship. There is not an hour to lose. The future belongs to the jingoes or to the gospellers.

JOHN R. EWERS.

*Lesson for August 21, "Paul Prepares for World Conquest. Acts 15:36-41; 16:1-5.

CORRESPONDENCE

The Negro "Problem" and the Golden Rule

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read with profound interest and appreciation your recent editorials on "Letting the Negro on the Inside" and "The Negro as the Acid Test." The frankness with which you discuss your subjects, when added to a similar outpouring of frank discussions that I have read in *The Nation*, *The New Republic*, *The Central Christian Advocate*, et al., reveals an underlying motive of sincere helpfulness which causes me to look upon the Tulsa massacre, with all its savage and fiendish horrors, as the greatest incentive to mental, moral and spiritual awakening that has touched the lethargic white American conscience in a generation.

Ignore it if we will, deny it if we desire, the fact remains that the questions that have to do with our inter-racial relations are the most serious and vital that concern the future peace and happiness of the citizens of this republic, and should be considered in the most careful, just and scientific manner of which we are capable. Believing *The Christian Century* to be making a sincere effort to formulate plans and mould sentiment favorable to the proper and permanent settlement of these questions, I am wondering if it would permit a member of the Negro race to join it at the "conference table" and make a few suggestions concerning the plans to be put into operation.

White people have for a generation looked upon these growing inter-racial questions as a difficult, if not an insolvable "problem," and this mental attitude has prevented, or at least rendered useless, any and every effort made toward its solution. Now to the scholars and real thinkers of my race, there is nothing either difficult or insolvable about these inter-racial relations. To us there is no problem, except the problem of finding a way to enjoy "the blessings of life, liberty and the pursuit of happiness," while our neighbors are hurling humiliating protests and the deadliest missiles of injustice upon us.

But, to our white friends and enemies, there is a problem of Herculean proportions. It grows with the years and will continue to grow until they decide to put aside hypocrisy and selfishness and apply the Golden Rule to the problem. In seeking to solve any problem when there is no fixed rule in evidence, the first essential is to establish a working hypothesis and proceed with a logical and consistent course of reasoning and actions. If the results accomplished are in harmony with the ideals desired, the problem will be solved and we then know that our hypothesis is true; but if the very opposite of all that we sought or desired results, and the problem continues to grow worse, we should know that our hypothesis is false and immediately seek for another.

No stronger evidence of the falsity of the hypothesis upon which the greater number of white people base their hopes and actions, in seeking to solve the "race problem," can be introduced than a survey of the present terrible conditions that exist in all parts of the country. And what is that hypothesis? Emerson, speaking of Plato, said: "Plato is philosophy, and philosophy Plato." In like manner there is a world-wide sentiment among white people that "Civilization is white, and white is civilization." The Emersonian hypothesis has never been disproved by the most rigid analysis of philosophical requirements; but the world war, East St. Louis, Tulsa, the peonage and pogroms of Georgia and the entire south, and the thirty years of mob violence that have been permitted to go unchecked and unpunished by the American people, prove that

the veneer of civilization is no thicker on white people than on those whom they seek to civilize.

In the face of such sickening evidence, how can any Christian, worthy of the name, claim more than that white Americans, like people of other races and nations, are in a state of becoming civilized? And how can any plan or movement founded on such a false hypothesis, be expected to solve the race problem? The plan suggested by *The Christian Century* of opening the homes of the best white people at certain times, so that the best class of colored people might enter and learn something of their interior, is, I confess, a new idea. I can see in it much that would be of cultural value, if it could be carried out on the same high and pure motivated plane as marked the mind that originated it; but I also see so much of an opposite nature that I do not hesitate to say that it contains the seed of its own dissolution.

It rests wholly on the hypothesis that "Civilization is white and white civilization." In its zeal to cure existing evils, it overlooks the fact that such a display of artificial formality, endured only for a brief period at certain stipulated times, and with the distinct understanding that it was a gracious concession made by a superior to an inferior, would be lacking in the most fundamental of Christian virtues—love and sincerity—while it would emphasize in the most malignant and, to us, repugnant manner the vices of selfishness and hypocrisy.

The most necessary and essential step for white people to take at this time is to get into closer touch with the home life of colored people and to familiarize themselves with their history and achievements. Far too many white people of the highest type continue to use the eyes and minds of people that lived during the era of slavery in looking at the Negro of the present day and judging of his worth, hence place a very low estimate upon his accomplishments. How many white people read Negro papers, magazines and books? How many ever visit the better class Negro homes, schools and churches? The number is so small that the Uncle Tom and Aunt Dinah type of plantation Negro continues to be the mental concept of the majority of white people in all that pertains to Negro manhood and womanhood.

To suppose that Negro men and women who perform domestic service for white people are, because of that service, incapacitated for leadership or rendered unfit to associate among the best classes of the race, is a point of view that could be held only by those who are in need of reliable information concerning Negro life. There is no such caste or class distinction among us. Napoleon never had a more alert and loyal body of scouts and sentinels—no people ever had a more efficient and reliable bureau of information than the Negro race has in that army of men and women who perform the duties of house servants in the homes of white people. Every one of them is a potential Joseph in the house of Potiphar and may at any time develop such elements of leader-

Contributors to This Issue

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ship as to win the highest place and sincerest tokens of love within the gift of the people.

It is true that Negroes are great imitators. They have imitated all that is best among the whites, and much that is bad; but have not yet fallen to the level of lynchers, traitors, bank robbers and assassins of officials. What they need now is for the white people to show, by their conduct and character, that they are, at least, equal to their imitators in obedience to law, in respecting the rights of others and in recognizing mental, moral and industrial efficiency wherever found, without regard to color or previous condition. That mental attitude which says, "Inferior, behold thy superior," is not the one best fitted to show those virtues, for it is founded on the old, old story of the "mote and the beam." When the "beam" is removed by introspection, the race problem will be found to be one-third optical illusion and two-thirds mental delusion.

Chanute, Kan.

CHARLES D. CLUM.

"Interpreting" Jesus

EDITOR THE CHRISTIAN CENTURY:

SIR: Brother Yarrow comes back at me in the style of the literalist and writes me down as some form of pagan. I would let it pass were it not that we may convert the literalist into a real expounder and propagator of the true spirit. I will be brief. One or two questions may suffice if backed by the clear statements of Jesus. This is not an attempt to formulate a system, but if we have a system of thought called Christian, can we get it out of statements, clear cut and torn from the context as Jesus gave them to us? On which set of statements must we pin our Christianity?

Statement one: "I came," said Jesus, "not to send peace on earth, but a sword." (Matt. 10:34.) Not to establish harmony, but to set a man at variance with his family."

Statement two: "If any man cometh unto me and hateth not his own father, and mother, and wife and children, and brethren, he cannot be my disciple." (Luke 14:26.) Jesus said these as certainly as he said—"resist not him that is evil." Is this discipleship on hate to be taken literally? Is this a part of brother Yarrow's faith or not, and why?

Statement three: "And he that hath none let him sell his cloak and buy a sword." (Luke 22:36.) What to do?

Statement four: "Therefore I say unto you—every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven." (Matt. 12:31.) Mark 3:28-29 is even more emphatic in its paradox. If all sins and blasphemies are forgiven, how can there be any unforgiven?

Does it require any reason to say that Jesus must not contradict himself? And yet repeatedly he does, if we are literalists. And brother Yarrow must not "interpret" these sayings or say that Jesus is unreliable. We could accept both sets of sayings at their face value.

Hate our mother to love Jesus!! Jesus says so and it is not in a parable.

And was Jonathan Edwards as Christian when preaching, "Sinners in The Hands of an Angry God," as when preaching its love of God? Is a boy of fourteen as thoroughly Christian as he may be at 40? We know there is growth in Christianity. Why throw dust in the air?

The minority is generally right if progressive. But I fear that brother Yarrow will have to present better credentials to show his progressiveness. His literalism has gone to seed.

Binghamton, N. Y.

CHARLES E. PETTY.

A Growing Appetite

EDITOR THE CHRISTIAN CENTURY:

SIR: For some weeks now, I have had it strongly on my heart to write you a word of warmest appreciation of your splendid paper. I first took it for a short period, now I find I cannot

do without it. For years I was a regular subscriber to The Christian Commonwealth, London, England. When that went out of business during the war, I felt a distinct need for a paper of that kind. The Christian Century meets that need amply. I am impressed not only by the attractive style, the print, the arrangement, and general attractiveness of the matter; but by the admirable proportion maintained in the subject matter. You keep the constructive along with the critical with regard to the Bible; the mystical along with the scientific and rational; the national with the international; and, best of all you fearlessly apply the gospel of Jesus to social conditions. It is one of the few papers which comes into my hands which I feel must be closely scanned, if not read from cover to cover. I wish you the ever increasing success which your courageous and much needed paper deserves.

Duluth, Minn.

HENRY J. ADLARD.

BOOKS

INSTINCTS IN INDUSTRY, by Ordway Tead. Mr. Tead is both an economist and psychologist and makes an analysis here of the relation of fundamental human instincts to industrial organization and management. It is a scientific plea for the recognition of those elemental and oftentimes blind motives in human beings that demand recognition whether rational or not. The works manager of tomorrow will have to be just as skilled in a knowledge of human beings and their instinctive traits as engineers are today of the quality of the materials they work with. Salesmen are now taught how to manipulate the customer; why not teach the managers of men a like art? (Houghton, Mifflin).

THE HIGHER LEARNING IN AMERICA, by Thorstein Veblen. Dr. Veblen's admirers assert that he is the greatest mind in the academic world today. His knowledge is encyclopedic and his analytical powers exceptionally keen. He writes with subtle irony always, using an involved sentence that is difficult until one is familiar with his manner. In this book he analyzes the situation in regard to higher learning under the vogue of great gifts from millionaires and their administration by men committed to corporation methods. It is tremendously significant to know just what the trend is in the world of instruction administered under a financial rather than an academic system. What is happening to academic freedom, to the university democracy, to tenure of teaching position and to that guarantee of unlimited liberty to discover and proclaim truth or any phase of it that may appeal to a scholarly mind? Should the university go on in its evolution toward a corporation system of control or adopt a campus democracy that would make it largely autonomous? (Heubsch.)

RURAL ORGANIZATION. Proceedings of the Third National Country Life conference at Springfield, Mass. Contains addresses by rural life and rural experts, such as Samuel Higginbottom, R. R. Moton, Henry E. Jackson, H. Paul Douglas, Edward de S. Brunner and others. (University of Chicago Press. \$2.50.)

THE WRECK. By Rabindranath Tagore. Charming as Tagore's writing usually is, he can hardly be called a success as a novelist. Much more pleasing and instructive are his poetical and semi-philosophical works. The present story presents a picture of certain phases of domestic life in India. The man who ought to be the hero is, however, so lacking in the essentials of self-determination as to be constantly perplexing and irritating to the reader. All of the problems presented in the story regarding his relation to the two women he contemplated for wives are the outcome of his own indecision and lack of grasp upon reality. If a story constructed on so perplexing a foundation can be regarded as stimulating, perhaps this one may take its place with the less significant novels of the present time. As a picture of Indian life and particularly of the place which women occupy in the social realm, it is interesting. (Macmillan, \$2.10.)

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Work Still to Be Done in China

In June a cable came from China saying that the immediate needs of the famine sufferers had been met. It was fully known by the American Committee for China Famine Fund that there are always post-famine problems, such as the care of orphan children. However, the committee did not care to undertake this responsibility, believing that it could best be discharged by the missionary forces. It is thought that many churches have in hand famine funds which they do not know how to administer. It is now suggested, with the full approval of the chairman of the China Famine Fund, Thomas L. Lamont, that famine funds in the hands of church treasurers should be given to the denominational missionary societies with instructions to devote the funds to the care of orphans and other famine victims. In this way the wishes of the donors to the famine funds may be best carried out at this time.

Fellowship of Reconciliation Will Hold Meeting

The eighth general meeting of the Fellowship of Reconciliation will be held in Belmar, N. J., Sept. 8-11. The conference will not be confined to a set program but will move in considerable measure according to the wishes of those participating in the discussions. Instead of a program of brilliant lectures, the program committee has prepared a list of searching questions for the members of the conference to ponder over and talk about. Some of the questions are as follows: "Within what limits is the use of force consistent with the program of love? Can the individual dissociate himself entirely from the evil which inheres in our present international, industrial and social relations? Should he take part in a government founded on force? Should he support such a government by taxes or service? Should he hold stock in a corporation not functioning according to Jesus' principles? Should he work with churches or other organizations that are apparently committed to the present social order? Is a general strike to prevent war a Christian use of force?"

Unemployment Secures Attention of Church Leaders

As the number of unemployed men over the land mounts into the millions, and the nation faces one of the worst winters of its history, churchmen are beginning to realize that the subject is one which has religious implications. Ministers are making unusual though often vain efforts to connect up the people of their parishes with positions. Meanwhile the fallacies of an industrial order that can permit so much economic waste and injustice is being challenged. Rev. Charles N. Lathrop spoke recently in Trinity Episcopal church of New York before one of the most aristocratic congregations in this country. His words on that occasion are noteworthy. He said: "Today there are from three to five million people out of employment.

This means that there are from ten to twenty-five million who are feeling the difficulties that come from the inability of the head of the household to earn anything. We need make no pathetic picture. The condition itself denies one of the principles of obligation in a Christian society." As Dean Lathrop further discussed this problem he said: "I think that we are obliged to admit that our society fails of being Christian."

Church Ordains Woman in Spite of Protest

Jackson Boulevard Church of Disciples of Chicago has been very tender in its regard for Mrs. Austin Hunter, widow of its minister who died in June. Desiring to honor her and to recognize her talents, as well as to provide her a place on the staff of church workers, the church board voted recently to ordain Mrs. Hunter. One of the very conservative members of the church called the elders together and read to them the various scripture passages on the subject of woman's place in the church in order to prove that the contemplated action of the church was unscriptural. However, the complainant proved too much. His scriptures were equally useful in keeping women from speaking in prayer-meeting, teaching a Sunday school class or even singing in the choir. On a recent evening, after due deliberation, the church proceeded to the ordination of Mrs. Hunter, with the overwhelming approval of the people of the parish.

Methodist Colleges Raise Money

The Methodists seem to have the habit. After the big centenary fund was raised, some of the pessimists asserted that the big effort would kill Methodist generosity. During the past year a total of nine million dollars has been raised by Methodist educational institutions. The educational leaders assert that during the next ten years it will be necessary to raise \$125,000,000 to meet the growing needs of the Methodist colleges and universities, which are now over-run with students.

Prominent Bible Student Dies

Dr. Cyrus Ingerson Scofield is widely known as a popular Bible expositor. He published the Scofield Reference Bible which has had wide circulation. Previous to this achievement, he had the distinction of being pastor of the Moody church at Northfield, Mass. He died at his home on Long Island recently at the age of 78.

Dr. Poling Will Recover

Multitudes of young people over the world have waited anxiously for bulletins with regard to the condition of the associate president of the Christian Endeavor Union, Dr. Daniel Poling. Dr. Poling was hurt in an automobile accident July 4. A lumbar vertebra was fractured which made necessary a surgi-

cal operation. He has passed through the initial dangers of this experience, and the surgeons now give assurance that by the autumn time he will be up again leading with his enthusiastic personality the Christian Endeavor forces of the world. He has been treated in a hospital at Northampton, Mass.

Turkish Persecutions of the Chaldeans

The Turk is running true to form these days by inaugurating persecution against the Chaldeans which are said to be more terrible than the persecution of the Armenians. Rev. Joseph Naayem is in this country soliciting funds for his persecuted brethren. He is a priest in the oldest patriarchate in the world, that of Babylon. He has himself been in prison, guarded by Turkish soldiers who prodded him with bayonets whenever he went to sleep. They also plucked out the hairs of his beard.

Religious Day Schools Proceed

The revised plans for the religious day schools in Evanston are in full swing. This year the instruction will be given in adjacent churches instead of in the school buildings. Provision is made also for giving the instruction within the regular school hours so that the pupil taking religious instruction will not be penalized by having a longer school day than other children. The teaching will be done by a young woman who will teach in various parts of south town different hours of the day. Evanston has two school districts, and it is in the south town district that the work is now in process of being set up. It is hoped that later in the year the modified plan may be put into operation in the other school district. Rev. F. A. McKibben is in charge of the set-up and will act during the coming years as Director of Religious Education.

Disciples Have Missionary Success

Morrison spent a lifetime in China with but a single convert, but such work is not so hard any more. The officials of the United Christian Missionary Society report that the past year the baptisms upon the foreign field totaled 3,200, which is the largest record ever made by the foreign force of the Disciples denomination. It is an interesting fact that the preachers on the foreign field now report a larger per capita of baptisms than do the preachers of the home field.

Baptist Women Select New Leader

The Woman's Baptist Home Mission Society has recently elected Mrs. George W. Coleman as president. She has been an active worker in the organization for many years and is known from coast to coast in Baptist circles. She has served in recent years as vice president, and comes into full leadership after being tried in various subordinate positions. She has traveled all over the country,

and is well grounded in the fundamentals of her task. Mrs. Coleman is a very busy woman, as may be seen by the fact that she is president of Woman's Baptist Social Union of Boston, president of the Woman's City Club of Boston and president of the New England District of the Woman's Baptist Home Missionary Society. With her husband she is deeply interested in the Forum at Ford Hall.

Disciples Open Work Among Indians

Disciples of Christ have recently begun a large work among the Indians of the Yakima Reservation. Eighty acres of land were purchased and upon this land a building costing thirty thousand dollars has been erected. Christian industrial work will be the feature in this mission. A home for girls is also provided and a house mother. The Indians themselves have made liberal contributions to the building fund, and on the completion of the building they invited their white friends in for a big barbecue. At this feast 700 Indians and 600 white people ate barbecued beef together. Recently a family of six were baptized into the fellowship of the Christian church. A pagan organization of the Indians still persists, and into the community comes occasionally a Roman Catholic priest and a Methodist preacher.

Missionary Stranded on the Other Side of the World

The world war has wrecked many plans, and few of these wrecks are more tragic than the collapse of the hopes of John Sturgis. He came to America a number of years ago, and studied dentistry. While here he became a Disciple and also a naturalized citizen. After announcing his aim to be a self-supporting missionary in Persia, he has for many years practiced his profession and exercised an influence in behalf of Christianity. The war gave enemies a chance to ruin him and he was driven into the mountains to seek protection. Recently he was given passage to Bombay by the British government, where he is now stranded. Though he was never on the pay roll of the Disciples Missionary Society, the latter organization is receiving special contributions to bring him and his family back to America.

Methodist Achievement Stirs Up Other Denominations

The erection of the great building for Wesley Foundation Social Center has been an inspiration to other denominations to do bigger things at the University of Illinois. The Disciples have a considerable fund for work at this university, and to this was added recently one gift of a hundred thousand dollars. The Disciples have a two million dollar campaign on in Illinois, forty per cent of which goes to work at the state university. The Unitarian denomination through the Laymen's League has purchased a lot adjacent to the church on which a parish house will be erected for the use of the students. The Presbyterians hope to add to their staff of university workers soon a specialist in religious education. The State Society of Catholic Lay-

men finance a work at the University of Illinois and provide the salary of a priest.

Well-Known Preachers at the University of Chicago

The Sunday pulpit continues to be one of the great features of interest for the thousands who are in attendance at the summer quarter of the University of Chicago. The university preacher for the first Sunday in August was President Ozora S. Davis of the Chicago Theological Seminary. The following Sunday Rev. J. Bradford Pengelly of St. Paul's church, Flint, Mich., is the preacher. Dr. Carter Helm Jones of First Baptist church, Philadelphia, will serve on August 21. He will remain in Chicago to deliver the convocation sermon on August 28.

Board of Promotion Sets the Mark High

The Board of Promotion of the Northern Baptist Convention has set the mark high for the Baptists the coming year. At a meeting in Des Moines June 25 the following goals for the coming year were fixed: First, 200,000 members added to the churches by baptism and restoration. Second, 200,000 members enrolled in stewardship leagues. Third, 1,000 churches paying the pastor's pension premium (in the Ministers and Missionaries Benefit Board). Fourth, a total of \$87,500,000 pledged toward the \$100,000,000. (This means \$29,675,700.15 in addition to the amount pledged to April 30, 1921.) These additional pledges

must be secured before May 1, 1922, if conditional pledges of \$3,000,000 are made available. Fifth, a total of \$20,000,000 paid on account of the New World Movement.

Expert Speaks on a Neglected Field

Who knows anything about Siberia, the land of vast areas and meager population? The Mount Hermon Federated School of Missions, which held its annual session on Mount Hermon in California July 9-16, was determined to find out something about this neglected section of the earth. Dr. H. H. Guy, a former Disciples missionary to Japan who now teaches in the Berkeley Union Seminary, was brought to the School of Missions to lecture on Siberia. Dr. Guy served as interpreter during the war for the United States government, and he was located at Vladivostok. He gave lectures full of information about the eastern domain of the Russian empire.

Hotel for Retired Ministers

A hotel has been purchased by the Retired Ministers' Association of the Methodist Episcopal church which will be put at the disposal of the members of the association. It is located at Eustis, Fla., and will accommodate 130 people. The purchase price was fifty thousand dollars, twenty thousand of which was subscribed by the people of Eustis. If the rooms are not demanded by the ministers they may be let out to other peo-

Disciples General Convention Program is Announced

THE program for the International Convention of the Disciples of Christ to be held at Winona Lake, Ind., August 28-September 4 is now in the hands of the printer. On Monday board meetings will be held and the convention proper will open on Tuesday afternoon in the large tabernacle, which will seat nearly eight thousand people. At this afternoon session the annual reports of the various organizations participating in the convention will be presented.

A feature of the week will be a series of vesper services held on the hill out of doors. This will be directed by Rev. Jesse M. Bader, secretary of evangelism. The speakers will be Rev. M. A. Hart, Rev. Jesse B. Kellems, Rev. J. B. Hunley, Rev. Harry G. Knowles and Dr. Herbert L. Willett. The president's address will be delivered Tuesday evening by Rev. George A. Miller of Washington, D. C.

Wednesday and Thursday will be given over to the work of the United Christian Missionary Society. Addresses interpretative of the different departments of the work of this organization will be presented. Friday will be the day for special interests not represented in the work of the United Christian Missionary Society, including the Board of Education and the Board of Temperance and Social Welfare. One of the interest-

ing features of Friday will be two addresses by Dean Charles R. Brown of Yale Divinity School. His topic in the evening is: "The Primacy of Education in Building the Kingdom of God."

Saturday will be a day unique in Disciples convention history. On this day there will be an open forum through the forenoon during which an hour will be devoted to each of three different questions. These are "Was the New Testament Church a Community Church?" "What Should Be the Attitude of the International Convention and of Local Churches and Other Agencies to the So-called Independent Missionary Agencies?" "What Shall Be the Attitude of the Church of Christ to Members of Other Communions Who Seek Fellowship With Them?"

Sunday will be a day of spiritual privilege. Rev. Earl Wilfley will preach in the morning. In the afternoon a communion sermon will be preached by Dr. George H. Combs and the communion service will be presided over by Dr. A. B. Philpott. The evening meeting is devoted to the interests of the Association for the Promotion of Christian Unity. Rev. J. J. Castleberry will speak on "Christian Unity," and Rev. Charles Clayton Morrison will speak on "Christian Unity and World Peace." The convention will close with the Sunday evening session.

ple. When the ministers stop there with their families they may have accommodations at the rate of three or four dollars a week. A cafeteria is operated in connection.

Fanatic Religionists Lead on to Death

The perversion of the Christian faith sometimes leads to some very grotesque and terrible occurrences. In South Africa recently a sect sprang up among the natives called the "Israelites." This group was led by a man who called himself the Prophet Enoch. They took possession of government land near Queens-town and defied all the government authorities. A force of 800 police was sent against the sect with orders to proceed diplomatically if possible. The "Israelites" attacked the police with long steel daggers and when the fray was over 199 of them were killed and 125 were fatally wounded. This has ended the trouble with them. The native opinion in South Africa is said to defend the police and to condemn the action of the religionists. The "Israelites" rushed to death with the recklessness of dervishes.

Church Establishes Court to Hear Boys' Disputes

Boys need a court in which to settle their disputes before there is an appeal to physical force even more than men do. An ardent worker of First Christian Church of Lincoln, Neb., has established such a court. Some newsboys recently brought to the court a question which was rending their group. One boy had lost money by being overstocked with papers by another boy. The boy losing the money had taken a baseball and sold to settle the account. A jury was impanelled, two attorneys were appointed from the circles of the boys, and a layman of the church was chosen as judge. The jury was out ten minutes and brought in a verdict which settled the case in justice and equity. This group of newsboys is led by a layman known as Dick Case, and his "gang" meets in the church basement at stated intervals.

Catholics Spend Large Sum on New University

The Roman Catholic church has very ambitious plans for the Catholic University at Washington. The Shrine of the Immaculate Conception is already under construction at a cost of five million dollars. Construction will soon be begun on a great library which will cost a million dollars. The new university, one of the youngest in America, already has one of the largest university libraries in the country and is said to have the finest collection of books on Latin America in existence. A stadium will be built for the university, modeled after the Harvard stadium, which is to cost a half million dollars. While many Protestant denominations look to New York or Chicago as a national headquarters, Roman Catholics persist in their traditional policy of establishing themselves firmly at the national capital, making church administration coincide in large measure with the administration of the affairs of state.

Archbishop of Canterbury Visits Scottish General Assemblies

The "Kirk" of Scotland is the established church of that country in the same sense that the Episcopal church is the established religious organization of England. Recently the Archbishop of Canterbury visited the General Assembly of the Scottish church, a thing unprecedented in British annals. He spoke with regard to the Lambeth proposals for unity. Furthermore the archbishop visited the General Assembly of the United Free church. Many Britishers cherish the dream these days of an all British church that would include practically all those non-Romanists who hold to the historic faith. The two great Scottish communions are drawing very near to a union of their forces, and when this is accomplished the Scottish people, once the most sadly divided religious people in the world, will be among the most united and harmonious.

Christian Student Movement Marks Quarter Century

Dr. John R. Mott has recently put into book form the story of the World's Student Christian Federation. Six leaders met in August, 1895, at Vadstena Castle, Sweden, and laid the foundations of the movement. A three-fold aim was laid out. This was "to lead students to become disciples of Jesus Christ as only Saviour and God, to deepen the spiritual life of the students and to enlist students in the work of extending the kingdom of Christ throughout the world." When originally formed it united five distinct movements. Today there are twenty-six constituent organizations. There are now 2,500 local organizations which have a membership of 200,000 students.

Ministers Petition in Behalf of World Peace

The Committee on Reduction of Armaments of the Church Peace Union recently presented to President Harding a petition signed by 20,503 Protestant ministers, Catholic priests and Jewish rabbis, asking that the president call an interna-

tional conference to discuss reduction of armaments. The signatures were gathered by mail from all over the country. Of the various religious leaders approached on the matter of the petition, only 209 refused to sign because of an opposite opinion. The northern Methodists lead in the signatures with 4,950 and the Baptists are a close second with 3,650. The denominations that follow are: Presbyterians, 1,950; Lutherans, 1,900; Methodists, South, 1,500; Episcopalians, 1,400; Disciples, 1,400; Congregationalists, 1,150.

Rebukes Methodists for Immodesty

Most denominations have pet adjectives with which they describe themselves. These phrases grow sufficiently hackneyed to arouse the mirth of the ungodly, and to occasion discreet smiles among the saints. The editor of the North-western Christian Advocate administers a rebuke to a minister who spoke in his prayer of the "great Methodist church." The editor suggests, "From the upper side the qualifying adjective might not be absolutely appropriate."

Two Hundred Daily Vacation Bible Schools at Work

The Daily Vacation Bible school movement has made great growth again this summer. For a long time social workers have felt the need of doing something for the children who were turned on the streets at the time of year when juvenile delinquency mounts to the highest figure. The public schools were without funds for any summer program and the church program is therefore welcomed by all sections of the city. Last year there were 164 schools in operation with a total enrolment of 21,000. This year the figure is growing greater. There are over 200 schools with an enrolment running beyond 25,000. These schools have a central organization through which common methods are brought into operation. The two thousand teachers come together once a week for instructions in the various kinds of work which they

Butler College Secures a President

BUTLER COLLEGE, located at Indianapolis, has been without a president for months and the attention of Disciples of Christ has been centered upon this situation, for Butler is a school of central importance in this fellowship. Dr. Robert Judson Aley, president of the University of Maine, has been called to the presidency of Butler quite recently and has promised to accept. He will move his family to Indianapolis by September. Dr. Aley is an Indiana man, having been born in Coal City, and he was educated in Indiana institutions for the most part. He secured a B. S. from Valparaiso University, an A. B. and an A. M. from the University of Indiana, and a Ph. D. from the University of Pennsylvania. He has carried on special studies at Leland Stanford University. As an educator he has filled every position from country

school teacher to university president, his special subject being mathematics. He taught in the University of Indiana, becoming head of his department and later state superintendent of public instruction. With the calling of a president the board of trustees is discussing some ambitious projects for Butler college. It is proposed to enlarge the school into the University of Indianapolis. A change of location to Fairview park is also one of the items in a program of enlargement that is being considered. Five faculty positions are to be filled at once so the new president comes to grips at once with real problems. He is fifty-eight years of age, at the height of his powers. The board of trustees assures its public that the parents of the new president were Disciples, and that Dr. Aley has throughout his life taken an active part in the affairs of the church.

are doing. These daily vacation Bible schools are giving more Bible instruction in two months than the average Sunday school is able to give during the whole year. Besides the Bible instruction there is manual training, educative games and an Americanization program which commends the schools to all public spirited citizens.

Keeping in Touch with Isolated Christians

Many Christians do not feel at home outside of the communion of their fathers. Universalists are carrying on a publicity program to locate the isolated members of their flock, and these will be put into touch with the movement through literature and letters. The most ambitious undertaking has been that of the Protestant Episcopal church. A Church League of the Isolated has been formed, and the idea has met with a most encouraging response. The bishop of South Dakota sent a Christmas message to the members of the league in his state last winter. In some cases a number of people are found in one community, and the rector of the nearest church makes periodic visits, holding a religious service in a home.

Episcopalians Revive Their Personnel Bureau

The problem of locating ministers congenially is one of the big tasks of the Christian church. The Methodists do this through the bishop, but with much dissatisfaction and much leakage from their ministry into that of other denominations. The loosely organized denominations have so little machinery for this that good men are often out of work in spite of the demands of the churches for men. The Episcopal church is reviving its Personnel Bureau which has in the past proved so effective in its work of serving the churches. This bureau undertakes to put each man into the field where he is best suited, with the cooperation and approval of the bishop, of course. In twenty-two months the original bureau, an experimental affair, received applications from 187 clergy and applications from 31 parishes. The bureau located organists, curates and various lay workers as well as rectors of churches. In some denominations ministers are urged to advertise for positions, but the Personnel Bureau is a very much more dignified and effective means to the end of making men efficient in their life work.

Fluctuation in Ministerial Supply

The Congregationalists are known among the Christian organizations for their care in the gathering of statistics. Deductions drawn from the figures published in their year-book have more authority than those from some similar publications. The matter of ministerial supply in this denomination has been studied for a long time. In 1865 at the close of the civil war the proportion of Congregational churches in this country without pastoral care was 19.3 per cent. The year when conditions were the very

best the percentage of churches without oversight was 16.6. The figures in the last year book show that 22.4 per cent are now without care. This is a high percentage, but is not as high as some church leaders have believed it to be without consulting the statistics. Rev. Marion J. Bradshaw, student secretary of the Congregational Education Society, insists that it is bad psychology to be talking continually about a meager supply of ministers, holding that the laymen of the churches will not espouse a dying cause, but will respond to an appeal to join in with a going enterprise.

Southern Presbyterians Favor Racial Peace

The southern people are alert to the dangers of interracial strife and are co-operating with all wise movements to bring about better feeling. The General Assembly of the Presbyterian Church in the United States which met in St. Louis recently, passed resolutions pledging the support of the denomination to the Interracial Commission which is working valiantly toward better conditions. The problem is neither northern nor southern any more, and in both north and south there is need of studying the ten million black men and becoming acquainted with their aspirations and ideals.

Employers Defend Freedom of Christian Pulpit

Not all employers are ready to stand with their confreres of Pittsburgh. The Federal Council of Churches is in receipt of a communication signed by some of the greatest employers in the east in which they approve the social attitude of the Federal Council. With regard to the Pittsburgh difficulty, they speak right out in the following words: "We especially deplore any financial boycott of the church bodies as unethical and highly inexpedient. The United States needs the church in these days; and the church it needs is not one that is timid and colorless but one which, while judicious, is aggressive and courageous."

Ministers Will Retrace Paul's Steps

Walking in the steps of the Apostle Paul is the privilege of twenty-six ministers and seminary professors who have gone to the near east to study the life of Paul on the spot this summer. At the present time no theme is yielding so many new facts as the life of Paul. In Corinth an American archeological expedition is unearthing a synagogue. Near Athens a temple has been found which has significance for the Christian story. When these students return with their pictures and lectures, there will be new interest through the whole church in the life of Paul.

Four Thousand Moving Picture Machines in the Church

While most ministers are still debating the matter and some are actively hostile to the innovation, four thousand churches in the United States are operating moving picture machines. Just what effect

this will have upon the commercial movies is problematical. It would seem inevitable that the effect should be felt in many communities in a decreased patronage of the commercial houses. Many of the churches that employ this method are Congregational, Methodist and Disciples churches.

Church Organists Are Now an Organized Guild

Every profession and calling has its organization these days and the church organists have not lagged behind. Their fourteenth national convention was held in Philadelphia during the latter part of July. There were discussions about purely musical topics, but some of the papers were on such every-day themes as how to get on with the minister.

Work Starts on Bahai Temple

The world temple of the Bahaist religion is already in construction at Wilmette, a suburb of Chicago. On a hill overlooking lake Michigan a temple is being erected which when completed will cost a million and a quarter dollars. The architect is Louis Bourgeois. The architect has drawn plans which have aroused the most favorable comment and he asserts that his ideas came by divine revelation. He is of course a member of the Bahai faith. The symbols of all religions will be found upon the temple since the Bahaist religion claims to supersede all other forms of faith. The great dome of the building will be 162 feet high. Rooms will be provided for the followers of the various religions to meet for their own peculiar kind of worship. The Bahaist religion sprang out of

Community Minister—The Secretary of the Vermont Congregational Conference would like to correspond with men whose tastes and experience seem to fit them for leadership of community churches. C. C. Merrill, 83 Brookes Ave., Burlington, Vt.

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a Mohammedan sect of Persia about the middle of the past century. The Bab was martyred and succeeded by Baha'o'llah. His successor at this moment is Abdul Baha, who resides in Syria.

Disciples Promoting Church in the Oil Fields

The lure of oil these days is much like the lure of gold in a former time. Men from all over the world are to be found at Breckenridge, Texas, in the center of the big fields west of Ft. Worth. A Disciples church is already planted in that pioneer town, backed by First Christian church of Ft. Worth. Electric fans have been installed in the church to keep it cool during the summertime. A parsonage has already been erected and the minister has the advantage of the very latest city comforts in a pioneer city. The workers in an oil country have the virtues and vices that used to characterize a mining town.

El Paso Now Belongs to Roman Catholics

The city of El Paso, Texas, is the gateway to Mexico. In a population of 85,000 there are 35,000 people of Mexican extraction. The growth of Protestant propaganda among these Mexicans aroused the church authorities and the Roman Catholic bishop planned a typical medieval counter movement. A great parade was arranged in celebration of the dedication of the city to "the Sacred Heart of Jesus." This parade was resplendent with the barbaric glory that characterizes a Mexican social event. Some members of the Knights of Columbus order held up a canopy and underneath this canopy marched two bishops, one from El Paso and the other from Chihuahua. All the people witnessing the parade were ordered to take off their hats in honor of the church. The Methodist and Presbyterian gymnasiums and schools are for the moment deserted by large numbers who have returned to old loyalties, but one wonders if the parade can hold these permanently to the old mother church.

Church Would Not Bless His Marriage

Secular papers have featured the difficulties of a young man in Sault Ste. Marie, Mich. He decided he wanted to marry a divorcee. The priest of the Catholic church to which he belonged would not marry him, so he tried out one by one the Protestant ministers. These also refused to a man, and at last he was driven to the office of the town squire, where he had the civil ceremony. There is a tightening up on the part of the ministers with reference to divorce.

History of Iowa Disciples Will be Written

Though they have less than a hundred years of separate denominational history, the Disciples have in recent years been developing considerable interest in their early history. The state convention of Iowa has authorized Rev. Charles Blanchard to write the history of the churches of that state. Mr. Blanchard

has spent most of his life among the Iowa Disciples, being connected with their journalism, and in many other ways familiar with the life of the churches. When his book is written it will be published at the expense of the Iowa Christian Missionary Society.

Presbyterian Sunday Schools Are in a Healthy Condition

The statistics of Presbyterian Sunday schools indicate that the past year has been a very encouraging one in the life of that denomination. A grand total of 1,646,068 are now enrolled in the Presbyterian Sunday schools. Last year the number of new pupils added were 140,767, exceeding that of any previous year. The giving of the Sunday school people is also remarkable, the gifts to Presbyterian boards averaging \$1.50 per person.

Canoe Load of Converts Drowned on the Congo

Rev. Charles P. Hedges, who is on furlough in this country after a term of exacting missionary service upon the Congo, was in receipt of a very sad letter recently. A canoe containing eleven of the native Christians of Monieka, ten men and a woman, who were making a trip to saw lumber for the mission, were

thrown out of their dugout canoe into the water and drowned. The loss is a very serious one for the infant church, as some of the most stalwart leaders were in the group. Mr. Hedges draws a moral from the sad incident that the Disciples denomination should no longer delay in providing steam launches with which to make the trips up and down the river. Several years ago Rev. Ray Eldred, a missionary from the state of Michigan, was drowned in the Congo, an event which could have been averted by adequate modern equipment.

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EDITORIAL

"England Has No Time for God"

DOLEFUL indeed are the voices that reach us from England today. Moral collapse, spiritual indifference, industrial chaos seem to have settled over the motherland like a blight, filling the finest minds with a disappointment akin to dismay. James Douglas writes for the London Daily Express a vivid article with the refrain, "England has no time for God," and the picture he paints is dismal to the point of despair. "Never in my lifetime has religion ebbed so low. Never has the spiritual pulse of the nation beat so feebly." Churches and chapels, with few exceptions, are empty. Something like soul sickness has seized the people, all classes alike, driving them mad for pleasure in which there is no joy, a mania for materialistic indulgence, for stimulation of the senses, for exasperation of the nerves. Hard, set, serious faces bent upon some witless delight, some brainless sport, are seen in every rank of life. The time is devoid of tenderness, wistfulness, merriment, and young people hurry from dance to dance, from game to game, like haunted automata." Bishop Hensley Henson, in an interview in the London Telegraph, confirms this drab, spiritless outlook, describing modern society as the anti-Christ: "I confess I see a dark hour for the higher life of humanity. We are living in an age which has rejected religion. It is not only indifferent to Christ, it is anti-Christian. Materialism has for the moment triumphed, and it can only work destruction." With which Dr. Selbie agrees, declaring that "England is pagan. The people of this country do not know what Christianity is. Nonconformists have played the fool." Mayhap it is the black hour before dawn, but it is surely a "dark night of the soul" through which England is passing; and not unnaturally it has provoked a revival

of apocalyptic religion. How much do these descriptions of English life differ from American life? America, too, is ill at ease, vexed of soul, bereft of great moral leadership, and distressed by a profound spiritual malady. But the tide will turn. There will be a great slump in immorality, a panic in the pig markets of sensual cynicism. There is hope in the very vileness of the times—they are too bad to be true. England and America must find time for God!

The Glory of Organizing New Churches

A CITY mission secretary of a mid-western city claims the glory of organizing a hundred new churches for his denomination through a period of years. He was called a success by all of his confreres on the city mission board. When his successor came to the office, he worked himself literally to death. This man declared confidentially to his friends: "I spend nearly all my time sitting up with sick churches." Some of these churches died, and he had to conduct the funeral services. When this city mission secretary died from overwork, few heralded him for the great man that he really was. He had not been a church-organizer. Instead he had favored the policy of merging a number of needless churches with churches of other denominations that were adjacent. In days gone by all that was necessary for the organization of a new church was the determination upon the part of some ecclesiastical official that a given city or neighborhood should have a church of Blank denomination. A canvass was instituted, the faithful were gathered together in a hall, missionary funds were appropriated and the denomination planted itself in advance territory. In some of the larger cities comity commissions of the city federations now prevent this waste of church resources. A few

states have developed the comity idea so that it is no longer permitted to organize churches in rural sections by such hit and miss methods. Probably no comity commission has ever resisted a bonafide demand of any-neighborhood to have the kind of church that it wanted. Local demands usually take another form than the increasing of the number of ecclesiastical institutions. Most neighborhoods want fewer and stronger churches. Meanwhile what about the hero who continues to organize churches hit and miss, sometimes in defiance of all comity agreements of his denomination? Shall we continue to crown him as the most loyal and successful of all the sons of the church? Is it not time to curb the activities of such churchman as divert their functions from proper kinds of church extension to the improper?

"China, Captive or Free?"

THE story of modern China, and the dealings of other nations with it, suggest burglarization as a synonym for civilization. No one can read the carefully documented history of that long-continued pillage, plunder, and outrage, as the facts are marshaled by Dr. Gilbert Reid, director of the International Institute of China—an enterprise worthy of the friendship and support of all men of goodwill—without a blush of shame and disgust. From the time when opium was forced upon China to the present, it has been one robbery after another. The notable volume by Dr. Reid, asking the question, "China, Captive or Free?" comes at a timely moment, in view of the proposed parley about problems in the Pacific, and ought to be read all over America, if only to show our people the unhappy part which our own government had in the intrigues which now involve China in a net of difficulties and dangers to herself and for the world. Now that it can be told, the telling shows that no government on earth can be trusted when it works in secret, without the discipline of publicity. It divulges acts hitherto kept hidden, revealing the ruthlessness with which China has been treated by those who feigned to be her friends, and all for grab and gain. It is a stirring appeal for justice, and a stinging indictment of the complacencies of modern religion which seeks to Christianize China at the expense of its political and economic enslavement. Dr. Reid has given his life to China, and he is more widely acquainted with the official and literary classes of the country, both the old mandarins and the leaders of Young China, than almost any one else. He writes a calm, impersonal, impartial record, and the bare facts make an eloquent appeal in behalf of common decency and against exploitation and brigandage.

Imported Americans at Ellis Island

MR. FREDERICK A. WALLIS, commissioner of immigration, in an address at Plymouth Church, Brooklyn, recently, discussed the work which he has in charge in a most illuminating manner. The immigrant, he said, is here, and has always been here, thirty-four million people having entered the United States through that gate. Indeed, it was the immigrant who founded the

country, developed it, fought for it, and made it what it is. At present three thousand immigrants enter our country every day, and the problem is to select the kind we want and can assimilate. Selection on the other side is better than rejection here, since it saves untold hardship and disappointment. Greedy steamship companies and passport forgers, working together, make for misery and tragedy to poor, ignorant people. Another problem is the distribution of immigrants when they are admitted. Today, if a line were drawn from the northwestern corner of Minnesota down to the lower corner of Illinois, and then eastward to the Atlantic, it would mark the area where eighty per cent of the immigrants stop. Only three per cent percolate into the southland. Some means must be devised for sending the newcomer where he is needed, and where he will be happiest, and where he would find more favorable conditions under which to rear his family. Americanization, said Mr. Wallis, is a work of patience, not of pressure; and we must begin it by admitting only such people as are sympathetic with our ideals, or can understand them. At any rate, the commissioner has cleaned up the island, made it more homelike, adding the human touch to official routine, and furnishing entertainment to beguile the tedium and suspense of waiting—especially music, which is the universal language of the world. He insists that the whole question of greeting and receiving these newcomers to our shores must be taken out, and kept out, of politics, and that they be treated in a manner worthy of the dignity of our nation and of their worth to it.

Get Ready for a Hard Winter

FAMINE stalks in the alleys of the great cities. The liberty bonds and small savings accounts have been gradually consumed and many families are even now, in the middle of the summer, next door to want. The Commission on Immigration and Citizenship of the Chicago Y. M. C. A. has decided to inaugurate a campaign of publicity to prepare the public for the dire things that seem about to happen. This commission is authority for the statement that on July 1 in some parts of the state there were as many as five men for every opening for employment. The city of Chicago has large numbers of men sleeping out of doors and begging their daily bread. The first touch of real winter will drive these men indoors. The commission urges that the lodging houses of the city, which have fallen into disuse during recent years, be made ready for the demands that are sure to press upon them during the coming winter. The churches are also warned that they too must prepare to lend a helping hand. Where it is possible to do so groceries should be bought up at the summer prices against the need of the coming winter. In the city of Chicago it is prophesied that there will be at least two hundred thousand men out of employment when the snow flies. These must have a minimum wage of a hundred dollars each to get through the winter. This means that special plans for employment must be devised, which will cost \$20,000,000, a sum of money rather staggering when one begins to grasp

its meaning. Meanwhile every influence should be used with congress to seek the cause of the present depression and adopt adequate remedies. The goods of the United States are being driven out of the world markets by the competition of reviving European countries. Nations that would buy of us are unable to do so because of unfavorable exchange rates. If these rather common assertions about the economic situation are not correct, then the truth should be found and some kind of remedy devised. Poverty in the richest nation of the world is an absurdity amounting to a social crime.

R. J. Campbell's "Life of Christ"

OFTEN during his ministry at the City Temple, Dr. Campbell was urged to write a Life of Christ, no doubt because he had made Christ a living reality to so many seeking and hitherto baffled souls. Now at last he has fulfilled that request; but it is not the great Life of Christ for which we have been waiting—for that he has neither the scholarship nor the literary gift. In many respects the present Life is different from what it would have been had he written it while minister of the City Temple. His attitude, his point of view have changed. Unfortunately the book is abridged, owing to the exigencies of the printing situation; but that is hardly to be regretted, since the homiletic instinct prevails, and he promises to follow this volume with a homiletical commentary on the Gospels. The book is inscribed to his old friends at the City Temple, and to the members of Christ Church, Westminster, of which he is now vicar. No doubt every man unconsciously portrays that in Christ most akin to himself, and so we find Dr. Campbell at his best when interpreting "the wonderful winsomeness" of the Master, as Papini, who fell in love with Jesus while reading the Gospels to the peasants, sees him as "terribly and fearfully alone, unable to make his immediate followers understand." The book is rich in insight, in spiritual charm and beauty, making us feel the majesty of the Master, the spirit not of this world, the unearthliness that clung to his every word and gesture. What we need is a Life of Christ for our time—scholarly, popular, spiritual, written with artistic stroke, in full light of modern knowledge and ancient faith—to be for us what Canon Farrar's Life of Christ was to his day. Who is sufficient for such an undertaking? Can any of our readers name the man for the task?

The Gospel of Safety First

THE good doctrine of safety first has developed in modern industry an order of preaching friars who are going through the country expounding the duty of taking no risks. A number of years ago Mr. Charles B. Scott, a business man of the little city of New Albany, Ind., saw some children dragged out from under a street car that had run around a dangerous curve. The horror of that day set his mind working on the task of preventing similar accidents. His suggestions to the street railway company embodied the fact that not only should the

railways provide for public safety, but the people themselves must be taught not to take needless risks. He now has a safety bureau in Chicago and his agents talk to electric line operatives all over the middle west. The electric lines can afford to maintain this organization, for the reduction in the number of accidents makes it good business. Other lines of business now have their safety first program. The iceman is confronted with a sign warning him of slipping under a heavy load of ice, or counselling him not to carry his pick where it will injure his fellow workman. In the steel foundries there are signs that warn of dangerous spots in the factory. Through this safety first propaganda thousands of lives have been saved during the past few years. The education of the public has proved more difficult than has the education of the workmen. The "jay-walker" still wanders across the street in front of moving traffic. People still get off the street car backwards or bathe in spots where warning signs are placed. The children can be reached in the public schools, but the problem of the adult is more difficult. The classes and forums in the local churches might find in this cause a source of interest, and might help forward a movement which still has much to do to make human life as safe in this country as it ought to be.

Denominational Evolution

IF it is not strictly true, as our more modern psychologists and sociologists affirm, that the growth of the individual recapitulates the stages of development of the race, it is at least obvious that the evolution of society is much like the progress made by the child in the attainment of maturity and culture. It is not a rapid process. It has in many instances unpromising beginnings, and along the way there are times of reaction and apparent futility. It is only by struggle and self-discipline that the fair objectives of competent knowledge and serviceable character can be reached.

A denomination is not different from any other form of social organization in this regard. It usually takes its rise from some impulse or necessity on the part of a group of devoted people, or a single strong personality. It is the response to some deeply felt want in the area of religion. But it generally passes through many phases of partial realization of its ideals before its purpose is won, if that time ever arrives. And those of its adherents who survive to study its history in the long perspective of years may find much to give pause to their enthusiasm in its divergences from its first motives.

The Disciples of Christ are an admirable example of this evolutionary principle. They have many features that make the study of their career of interest to the student of contemporary religious history. They are of American origin and growth. From the beginning they have partaken of the vigorous life of the central and western portions of the country. They have had no formulated creedal statements to shape or safeguard their doctrinal

development. They have had little of the academic temper. They have tended to the practical enforcement of a few comprehensive ideas, and the expansion of their influence by evangelistic rather than by academic means. It is of interest therefore to observe the variety of subjects with which they have busied themselves, with the naive conviction that these were in some manner related to their central and historic purpose—the advocacy and promotion of Christian union.

One of the first phases of their growth was a curious aversion to such organized forms of Christian service as those performed by the Bible societies and the Sunday schools. Convinced as they were that the union of Christians was the dominant need of the hour, they conceived all human devices and institutions as hostile to the primitive simplicity which they associated with the apostolic, and as they believed, united church. It did not seem to them possible that modern plans of operation and instruments devised for the promotion of religious work could be anything less than departures from the ideals expressed in the New Testament. For this reason they not only refused participation in the activities of these cooperative organizations, but denounced them as human schemes which were in direct opposition to the spirit and program of the gospel.

In a similar manner they declined to commit themselves to any missionary organization, whether interdenominational or of their own creation. It was many years before their first missionary society was projected, and then only after a long campaign of instruction, which had to overcome the prejudices aroused by the first mood of reserve. One of the reasons why missionary education proceeded so slowly among them, even after the leaders of the movement had committed themselves to the enterprise, and even Mr. Campbell had been made the first president of the organization, was the hang-over of the first mood of antagonism to any plan which could not produce a New Testament precedent.

Like most other religious bodies, the Disciples passed through a period of millenarian interest. Fortunately for their later intellectual development, this came early, and once safely endured, like the mumps and the measles of childhood, it has never seriously affected them since. The Millerite movement was at its height in the days when the Disciples were just maturing their strength. Mr. Campbell was influenced to no small degree by these speculations. But he could never accept the interpretations of the premillennialists. His was rather the attitude of expectancy which associated the millennial era of peace and goodwill with the unification of believers. He used to some extent the vocabulary of the apocalyptists without committing himself to their vagaries of times and seasons. In that manner the crisis of millenarian propaganda was safely passed, and never since, in spite of the tides and ebbs of the cult, has it had much significance for the Disciples. In this they have been fortunate beyond some of their religious neighbors, like the Baptists and Presbyterians, for example, who appear just now to be in the throes of this periodic resurgence of apocalypticism.

The Disciples also had their struggle with the problem

of adjustment to modern methods of worship. Long and bitter were the controversies waged over the use of instrumental music in the churches. One whole section of the denomination fell away from fellowship with the main body on the ground that organs and missionary societies were human or satanic contrivances. And there are still some congregations who maintain stoutly their right of protest against the unholy thing.

As was to be expected, the Disciples passed through the critical period of controversy over the scientific movement in relation to the world order and the literary and historical investigation of the Bible. In this they were like most of the religious bodies which were in any manner touched by the modern spirit of inquiry. Of them, as of the rest, it may be said that evolution and biblical criticism divided them into two camps, without resulting in any serious cleavage of organization. Those questions have now largely ceased to have significance for them. Even those of their numbers who cling with tenacity to the conservative views find it difficult to interest a generation all of whose younger members have gone to school in the atmosphere of scientific study and the historical method.

But probably the most curious phase of Disciple history has been the settled and obstinate aversion of a portion of the body to the forms of Christian cooperation which the present period has witnessed with growing satisfaction. The one principle to which the Disciples were committed by their origin and history was Christian union. They would have been supposed accordingly to hail with satisfaction all approaches to this desired consummation. Yet surprisingly enough a considerable portion of the body set themselves resolutely to the denial of any interest in any form of unity which did not assume integration with the Disciples as its basis. In this regard they were as determined to force their interpretation of the Bible and of Christian history as the Roman Catholic or the Anglican parties. It was this attitude which for years led the majority in the conventions of the Disciples to withhold their assent to any form of church federation, even as a step toward the unity they were advocating. It has been this spirit which to the astonishment of friends and the dismay of progressive missionaries has made the Disciples the one outstanding non-cooperative force in certain movements toward unity on the mission fields.

But none of these attitudes of mind really interpret the spirit and temper of the significant and growing portion of the Disciples. With the increase in the spirit of devotion to education, and with the larger emphasis upon the principles of freedom and fraternity to which they are obligated by their beginnings and their later development, they are increasingly outgrowing the immaturities and crudenesses which have marked some stages of their history. Were it not so they would invite and suffer the fate which has befallen all stagnant and unprogressive movements in the past.

And this is the story of all the religious bodies that have survived the years of their inception. None of them has escaped the retarding and limiting influences of insistence upon side issues, and the temporary magnifying of sec-

ondary ideas to places of primacy. Every denomination would do well at times to study its history with a humbling sense of the effort, time and money that have been wasted upon futilities which had nothing to do with its central purposes, or with the promotion of Christianity. In the light of such by-products of the spirit of partisanship and obscurantism the real progress made can be the more readily discerned. And in like manner the great objectives may be disengaged from obstructing and subordinate issues.

The Night Blooming Cereus

A Parable of Safed the Sage

WE have a friend who rang our Telephone Bell, and spake thus unto me and Keturah,
Come over to our house, and see that ye hasten; for behold, our Night-blooming Cereus is about to Bloom.

Now if he had called the half of an hour later, my Night-blooming proclivities would have been hard at work in slumber: for it was Bed Time.

But we put on our Wraps, and went over. And Keturah dolled herself up a little, but not too much. For she knew that there would be others present. For the friends who invited us warmed up the wires and called in all their friends. And there was quite a Bunch of us when we all arrived.

Now it had been many years since I had seen a Night-blooming Cereus in Bloom, and I had rather forgotten what manner of plant it was. And when I beheld it, it was as uninviting as any Cactus before Mr. Burbank laid hold upon it and sheared off the spines thereof. For this was by no means spineless.

But while we waited, the plant got busy, and there Bloomed a Marvelous wax-like flower, which opened its graceful petals in such beauty as I had seldom seen. And all who were present admired it with much rejoicing.

And I wondered at the creative wisdom which had put so lovely a flower on so uninviting a stalk and caused it to Bloom in the Night.

And I considered some men that I have known, who are rough and crabbed and unattractive, but whom I have detected doing kind deeds, and acting as if they were ashamed of it. And I once knew a man who was thought to be a Miser, but who was secretly generous. And I knew a man who was gruff and repellant, but who was kind of heart, and who hid his good deeds.

And it came to pass, once upon a time, that I knew a man whom every one counted the Meanest Man in town. For his disposition was like unto the Cactus, and no man dared come nigh unto him. But there came a time of calamity, when courage was needed, and he proved himself brave; and a time when kindness was needed, and he proved himself kind; and a time when generosity was needed, and he proved himself generous.

And I said, The wonders of the world are many, and among them, both in the world of flowers and the world

of men, is the Night-blooming Cereus. For the night which hideth one sun bringeth out many stars; and the darkness which shutteth up most flowers bringeth out a few. And those few are most rare and wonderful.

BY THOMAS CURTIS CLARK

On Rereading Keats

THE dew was on your brow, fair child of dawn;
Your vision was unwearied by the day,
Which wears upon us sore who tread the way
From youth to age. Earth's woe lay light upon
Your buoyant heart, which had the native grace
To carry spring into the winter drear.
Life's discords changed to music for your ear,
As sorrow bloomed in smiles upon your face.
Ah! would your gift were ours, whose souls are dead,
Slain by the subtle fiends of greed and pride;
Love on a golden cross is crucified,
And from the harp of life the song has sped.
Breathe into us, who faint, your vital breath;
Release our spirits from the gyves of death.

Prayer

DENY me, Life, the prize of gold
And fame's alluring gleams,
Then, if you must, hearts' love withhold,
But leave to me—my dreams!

Knowledge

THEY list for me the things I can not know:
Whence came the world? What Hand flung out the
light
Of yonder stars? How could a God of Right
Ordain for earth an ebbless tide of woe?
Their word is true; I would not scorn their doubt,
Who press their questions of the how and why.
But this I know: that from the star-strewn sky
There comes to me a peace that puts to rout
All brooding thoughts of dread, abiding death;
And too I know, with every fragrant dawn,
That Life is Lord; that, with the winter gone,
There cometh Spring, a great, reviving Breath.
It is enough that life means this to me;
What death shall mean, some sunny Morn shall see.

Friendliness

THE wonder of the mighty pyramids,
The stateliness of Athens' noblest shrine,
The majesty of Taurus, grim and old,
The grandeur of the castles by the Rhine—
I quite forget them all, if I may hear
The purple martin's note of friendly cheer.

Justice Through Fellowship

By Richard Roberts

THE mind of Jesus was much occupied with the question of offences and their forgiveness. William Blake was right when he said that "the religion of Jesus is perpetual forgiveness of sins." So largely did this matter of forgiveness loom in the thought of Jesus that when he was teaching his disciples to pray, he added to the petition for forgiveness the clause—"as we forgive those that trespass against us." And in order that there may be no mistake about the matter, he returns to the point at the end of the prayer—and it is the only point that is so emphasized—"But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Only the forgiving are forgiven. We are to forgive seven times in the day, and unto seventy times seven. And Jesus was only living out the logic of his own precept when he prayed on the cross—"Father, forgive them; for they know not what they do."

But what is forgiveness? It is plainly something more than a forgetting of injuries, merely letting bygones be bygones. In the parable of the two debtors Jesus likens sin to a bad debt and the forgiveness of sin to the writing off of a bad debt. But this does not convey a complete picture of what forgiveness is on Jesus' own showing. The creditor might write off the debt simply because it is no longer any use to keep it on his books. But forgiveness means that he begins to do business again with the man on the old terms. Forgiveness is not the obliteration of the injury; it is the reconciliation of the parties. It is the resumption of fellowship.

THE GRACE OF FORGIVENESS

Is the duty of forgiveness unconditional? The answer is plainly No. For Jesus speaks of repentance as the condition of forgiveness. "If he repent, forgive him." But there is after all something much greater than the duty of forgiveness; namely the grace of forgiveness. The grace of forgiveness does not wait for the repentance but goes out to provoke the repentance. This is the essential meaning of the hard sayings about the other cheek and the second mile. Jesus was not laying down specific injunctions to be obeyed literally. That was not his way. He was dramatizing a very important and far-reaching principle. What I have to do with an offender is not to break his head, but that much more useful and tremendous thing, to break his heart. That is also Paul's point, when he bids us feed and give drink to our hungry and thirsty enemy. "For in so doing thou shalt heap coals of fire upon his head." It is the Christian purpose towards an enemy to turn him into a friend.

So that we come to something that looks like an absolute principle of conduct. So far as we may speak of a law in Christian ethics, there is a law there. It is the Christian thing to forgive unconditionally and utterly—to forgive not on repentance, but to forgive in order to bring repentance. And from this it is no unfair inference that Jesus regarded

the restoration of a broken fellowship as a permanent and characteristic reaction of the Christian spirit. The emphasis that he lays upon redress and restitution by one who has offended his brother points the same moral from the other side. Perhaps here we have a clue to the radical principle from which the ethical philosophy of Jesus has its source.

We can best perhaps follow the matter up by contrasting Jesus' prescription for the treatment of offenders with the current conception and practice of justice. The popular idea of justice gathers around a doctrine of rights—rights of the individual or of the group. In effect, it resolves itself into an affair of safeguarding or redressing the balance of rights. It is concerned with the balancing of conflicting claims, with matching offence and penalty, injury and redress. Law is in the main the definition and orderly arrangement of a body of equities,* and the administration of justice has to do with the restoration of the equities when they are broken or, as in the matter of "injunctions," with forestalling a threatened violation.

FAILURE OF JUSTICE

Of the value and the limitations of this popular conception of justice as an organ of social progress, this is perhaps no place to speak. Two remarks may, however, be made somewhat summarily: first, that it inevitably makes even at its best for a static condition of society, for its concern is with the defence of the existing social equilibrium; and second, that in its application to crime, it has not only notoriously failed in diminishing the volume of crime, but has succeeded in creating a criminal class. In punishing crime, it appears to be preserving a superficial equilibrium, but it actually aggravates the subcutaneous moral anarchy that leads to crime.

The conception of right† which underlies the popular view of justice is the integrity of personal or group rights. Justice which is the affirmation and vindication of these rights works chiefly by means of prohibitions and deterrent penalties. I suggest that the real distinction of the Christian ethic is that it repudiates this doctrine of rights and substitutes another for it.

Jesus was once asked to compose a family dispute about a dead man's estate and to restore the violated equity of the position. Jesus declined to do so, and his comment on the affair was: "Beware of covetousness." Plainly the right that he saw was not vindicated by the adjustment of conflicting claims; and the real and ultimate right required conduct that removed the moral root of the conflict. The justice that he desired is not satisfied with securing the outward equities of the case, it requires the reconciliation

*It is perhaps necessary to say that the term *equity* is not used in this paper in the technical sense which it has in law.

†It may be as well to point out that the difference in meaning between right and rights can best be grasped by remembering that the antithesis of right is wrong, while the antithesis of rights is duties.

of the parties in the case. Obviously in such an event the equities will take care of themselves.

The ethic that derives from this conception of right may be defined as the practice of reciprocity, mutuality, fellowship. The ethically right is that which creates, deepens, expands fellowship and restores it when it is broken. The ethically wrong is that which denies and hinders fellowship. Beneath this is an assumption of human solidarity with its corollary of the continuity and therefore the radical identity of all personal interests. *Our common life today is ordered, and justice is administered on the basis of a doctrine of individual rights that are always potentially in conflict. The ultimate right as Jesus saw and taught it, was based on a doctrine of human interests that are always in fact identical.* The Christian ethic is essentially the practice of self-identification with the other man—what the New Testament calls love. And the love of enemies, as Dr. Forsyth has well said, is but love being true to itself through everything. An understanding of the redemptive power of forgiveness is the best clue to a proper valuation of Jesus' ministry.

RIGHTEOUSNESS AND PEACE

It should now be plain why the Christian ethic is incompatible with war. While the war was on, we heard much about righteousness. Some of us were charged with preferring peace to righteousness. To which we made answer that our objection to war was that it only brought peace and never did or could bring righteousness. The difference between us and many of our friends was not a difference of preference between peace and righteousness but a radical difference in our conception of righteousness. They accepted a conception of righteousness that was based upon the sanctity of rights that are always potentially opposed to one another and a conception of justice which requires the violent vindication of violated rights. But it is intellectual confusion to call this righteousness Christian. It is Judaic, individualistic, anything but Christian, if the New Testament is the norm of Christianity. For the New Testament righteousness is love, fellowship, solidarity, reciprocity; and war both in its processes and results is a denial of this righteousness all the time. And if any one questions the truth of this view, well, let him look out upon the world as it is today in the wake of the recent conflict.

But the same ground leads to criticism and opposition to the present penal methods which are the rule in the whole of Christendom. A Christian society may exercise a "redemptive restraint" upon a criminal, but it will not at all be concerned with punishing him for his crime, but rather with curing him of his criminality. It will endeavor to restore him and fit him for fruitful fellowship with his fellowmen. Indeed the first thing that a truly Christian society would do would be to establish a new diagnosis of the economic and moral misfit in society. It would treat all moral anarchy not as a danger to be suppressed but as a disease to be cured. It looks indeed as though Samuel Butler and the pioneers of the psycho-analytic method were yet to be proved to be more Christian than the Christians in their attitude to this particular problem.

The application of this principle to the racial problem is obvious enough. It is certainly a denial of Christianity that any nation should permit within its society the existence of a class or race condemned to do its menial work in perpetuity. The denial of fellowship to the colored people in America by their white fellow citizens is not alone a failure to live up to the logic of the proclamation of emancipation; it is also a denial of the essential and obvious Christian principle of solidarity. In a community in which any class has to fight for its rights as against another class, it is palpably impossible to speak of its Christianity. And if the difference between the cultural level of the two races be a barrier to fellowship, then it is the plain duty of the white man to give the black man a full opportunity to rise to his own cultural level in order that there may be fellowship. The standard of Negro education in some of the southern states is very much to the point in this connection.

The international problem will find its solution only by the acceptance of Jesus' doctrine of right. More than a century ago, Adam Smith saw that even the economic interests of the nations were really identical, that the prosperity of the one was the prosperity of all. That was why he advocated the removal of all barriers to the free exchange of commodities and became the exponent of free trade. But free trade became competitive trade, and lost that character of free reciprocity which Adam Smith had in mind. Free trade as we know it is not the Christian ideal for international economics. We shall have to establish a more positive and orderly reciprocity. *Laissez faire* is certainly not a full interpretation of the law of love.

INTERESTS ARE IDENTICAL

The fundamental problem at this point is to persuade nations that their real interests are after all identical. The peace treaty has been fashioned wholly on the assumption that while the allies have certain immediate common interests, they have no interest in which the central powers have any share. And for that reason the peace treaty is a treaty of anything but peace. And the fact is and remains that there can be nothing that can be described as peace until the nations have accepted a doctrine of common international interests as the governing principle of their foreign policies. Here we are of course confronted with a problem of education. There will, for instance, have to be a revolution in the teaching of history and geography—a teaching of history which will lay the major stress upon the elements that have made for human unity rather than (as is at present the case) upon those which have made for conflict and war—and a teaching of geography which will assume at the start that a frontier is a line at which the peoples meet, and not a wall by which they are separated, a rendezvous rather than a partition.

This memorandum can do no more than outline the general direction which must be taken if the ethic of Jesus is to be translated into policies and programs of social growth. The one point that must be clearly kept in view all the time is that the Christian aim is the creation and the stimulation of fellowship in every part of life. The opening message of Jesus was the proclamation of the

great prophet of the exile: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." And his closing word in prayer with the disciples before his crucifixion was that they might all be one. The region of life in which this problem presents the greatest difficulty at the present time is that which we broadly designate as the social, with special reference to industry. Here we are confronted with the great class-antagonism which has been created by the modern capitalist system of industry.

THE REAL PROBLEM

It is frequently said by benevolent capitalists that the interests of capital and labor are identical. But while industry is regulated on the profit-system and while labor is subject to the wage-system it is difficult to see how the interests of capital and labor are identical. Of course, the *real* interests of members of the capitalist class and of members of the working class are identical; but these are not the interests referred to in the current discussion. But neither the human interests of either class nor the material interests of the working class are served by the system as it operates today. It is plain that there can be no fellowship in this region until industry is organized upon a basis other than the profit-and-wage system on which it is organized today. Our problem therefore is to remove this hindrance to fellowship without denying fellowship in the act. For it is as sure as anything can well be that any attempt to reorganize industry upon a basis of something nearer equity even (not to speak of fellowship) will be bitterly resisted by large elements of the possessing classes. It does not belong to the present paper to discuss the solution of this difficulty. Here it is intended only to state the problem.

TRANSVALUATION OF VALUES

It has, however, to be pointed out that it is useless to speak of interests that are identical to all men without some attempt to define them. Yet the definition is full of difficulty and it can only be attempted in very general terms. It is clear that if the basis of our common life is to be shifted from the present doctrine of particularist rights to a doctrine of universally identical interests, there must be something of the nature of what Nietzsche called a transvaluation of values. And speaking roughly the translation must be from the material to the spiritual values of life. Men will never see that their interests are identical so long as those interests are conceived in terms of money-values as they are conceived today. If it is my interest to get as large a portion of the cake as I can, then by no showing whatsoever can my interest be identical with that of my neighbor who also wants as big a bite of the cake as possible. For the cake is after all at any particular moment very definite and limited in size. Men's interests are identical only in those regions in which every man can obtain all that he has capacity to receive without impoverishing any one else; and when a man reaches suffi-

ciency in these things, he inevitably relegates to a subordinate place the material goods in the acquisition of which the good of life is today supposed to lie.

The ascendancy of the economic motive provokes and perpetuates conflict; and it is only as men receive the sovereignty of spiritual values that the economic motive can be dethroned. And the sovereignty of spiritual values implies practically two things—first, that the acquisitive life is supplanted by the creative and redemptive life, that the chief end of life is seen to lie in the doing of works of love and beauty; and second, that the priority of life is established as against every institution, political or religious, every dogma, theological or economic, every system whether of business or of government. It is a recognition of the centrality of the soul for thought and action; and a refusal to subordinate the human spirit to the requirements of church or state or market. Such a recognition is dynamic. The awakening of the soul to the sovereignty of spiritual values inevitably leads it to a crusade against those conditions, economic, political and social, which restrict it in its creative growth.

The Lion in His Den

By Lynn Harold Hough

THE Lion owned a comfortable cottage by the sea and here he spent most of his summers. The matter of travel was always a painful and trying experience, but this virile invalid insisted upon taking certain journeys in spite of the suffering they involved. He was always particularly bright and keen when traveling. Then you were sure to see what I once called his "soldier's smile." He flushed a little angrily when I used this phrase and I never brought it out in his presence again.

This particular afternoon he was lying on a couch by an open window overlooking the Atlantic. Beside him was a table with the usual assortment of books and papers and magazines. There was a little sparkle in my friend's eye as I entered the room. He went at once to the subject in his mind, as was his way.

"I've just finished reading William E. Dodd's book on Woodrow Wilson," he began. "This professor in the University of Chicago has done a notable piece of work."

He held the book in his hand, turning the pages easily for a moment. Then he went on.

"Professor Dodd is a man of the south with the instincts and attitude of a southern gentleman. He is a democrat whose democracy is deep in his blood. He is a man of social enthusiasm, awake to all the fresher currents of contemporary life and thought. His style is direct and energetic. There is very little charm of phrase, and there is no subtle or delicate coloring in the writing of paragraphs. But he has a story to tell. He has made a long and careful and industrious and scientific investigation. And he tells the story with conviction and with power."

Once again my friend waited a moment. Then his voice became a bit more vibrant.

"What a story it is!" he said. "This tale of a man who dared to take the ideals of a Presbyterian parsonage into

the councils of the nation. It is the story of the greatest dream which has been dreamed in our time, and he found the dream in the New Testament."

" 'One man with a dream at pleasure,
Can go forth to conquer a crown,
And two with a new made measure,
Can trample an empire down,' "

I quoted. The Lion listened with friendly sympathy to the familiar words.

"But he didn't conquer a crown, unless it was a crown of thorns," he said.

"And why did everything go wrong at last?" I asked.

"That's what Professor Dodd's book tells you," replied the Lion. "At least he tells you a part of it. And you have a better understanding of the story of our own times in America, and of many a subtle relationship of European politics when you have finished the book. Against what odds Wilson fought! He was crushed between the partisan politicians at home and the sordid diplomats of Europe. But it was a magnificent failure. It was the sort of failure men cannot forget. Wilson will capture men's imagination. He will haunt their conscience. He will keep coming into their minds. And because they cannot forget, some day they will set about doing the thing for which he gave his health and almost gave his life."

Fresh breezes were blowing in from the ocean while we talked.

I picked another volume from the table. It was Paul Haworth's *History of the United States in Our Own Times*.

"You are going in for contemporary America rather vigorously," I observed.

"It's a good piece of writing," replied the Lion. "You get a very intimate view of the development of the United States from the close of the civil war to the close of the European conflict. There is a particularly clear and cogent account of the social and economic development through which we have been passing. There is more to be said. But this book gives you more than most Americans have clearly in their minds. I'd like to have every leader of men and of movements in this country read it. And if people on the other side of the sea could be persuaded to read it they would understand us better."

The Lion moved his head a little impatiently on his pillow.

"Most Americans know very little about American history," he said. "A man ought to read Wilson's exquisitely written 'History of the American People,' with its clear and luminous picture of Europe in the background all the while. He ought to read Rhodes' volumes about the period when we approached our greatest conflict, the period of its waging, and the period of its aftermath. Then he ought to read Haworth's book to see the rise of new problems, and Dodd's biography for the stage setting of our own day."

As I walked away from the house along the shore I thought a little wistfully of this meditative invalid living over the past of our nation and peering forward to decipher its future. After all, a busy, active man could also find time to read and to think if he really set himself about it.

The Christ We Do Not See

By Ervin Moore Miller

THE fourth chapter of Luke tells the story of the return of Jesus from Judea to Galilee; and how, while on his way to Capernaum, he stopped over for a week-end visit in his old home town of Nazareth. When, on the Sabbath, the hour for worship came, Jesus went to the synagogue and there took the opportunity to announce his mission and his message to the friends and acquaintances with whom he had spent his life. He made the announcement in these words of the prophet Isaiah: "The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor; he hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord."

The eleventh chapter of Matthew also records a statement from the lips of Jesus in which he sets forth the meaning and significance of his work and preaching. John the Baptist got his feet tangled up in the net of Herod's marital affairs, and tripped and fell into prison. In prison he had new time for reflection. He looked back upon the immediate past, and forward to the growing certainty

of punishment or death at the hands of Herod. These thoughts were food for doubt. It was fast becoming evident to him that the kingdom was not coming as he expected, nor was Jesus doing what he wanted a Messiah to do. In his perplexity he sent some of his friends to ask Jesus if he was the true Messiah or must he, John, be subjected to disappointment. Jesus said, "Go tell John the thing which ye hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have the gospel preached to them."

SHEEP AND GOATS

These two statements from the lips of Jesus, setting forth what he thought was the meaning of his life and labor, provide favorable atmosphere into which may be introduced the unknown Christ of the familiar judgment scene in the twenty-fifth chapter of Matthew. The folks in the judgment scene, sheep and goats alike, meet the surprise of their lives when they are told that they had ever seen their Lord in need in any place at any time. When they

are told that they had seen him, clothed him, and visited him or that they had failed to do so, they are unable to restrain their shocked sense of unbelief, and ignorance. "When, where, how, O Lord!" they say. "Surely there is some mistake! We never saw thee in prison, or sick out of prison; we never saw thee naked, or hungry, or thirsty, or anything else! How can such things be?" Then comes that unforgettable answer: "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

This is the unknown Christ; the Christ in human personality. Who knows, and loves, and honors him? We know the kingly Christ with whom we hope to stand in and get by on the judgment day. We know the Christ of theology, of tradition, of controversy; but this Christ who dwells in the humble lives of our human brothers—this Christ we do not know! It is not difficult to recognize Christ sometimes in human life, if bank accounts are big, clothes up to date and manners above reproach; where social standing links us to the most select social functions during the week, and to the classy church on Sunday. But to know Christ in humbler human lives is not so easy. To see him in the rags and wreckage of poverty and vice; to recognize him in the lives of the lowly, the disgraced, the diseased, the backward, the beaten, and the unfortunate—this is no easy thing. Here is the unknown Christ; and it is only love for men in our human hearts that can reveal to us this Christ we do not know. He can be seen only as he himself saw, by knowing and recognizing the sacredness of human life wherever, and under whatever conditions of life it may be found! The barriers and chasms that mark the boundaries between the different areas on the map of human society will pass away if we ever truly recognize this human Christ.

THE JUDGMENT DAY NOW

We may have the judgment day any time when we are willing to apply to our lives this test: "Inasmuch as ye did, or did it not, unto one of these my brethren, even these least, ye did it, or did it not, unto me." Now is the time to make the application. How do we stand in the light of this? Where are we? What are our interests? How have we behaved? Have we not said with pious pride, "Lord, Lord, we have believed what the fathers have taught us about thee without question; we have sung praises to thee in season and out of season, and have highly exalted thy name above every name! We have prophesied and prayed diligently in thy name; we have kept with jealous zeal the ordinances, and now we are ready to enter into our everlasting reward with thee!"

It will be well and wise for us to forget all this for once and line up his own basis of division and reward which is this: "Inasmuch as ye did it, or did it not, unto one of these my brethren, ye did it, or did it not, unto me." It will be extremely embarrassing to us if we go through life thinking we are sheep only to find that we have all the time been goats. It will be extremely embarrassing to go through life claiming that we have the only true and infallible knowledge of the Lord; and to busy ourselves pointing out the goats of unbelief and heresy in religion,

to find ourselves cast out as never having known the Lord at all! There will indeed be many in that day who will cry, "Lord, Lord," only to learn that they have been workers of iniquity who did not know Christ in real life!

Inasmuch as we do it unto one of these least we do it unto him! What does it mean? Does it mean that we have just as much right to call an Italian a "Dago," or a Negro a "Coon," as we have to call Jesus Christ a "Sheeny"? Does it mean that we have just as much right to cause Christ to suffer as we have to ill treat these? No! It means more than that; it means that what we do to these we do to him!

In a great address by a Negro leader of the south, Dr. A. M. Moore, is material which every American should read and ponder upon. The address was delivered before a religious convention in the south. Dr. Moore, a Christian business man deeply respected by the people of his own race, attempts to exhibit the Negro as a person and not as a problem. He brings many interesting and illuminating facts to our attention. He tells of our treatment of the Negro in and after the war, as indicative of our characteristic attitude toward him. In the great parade in Paris, which celebrated the victory of the allies, the American army leaders forbade participation of the Negroes! And again in a great painting in the Pantheon of War in Paris where the deeds of valor of the allies are made immortal, the face of no colored man was allowed to appear among the Americans.

CHRIST IN A COLORED SKIN

It evidently takes great faith on the part of some white persons to see Christ in human personality, when that personality is covered with a colored skin. It takes great faith to see Christ in human personality when that personality speaks a different language, eats different food, practices different customs, lives in a different environment, or belongs to a different branch of the human family from that of which we are members.

But is hunger, or thirst, or sorrow, or pain, or disappointment, or sacrifice any less real to one human being than another just because there are superficial lines of division among them? Is the sorrow of an Armenian family, or the hunger of a Syrian village less real than the hunger and thirst of Americans? Is the sacrifice that gives life itself for one's friends and homeland less real or less worthy of honor and respect because the one making the sacrifice looks different on the outside? Is human personality less sacred or less in need of the sympathetic help and compassionate interest of the strong because it is hungry, in poverty, ignorant, in prison, lame, blind, diseased or full of sin? "Inasmuch as ye did it, or did it not, unto one of these my brethren, even these least, ye did it, or did it not, unto me," means that however human personality is or seems to be, it is always to be treated as though it were Christ himself. Whatsoever we do unto a human personality we do even also unto him!

The owner of a dark and dirty old tenement house in an eastern city rented it to a family diseased with tuberculosis. After a member of the family died there of this disease they moved to another locality. The tenement was rented

to another family just as it was left by the diseased family. This new family was composed of a husband, wife and one child, all in good health. In this tenement the child contracted tuberculosis and died. When an investigation was made, and the owner of the tenement was asked why he did not have his building thoroughly cleansed after the tuberculous family left, he said that he could not afford the ten dollars that this precaution would have cost. Think what ten dollars would mean to you bought at such a cost as this! Especially if you love children at all!

The owner of that tenement and many more like him may be church members, and on intimate terms of acquaintance with the traditional and theological Christ; but the Christ in human personality they do not know. The true visitation of Christ to their lives comes in the form of these poor, sick, homeless and unfortunate ones for whom they have no love and less concern! How different society would be if men regarded human personality everywhere as though it were Christ himself!

SACREDNESS OF PERSONALITY

Does the land owner whose land is worked by people who can never hope to own land themselves, or enjoy the privileges and blessing which he enjoys, see Christ in the human personalities over which he has control? Does he desire the rights, privileges and opportunities which he craves for himself and his family to become the possessions of his tenants? Is he interested more in their personalities than he is in their power to produce profits? Most likely the sacredness and value of their personalities has not yet occurred to him! One easily hears him saying, "O Lord, when did I ever see thee in need of life, liberty, and the freedom necessary for happiness? When saw I thee in the prison of unequal opportunity, and I did not visit thee?"

He who discerns Christ in human personality is indeed far nobler than he who sees in men only means for furthering his own schemes for power, wealth, and ease! He who discerns Christ in human personality is more truly Christian than he who knows all the other Christs! It is Christ in human life the knowledge of whom saves men from selfishness and enables them to live as brothers and servants one of another! Christ cares much more for the interest we manifest in him when we find him in the least of these than any other interest we may have for or about him. Only by our recognition of him there can the kingdom of God which he taught, and for which he died, be made to come on earth.

Take another look at life and see if you can discern the face of Christ in the faces of men. Do we know the Christ who comes to us whenever experience presents us with an opportunity to serve one of these least, his brethren? Do we deal with human personality as though it were Christ himself? Do the forces of our society tend toward producing a more perfect manifestation of this Christ in human life, or are they using personality as building material in a kingdom of things?

The church must never forget that Christ came to preach good tidings to poor people, to strengthen and restore the weak and suffering, to bring liberty to those who have it not, and to bring human personality to its

fullest and highest realization of life. If he succeeds in doing this the manifestation of himself in the life of humanity will be complete.

Have you heard of this Christ, who is one with the weak;
And the bound, and the bruised, and the poor, and the meek;
Who dwelleth alike in the Jew and the Greek?—
He's the Christ of mankind! He is one with all men!

May his words and his life be forever proclaimed,
Till the lonely, the sad, the distressed, and the maimed,
Shall be lifted to God; their lives all reclaimed,
By the love of this Christ who is one with all men!

Let the men in the streets, in the shops, and the mills,
On the seas, in the fields, on the mountains and hills;
Hear this news till the heart of humanity thrills,
With the knowledge of Christ who is one with all men!

Peal it out from the iron-tongued bell of your church,
That the pious who come there to pray, and thank God
That they are not as their neighbors, may hear and repent!
For their neighbor is Christ, and they don't know it yet!

VERSE

Eucharistia

"He took the cup and gave thanks."

O LAMB OF GOD, I silent stand
Before this mystery;
Thou gavest thanks with cup in hand,
For thine own agony!

O love unmeasured, love unknown!
How couldst thou thankful be,
To leave thy glory-circled throne,
To shed thy blood for me?

How shall I dare this cup to drain,
Unless it mean for me
A holy passion to be slain
To save a world with thee!

O blood of Christ, transform in me
This selfish heart of mine,
Till I shall wish my blood might be
A lost world's saving wine!

A. C. TOWNSEND.

Lyric

MY house is much too small to entertain
The dark-browed Hate, but there's an upper room,
Next door to Love's, a chamber neat and plain,
And set with little pots of fragrant bloom,
That's ever ready held for Joy, or Mirth,
For Valor, Hope, or any other one
That Life delights to have a guest of earth—
For those who love the Muses and the sun.

CHARLES G. BLANDEN.

The Social Gospel in Hyde Park

WE have heard much about the open air speeches and demonstrations in Hyde Park, London. They are unique in the freedom of their platforms both in the matter of the addresses and in the latitude of their personnel. They have been especially remarked upon in these hectic days in America when certain self-appointed guardians of men's minds and ideals have dubbed themselves "100 per cent American" and proceeded to censor all who with differing ideals and ideas dared to think of themselves as soundly patriotic Americans. In Hyde Park any one may get a license, take a box, set it up under police protection and proceed to speak his mind so long as he does not advocate crime. The English theory seems to be that steam is not dangerous so long as it is allowed free vent; when it is pent up under compulsion there is danger. So the gravel near the Marble Arch at the Oxford Road entrance to Hyde Park is an interesting place on almost any clear evening, but especially on Sunday afternoons and evenings. On special occasions great processions are formed on behalf of some cause, and thousands march out to hear the foremost orators and distinguished men of the realm argue the case.

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The Demonstration for Social Christianity

Last Saturday afternoon such a processional and demonstration on behalf of the application of the gospel to social problems was held by church folk. It was organized by the Fellowship of Reconciliation but not to promote its peculiar tenets. In the parade, which formed at Bedford Square, church groups marched under banners and mottoes the full mile to the Marble Arch and on into the Common. Trucks were drawn up in a circle and seven speakers were assigned to each of seven impromptu truck platforms. The groups in the processional represented all church organizations—Catholic, Protestant, Episcopal high and broad, non-conformist of various brands and Dr. Orchard's new congregationalist catholic order. The speakers included several bishops, a number of equally prominent non-conformist clergymen, members of and candidates for parliament; on each platform also was one important labor leader. Each speaker was given ten minutes and thus one could go from platform to platform at ten minute periods and hear his various favorites.

Practically every one of the forty-nine speakers started with the same presupposition, namely, that our present social order is built fundamentally upon selfishness, in that possessions and profits and personal power are its dominating motives; it was argued that the present order would have to be transformed into the more Christian terms of service, "humanity first" and mutual help and good will, or it would destroy itself by forcing the dispossessed to revolution. No one seemed to doubt that revolution is inevitable in the industrial lands of Europe unless there is provided a more equitable distribution of wealth and profits and an unequivocal promise for industrial democracy. Naturally, various speakers differed in their temper and emphasis, but they did not differ in this fundamental conviction. One of the foremost scholars and religious educators in England, an Oxford dean, declared with prophetic passion that the present social order is already damned by its selfishness; he said that he prayed daily that Almighty God would put an end to it on behalf of something better. One of the foremost bishops of the Anglican church laid down in calm and logical discourse the principles of a new social order which carried with it a commendation of the things which Anglican bishops and English aristocrats have deemed radical and revolutionary. Indeed, the labor leaders were far from the most radical, though none surpassed them in the fire and zeal of his Christianity. In one thing all were agreed, and that was in their contempt for the prime minister's recent rebuke and demand that preachers let political and economic questions alone.

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The Sunday Afternoon Meetings

On Sunday afternoon we went back to Hyde Park to attend the regular open air meetings. The crowds are not large in

any one of these unorganized groups; indeed, these speaking places are rather just platforms where the advocates of this, that and the other idea hold forth; perhaps the advocate simply puts his hat on a post and begins to talk, his crowd gathering as it may from the passers-by. For instance, here is a "scientist" with a new system of meteorology; the newspapers and government bureaus will give him no attention, so he brings his charts to prove that he foretold weather when the government's weather bureau failed. There is a Roman Catholic stand where, during the entire afternoon, speaker succeeds speaker in proving to his or her own satisfaction that the Roman church is the only sure repository of truth and salvation. Over there is an earnest chap proclaiming, amid much heckling from the crowd, that truth and religion are from within oneself, that all parsons and popes must be abandoned, and that in a combined crusade on dope, drink, war and preachers is the true gospel to be found. By his side is a fine-looking gentleman preaching the evangelical gospel in tones that prove interesting to one with social ideals. Seeing Americans in his circle he soon has us up making prohibition talks. Still beyond are advocates of socialism on one hand and champions of the hard old Tory policies on the other, with a large man between trying to prove to a very lively group of workingmen, who seem to enjoy poking questions at him, that the economics of Ricardo are like the laws of physics in their inevitableness. Then there is a free religious association, a sort of Anglican church mission, an elderly gentleman making an exposition of a new theory of chemistry with a vital bearing upon health and—others.

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The Significance of Such Meetings

In talking with social and religious workers we find that they do not attach much significance to these regular open air meetings. They look upon them as without grip or continuity and as ministering to curiosity more than to solid instruction. They are, of course, much weakened in their influence by cranks and men of one idea who have no regular platform and perforce take advantage of this one. The meetings, no doubt are a symbol rather than a force. Let it be granted that they do not do a permanent work of any kind, yet without doubt they do stand as symbols of that precious principle which must underlie all democracy, viz., freedom of speech and assemblage. The processional and organized demonstrations are tremendously significant. They call together thousands and sometimes tens of thousands, and with the great Albert Hall protest meetings oftentimes register a moral judgment that compels the attention of parliaments and electorates. The one is a sort of ragged fringe of the democracy, the other is the organized protest of a democracy's conscience.

Much more significant than the open air platforms of Hyde Park are such open forums as the one we were privileged to attend at Toynbee Hall, where we are living. Here in the crowded East End, there gather each Thursday night several hundred of the "neighbors." They are seated in an open court and are addressed by some invited speaker upon questions of the day. The brainiest of Britain's leaders come gladly to speak to these men from the shops and factories and the crowded tenements of Whitechapel. It seems to matter little what the chosen theme for discussion is, the speaking almost inevitably veers around to socialism, which is the favorite doctrine of the thinking section of these wage earners. There is a period for questions, then a series of short talks are given by members of the audience and this is followed by a summary and rejoinder by the speaker. The address is always constitutionalist and the hearers include communists, liberals, and other sorts. but the give and take of the meeting is thoroughly good natured. The government of England is much safer by upholding free speech and assemblage, and meeting radicals in honest, open argument than she would be by suppressing them and driving them into hate and subterranean activities.

London, August 2, 1921.

ALVA W. TAYLOR.

British Table Talk

London, August 1, 1921.

WHILE there are many hopeful features in the present religious outlook, organized Christianity is confronted with a serious problem for which a solution must be found if the churches are to "carry on." There is a growing lack of candidates for the ministry, both Anglican and nonconformist. The number of ordinations in England last year was 158, and 161 in 1919. These figures are far below the pre-war average; in 1912, they were 626; in 1911, 640. On Trinity Sunday at Birmingham, a diocese containing a million people, only three deacons and two priests were ordained; and at Durham, with a population half as large again as that of Birmingham, there was only one deacon. It is estimated that the Church of England is 2,372 clergy short. The "Challenge" states that the supply of men from the public schools and the older universities is dwindling almost to nothing, while the "Christian World" points out that the shortage is as pronounced in the non-creedal churches as in those which demand subscription to a creed. The Bishop of London says: "I go to all the public schools in England, and I find that there is hardly a boy allowed by his parents to give his name for ordination, and a very few at the universities." In the Wesleyan connexion, the "Methodist Times" laments that "the more privileged sons of our church are sending few representatives into the ranks of the ministry. There are only three graduates among this year's candidates." The conference committee states that the shortage of young ministers and the growing practice of circuits inviting younger ministers to be superintendents have added considerably to the difficulties of stationing. Small stipends are partly but not wholly responsible for the present dearth. The headmaster of Eton, preaching in Westminster Abbey, said that an almost unbelievable change has come over the standard of clerical life since the days depicted by such novelists as Jane Austen and Peacock. No satirist now would suggest that a man took holy orders to secure a life of comfort and luxury. Today large numbers of the clergy live a life of poverty; no class in all our hard-pressed society is suffering more. One hears of a vicar who has given up his orders and started a greengrocer's shop in Oxford in order to provide for the needs of his family. Bishop Winnington-Ingram is aiming to raise the income of every beneficed clergyman in London to 400 pounds a year, with a house free of rent and rates. The "Guardian" expects little improvement until a definite scheme of assessment and pooling of resources is initiated from above. Such a practical application of Christian principles would not only benefit the poor clergy but make a great impression on the outside world. The Bishop of Salisbury advocates a more economical and scientific use of the clergy and the amalgamation of small parishes. He would supplement the regular clergy by "the permanent diaconate"—men who, while continuing their secular calling, would be authorized to conduct services, administer the chalice, and preach if licensed. There is a corresponding shortage in the foreign field. The Church Missionary Society reports unlimited opportunity but lack of men.

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Anglican Progress

Apart from the shortage of clergymen, the church of England shows many signs of vitality and progress. Communicants at Easter, 1919, numbered 2,291,051, an increase of 38,418 over 1918. The figures for Sunday schools, Bible classes, and confirmation also show increases. Thus in Anglicanism as in nonconformity the decline in membership has been arrested. Financially, there are substantial increases in the contributions for home and foreign missions and philanthropic work. The summer session of the National Assembly was well attended, and the five days' proceedings were marked by much keenness and high resolves. The Assembly was composed of 704 members—38 bishops, 309 clergy, and 357 lay men and women. The able leadership and fine spirit of Archbishop Davidson greatly contributed to the success of the

proceedings. Resolutions passed and decisions arrived at indicate a passion for reform. A scheme of free-will offerings was launched, every church member being asked to give systematically according to his or her means. The parochial councils have been invested with additional powers, making for the further democratization of the church. They will now have an effective voice in the selection of incumbents; they can take the initiative in proposing a particular clergyman, or, alternatively, petition the bishop if they disapprove of a patron's choice. A committee was appointed to inquire into the law and practice as to the patronage of benefices and—long a crying scandal—their sale and exchange. Parishioners now enjoy large rights of parochial self-government and are able to co-operate effectively with the clergy in the administration of church affairs and the promotion of the welfare of the parish. Bishop Temple points out that, as a result of the enabling act, the church of England has now reached the testing point. The real work of the church, he says, is done in the parishes, and the Parochial Church Council is the pivot of the new organization. Charged with the duty of considering what the church in the parish is and should be doing, "It should consider what, if any, demoralizing conditions exist, such as bad housing, degrading amusements, etc., and it should consider what action it may best take to remedy the evil. It should consider how far the various types of parishioners are brought into touch with the whole life of the church—men and women, boys and girls—and what fresh efforts are necessary, telling the priest of any who need his special care." Canon Peter Green says that if "plain parochial work" is neglected, the church will die from the roots upwards. There has been an immense development in the machinery of the church, what is now needed is a corresponding advance in spiritual life and power. Hence the urgent need for more ministers and also for the laity to help in the spiritualization of parish life. Proposals are under consideration for the enlargement of the Church House, Westminster, which is much too small for the many purposes for which it is required, and compares unfavorably with Free Church headquarters.

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Women and the Church

The crusade for woman's right to minister in the church continues. Miss Royden personally presented to the National Assembly a petition signed by 2,539 communicant members, clerical and lay, of the church of England, asserting the principles of the catholic church as to the fundamental equality of baptized persons and repudiating the assertion that any Christian soul is considered, on the grounds of sex, incapable of receiving any Christian gift or grace, and urging that the Lambeth Conference resolutions on the ministrations of women in the church should be put into practice forthwith without limitations or hindrance. Logically, this claim includes the right of women to enter the priesthood, but this question is not yet a practical issue, though it certainly will become such at no distant date. The English Church Union has secured the signatures of 47,000 women communicants to a protest against the suggestion that women are capable of receiving the grace of holy orders and allowing women to preach or minister publicly in churches. Mrs. Sheppard has headed a deputation to the Bishop of London which expressed dismay and disappointment at his attitude to the lay ministrations of women, and urging him to allow duly qualified women to preach in consecrated buildings to mixed congregations in accordance with the Lambeth resolutions. At a discussion opened by Miss Royden at Chelmsford diocesan conference the majority of the speakers were against the admission of women to the priesthood, alleging that it would destroy all hopes of reunion and cause a great split in the church of England. In Canterbury convocation the bishops have defined the limits of women's work for the church in the southern province. Applicants, whose age must not be below twenty-five, may be licensed by a diocesan committee as (1)

diocesan worker, to take part in parochial missions and other evangelistic work, and speak and pray in public—not at the regular services in consecrated buildings, but at services intended normally for women and children; (2) catechist, to work among children; or (3) parochial worker, to speak and pray in licensed and unconsecrated buildings and assist in parochial work. English Presbyterians are disposed to open the door to the ministry of women, and at the Primitive Methodist Conference the general secretary, answering a woman delegate said there was nothing in the constitution of the denomination to debar women from the ministry if they came in under the ordinary conditions of men. Woman's claim to equality of opportunity with man meets with increasing recognition in all spheres.

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Bright Methodist Prospects

The one hundred and seventy-eighth "Yearly Conference of the People Called Methodists" has opened in Middlesborough with a brighter outlook than for long past. After a continuous decrease in membership for fourteen years, an increase of nearly 3,000 is reported this year; Sunday scholars have also increased in number and average attendance; and the conference proceedings show signs of growing activity, general expansion, and renewed zeal. The new president, Rev. J. A. Sharp, is a strong personality, bound to inspire all who come under his influence. Brought up in the church of England, he was for some years a working joiner. Always an ardent temperance reformer, the watchword of his presidency will be "The Church Against the Drink." In his presidential address he looked to the Puritan spirit to counteract the paganism of the times. The idea of God, he said, is being shouldered out of the life of the present day. The horrible records of the divorce court showed that the attempt to live apart from God brought sorrow, bitterness of heart, and disaster. Devotion to a Godlike ideal alone could save civilization. A long and spirited discussion on reunion with Primitive and United Methodists ended with the decision to take more time for consideration, the committee being instructed to present a complete scheme to next year's conference. Both the archbishops sent greetings to the conference, Dr. Lang writing: "My hope and prayer is that the day may come when the church of England and the Wesleyan church may find themselves partners in the one united church." The Archbishop of York personally presented the Lambeth proposals to the conference. Coming direct from the National Assembly, he wondered whether that in itself was an omen of things yet to be. Alluding to the world crisis he said that the only thing that could change the situation, fulfill high hopes, and remove the menace of great dangers was the arrival of some new spiritual power. How much more effective the church would be if not broken and divided. The Lambeth Appeal was not an ultimatum, it was a proposal from honest men who said their prayers and waited for God's guidance. "We don't want absorption," said the archbishop. "You can retain what is characteristic of you: how much I long that something of your spirit should be communicated to the church I represent, and I think we have gifts to give you. If you must keep your own life and organization for a time, keep them." To illustrate the great change that had taken place in the relationship of the churches, Sir Robert Perks told how as a boy he attended a parish church and heard the vicar say: If I saw the devil go across the churchyard with a Methodist on his back I would not say, "Stop, thief!" because the devil would only be taking away his own property!

* * *

Two Methodist Conferences

The Primitive Methodists and the United Methodists have also been in conference. The former report a membership of 206,085—a decrease of 287. Encouraging signs are not absent—e. g., wonderful progress in missionary work in Africa and broadening and deepening of missionary enthusiasm at home. The missionary income is larger than it has ever been.

A cordial welcome was given to the Lambeth Appeal, but it was made plain that Primitive Methodists could not accept reordination. The conference decided to take another year in which to consider the proposals for Methodist reunion and prepare an amended scheme. Whole-hearted approval was given to the League of Nations, the government being called upon to further the cause of world peace by making the league a reality. The United Methodist church has had to register a loss of 10,000 members in the last fourteen years, but it is hoped that the tide has turned. The foreign missionary income amounted to £32,448—an increase of nearly £2,000. In his presidential address, the Rev. William Treffey mentioned that in the Roman Catholic archdiocese of Liverpool over 63,000 children attend mass every Sunday morning. He pleaded for a teaching ministry. The application of the spirit of Jesus to the whole realm of life, individual and social, national and international, would solve our economic and social problems, end the Irish scandal, and vitalize the League of Nations.

* * *

Personal

The Presbyterian Church of England will be represented at the Pan-Presbyterian Council, Pittsburgh, in September, by Dr. Thomas Barclay (Moderator), Dr. Carnegie Simpson, Rev. W. Lewis Robertson (General Secretary), and Mr. L. G. Sloan (of Waterman Pen fame). The Welsh Calvinistic Methodists will be represented by Rev. E. P. Jones (Cardiff) and Rev. T. C. Jones (Penarth). The Council will be invited to meet in 1925 in Cardiff.—Rev. J. W. G. Ward (Trollington-Park, North London) is preaching during August for Dr. Wylie, New Jersey. Dr. Matthews (New York), Dr. Hosmer (Connecticut), Dr. Arthur Walker (Detroit), and Rev. J. Wesley Bready (formerly of Cornwall-on-Hudson) are occupying Mr. Ward's pulpit.—Professor W. M. Ramsay lectures in the autumn in several American colleges on Biblical Archaeology.—Dr. Mullins hopes Dr. Pushbrooke will return to America whenever he can do so.—Dr. John Brown, biographer of Bunyan, has celebrated his 91st birthday.—Miss Royden is taking a two months' holiday in Europe in order to completely establish her health.—Rev. E. G. Gange, formerly of Bristol and Regent's Park Chapel, and an ex-president of the Baptist Union, has passed away.

ALBERT DAWSON.

Contributors to This Issue

LYNN HAROLD HOUGH, minister Central Methodist Episcopal church, Detroit; author "Productive Beliefs," etc.

ERVIN MOORE MILLER, minister Baptist church, Hillsboro, Ohio.

RICHARD ROBERTS, minister Church of the Pilgrims, Brooklyn, N. Y.; author "That One Face," "The Untried Door," etc.

ALVA W. TAYLOR, member editorial staff of The Christian Century, now in England studying industrial and social conditions.

"MAIN STREET"

By SINCLAIR LEWIS

The chief merit of this latest "best seller" is that it holds up the mirror to the provincialism of our small town life.

Price \$2.00, plus 12 cents postage.

THE CHRISTIAN CENTURY PRESS
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CORRESPONDENCE

The Offering and the Offertory

EDITOR THE CHRISTIAN CENTURY:

SIR: Some time ago you told of the experiences of various churches in abolishing the intrusive collection plate, substituting a box in the vestibule. You wonder whether there is not a distinct loss in worship and ask if the offertory does not have a rightful place along with the communion and prayers.

It seems to me that even if the collection plate is not used an offertory is possible. Could not the offerings in the box be put in a suitable vessel (or the receptacle of the box be made removable) and, at the proper time, be brought into the chancel by the customary person or persons? Then the offertory would be said or sung, as is commonly done.

This would give the literalist more of an opportunity to keep the injunction of Matthew 5:23, 24.

The collection box could be developed into an artistic piece of furniture as the holy water founts of Roman churches have been. Such fitting mottoes as are in the offertory sentences of the Anglican communion office would supply appropriate decorative material.

HOLIDAY PHILLIPS.

Amo, Ind.

What Do Our Readers Say?

EDITOR THE CHRISTIAN CENTURY:

SIR: There are in our town two churches building. Never mind where the town is or what the churches are. They represent two of our great Protestant denominations of America. In each instance the pastor believes in industrial democracy and preaches it vigorously from his pulpit. Nevertheless the churches are being built by contractors who exclude union carpenters on the plea of open shop.

It so happens that my office has a friendly contact with the board of commerce. Naturally enough the union carpenters have approached us, because we represent in some sense the church life of the city, with the hope of bettering their situation in the case of these two churches. The carpenters contend that it is the bankers who are controlling the attitude of the contractors. They say that this is a device by which the financial powers hope to break the back of the Building Trades Council. What they want is the right to make their own arrangements with the contractors directly, without financial interference. To this end they hoped that we could get them a hearing before the board of commerce or some such representative body of employers.

We have a committee on the church and industry. This committee has given the proposition careful consideration. On pressing the issue we have discovered that the carpenters' union hopes to establish the principle of union shop in those building projects now being conducted on a so-called open shop basis. It is our opinion that an open shop which excludes union labor is really a closed non-union shop, and that a union shop which excludes non-union labor is really a closed shop. We feel therefore that until employer and employe are willing to negotiate on the basis of a real open shop or some other principle which may commend itself to both, it would be unfair to the churches to attempt to speak in behalf of either party.

This does not mean that either the principle of collective bargaining or the desirability of the open shop when agreed to by both parties is repudiated. It does mean that the church can find a basis of action only when justice and good-will are agreed upon as controlling motives by both parties at the outset. In other words, for us to be a party to an effort by which union carpenters should displace non-union men on specific jobs, seems to us un-Christian. On the other hand, we are

equally clear that the open shop should be really open. We find ourselves between two competing forces neither of which proposes to yield an inch. The union claim that a union shop is really open by reason of the fact that any competent workman may join the union, seems to us specious. The discrimination on the part of employers against union men as union men seems to us unfair. There is what seems to be a deadlock. We seem powerless to help either side. We seem to come squarely up to a "No Thoroughfare" sign. Any attitude on the part of any group which is essentially selfish, the church clearly cannot sponsor.

One wonders whether we must not look down below this unyielding attitude of employers and employes and find some deeper foundation for good-will. In other words, may it not be that what Tawney calls the "acquisitive attitude" on the part of both capital and labor is a real barrier to any adequate Christianizing of the industrial order. A prophetic gospel in the pulpit and an unsocial practice in the building of new temples! Isn't such a situation utterly anomalous?

One cannot help looking back with wistful eyes to the mediæval period when the building of cathedrals was an act of religious devotion. How often nowadays is it the case that contractors and laborers are enthusiastically leagued together in the joyous task of erecting a temple to the living God? Must we of necessity build our edifices according to the selfish standards of the world and then transmute their material value by some spiritual hocus pocus into sanctuaries of the Most High? The whole situation is distressing to an honest man. We must face facts. We must realize that we live in a real world. We must not let our ideals run too far ahead of us. But of what value is it to preach social justice when on our own building lots we have economic warfare?

I have simply tried to present a problem. Doubtless others are facing it. Have you any counsel?

A CHURCH FEDERATION SECRETARY.

Newton on Cadman

EDITOR THE CHRISTIAN CENTURY:

SIR: Allow me to express my hearty appreciation of Dr. Newton's series of estimates of living preachers. They should be published in book form after revision. For instance, the article on Dr. Cadman hardly does justice to his literary style. Dr. Newton mentions only his latest volume, "Ambassadors of God," but at least two of his other books deserve more than passing mention because they are searching analyses of men and movements, from the standpoint of a preacher whose all-round scholarship is only exceeded by his spiritual grasp of the fundamental verities. These two books are "Charles Darwin and Other English Thinkers" and "The Three Religious Leaders of Oxford and Their Movements."

I have read and reviewed all three of them in leading periodicals and agree with the criticisms of them by the London Times, The Nation, the Hibbert Journal and our dailies, weeklies and monthlies. With no exception, they are unanimous in appreciation and even eulogy. Of the "Ambassadors of God," Dr. W. L. Watkinson of London wrote, "Another book on preaching will not be needed for fifty years to come." It is learned, cogent, excellently arranged and considers all the elements of our complex situation with clear insight, intense conviction and directness of purpose.

Perhaps Dr. Newton's peculiar temperament and training are hardly conducive towards an adequate appraisal of the high philosophical and theological character of Dr. Cadman's writings. A cataract of words consists of close argument, illustrations from history and stirring appeal, compelling his readers to follow his line of thought with concentrated attention.

His style is anything but "cumbersome." It rather represents the best traditions of the English language, and imparts to religious literature a dignity and authority, sadly lacking in many popular books of "thin religious sentiment," justly decried by Phillips Brooks, and to offset which your own paper is doing such healthy and timely work. Preachers, especially the younger men, would do well to make a diligent study of Dr. Cadman's books, especially the "Ambassadors of God."

New York City.

OSCAR L. JOSEPH.

Just What is the Disciples' Position?

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read with interest the article of Rev. W. J. Lhamon in your issue of July 21, on "The Church and Its Bible," with much of which I am in hearty accord. Its warning against legalism, even as applied to the movement of the Disciples is not without justification in certain facts and tendencies in our history. Every true friend of the cause we plead ought to be willing to recognize and seek to remedy any mistakes or evil tendencies that threaten to injure its influence or pervert the truths we are seeking to emphasize.

But in my judgment Mr. Lhamon has greatly lessened the influence of his article for good on the people to whom it is especially directed, by an unfair statement of their position as regards the subject of Christian baptism—a statement which perhaps not one of them would accept. Mr. Lhamon calls it "sacramentalism." But not a single representative man among them will accept that characterization of their position on that subject. His criticism, therefore, will fail to reach them. If I were going to write a criticism on, say the Roman Catholic church, I should first seek an authentic or representative statement of their position, and direct my criticism against that. Otherwise I would be beating the air. The phrase, "immersion-baptism" is equally offensive, and wholly unjustified by the definition of baptism which he quotes and accepts from Dr. Schaff. If immersion be "the original, normal form of baptism," as this learned pedobaptist declares, why speak of "immersion-baptism" more than of a belief-faith, or a turn-about conversion?

In referring to the difference which he thinks threatens to "force another cleavage" among the Disciples he describes the position of the majority of this body by declaring that, in addition to their original confession of faith they have now added in substance this: "And I believe, with all my heart, in the traditional practice of a majority of the churches of Disciples, infallibly based on their infallible interpretation of the infallible book!" Would any member in good standing among us accept that addition to the confession of faith by Simon Peter, as a part of their creed? Certainly not, as no one knows better than Mr. Lhamon. But he would say, "That is implied in what they have said and done." But this is only the "infallible interpretation" of Mr. Lhamon based on an "infallible" understanding of all the facts, as against that of tens of thousands of his brethren including the fathers of this Reformation. Why does our brother apply the term "infallible" to our position concerning baptism, and not to our insistence upon the confession of faith in Jesus, as the Son of God? Thousands of professing Christians, as honest as we are, no doubt, do not accept that confession of faith in the sense in which we believe it, and millions of Christians do not accept it as a sufficient creed or confession of faith. Yet we still insist on it as a divine and all-sufficient confession of faith. Is this putting our "infallible interpretation" upon an "infallible book?" If not, why not? Are there not a few things we can stand for without laying claim to infallibility?

I am not arguing here for the correctness or finality of the view of baptism held by a majority of the Disciples. I am simply pleading for a fair statement of their position by those who would criticise it. This Mr. Lhamon has not given. If I were asked to state their position on that subject, I should say that, substantially it is this: The Disciples as a body hold that

their acceptance of Jesus, the Christ, as Lord, in the "good confession," involves obedience to his commandments, and teaching, including the observance of the two ordinances which he gave to his disciples—baptism and the Lord's supper—the latter symbolizing his death for our sins, and the former his burial and resurrection from the dead; that these are fundamental facts of the gospel, and that the two institutions bearing testimony to them should be perpetuated in the church, as Christ no doubt intended they should be; that baptism, being a personal commitment of the penitent believer to Christ, in which he receives assurance of forgiveness and of discipleship was of old and is yet a condition of membership in Christ's body, which is the church. It is not held by them that those attaching a different meaning and place to baptism are non-Christian, nor is this difference in understanding a bar to co-operation with them in all great enterprises in behalf of the common cause. They do hold, however, that those who so understand the place and meaning of Christ's ordinances should practice accordingly.

Mr. Lhamon, if I understand him, accepts this original meaning and place of baptism, but thinks that this view and practice of baptism should be waived in the case of believers in Christ who have a different understanding of this ordinance; that we ought to do this in the interest of Christian union, and that indeed loyalty to our confession of faith requires such modification of our practice, to adapt it to all classes of believers. While he does not say so, I take it that he would favor receiving our good Quaker friends who discard baptism altogether, but who believe in Christ. In other words, our brother believes that, since it is faith in the personal Christ that begets the spirit of obedience, no external form of obedience ought to stand in the way of a believer's admittance to the church, even though such external form be in harmony with New Testament teaching and practice.

I have tried to give a perfectly fair statement of the two positions, the difference between which, Mr. Lhamon thinks, "threatens another cleavage" among us. It need not produce another "cleavage" if approached in the spirit of Christ, and with a supreme desire to know and do his will, and to "keep the unity of the Spirit in the bond of peace." Nothing should be said or done hastily or in a partisan spirit. Caricature of each other's position gets us nowhere. Only a careful consideration of the whole subject in the light of New Testament teaching and precedent is likely to lead to conclusions that will bear the test of time and experience. Of course our conception of the New Testament, as to whether its writings possessed authority only for the generation in which they were produced, or whether they were intended to be a guide and inspiration for the church of all ages, will have much to do in shaping our conclusions. Fundamentally it is a question of what is involved in loyalty to Jesus Christ as head of the church, on the part of our local congregations. On its practical side it will raise such questions as: What would be the effect on the pedobaptist world of such modifications of our practice? Would they not regard it as a triumph of their view of the ordinance, or as a plan for winning proselytes from their ranks? Of course it would erect a new barrier between us and the great Baptist family, which has stood so long and so faithfully by their convictions of New Testament teaching on this subject, and between whom and the Disciples there is a growing sense of brotherhood. We need not mention the effect of such action on the Disciples themselves in their present state of mind on the subject.

Those who have studied the subject of Christian union very carefully know that baptism is not the chief obstacle to such unity. The denominational spirit which lies back of all our differences, and which we believe is diminishing, though yet powerful, is the Himalaya among the lesser peaks which separate God's people. It is all the more formidable because it is not recognized as evil by those who are most under its influence. We must be patient, and trust to spiritual growth, under providential guidance to solve the problem.

J. H. GARRISON.

Los Angeles, Cal.

THE SUNDAY SCHOOL

The Missionary Urge of the Gospel

THERE is a deep undercurrent in these lessons—have you felt it? Strong and constant there is the missionary urge. Onward, outward, on and on it pulls. Paul, who is sensitive to the leading of the Spirit, follows this holy impulse. Mark that word, "sensitive"—it is chosen carefully. We often wonder how the Spirit directed these early men. While we do not deny the miraculous, we do not seek the miraculous. Only the word "miracle" can cover the resurrection. Other miracles occurred. When we meet them we acknowledge them with joy, glorying in the power and purpose of Almighty God. However, we do not take that short cut when it is unnecessary. When you depend upon miracles you get out of the way of employing the good and regular laws which God constantly honors to carry out his will. Did it ever occur to you that God is even more in a regular law than in a miracle? Which requires the most power and will, to hold the sun in the heavens for an hour or so, or to cause the sun to sweep regularly around its vast orbit with such perfect regularity that clocks may be set by its movements? Which requires the most purpose and power, to turn a few jars of water into wine, suddenly, or to cause the vineyards upon a thousand hills for ten thousand years to yield regularly the purple cluster and the rich, refreshing fluid? There is only one answer. When with all your heart you believe in God, all the rest becomes merely a matter of just how he works. It is God at work all the time and his supreme arm is upholding the universe.

Did the Holy Spirit go out of business with the apostolic age? Did he cease to guide men when the last great apostle lay down to rest? We do not think so. Give all the value you will to the written record; lift to its highest place your blessed Bible and we will follow you all the way, but we simply do not believe that all of God's revelation is wrapt up in those pages. God is bigger than the Bible. The Bible is a sure guide. Its records are unique and priceless. We always square our findings by its rules and especially by the Spirit of Jesus, but to say that we must limit all of our knowledge of the Father to that book would be like a boy limiting his relations to his living father to a series of letters that he received from that father while he was in college. God is alive and working. Jesus is alive and working with his Father, the Holy Spirit is abroad in the world striving with men and leading those who will be led into ever higher and more useful ways. To deny this would be like denying God. If you say that it is not so, you may only be confessing that it has never been so for you and that is all.

Now Paul and his companions were led by the Spirit. This glorious gospel may easily be abused. Ignorant men may fancy that they are led by God when they are only impelled by lower motives. But will you deny the direct power of the Spirit to such men as Judson, Brooks, Beecher, Paton, Livingstone, Moody or Spurgeon?

Did you ever have this experience: A great decision was before you. Your own mind seemed incapable of reaching a conclusion. Your friends did not agree. Then you went into the silence, you opened up your soul to God, you put aside any selfish motives, you prayed with all your heart and soul, then you waited and the whole matter seemed to clear and a way seemed to open which in after years you knew to be God's leading. Did you never rise from your knees with a glowing soul, with a mighty new resolve and with a new power to do what God had given you to perform? "Thy will be done"—it is, among other things, a missionary will. God opened the

door into Europe—what a tremendous opportunity! The ways into other Asia Minor cities seemed barred, but the Holy Spirit impressed upon the sensitive soul of Paul the will of God that he should cross into Europe. Athens, Corinth, Rome, Spain—the new world, the following of the westward trend of the star of empire—the salvation of the Gauls, Britons and Saxons—all this and more lay behind this supreme decision. O, for sensitized souls—like perfect films.

JOHN R. EWERS.

BOOKS

THE DIRECTION OF HUMAN EVOLUTION. By Edwin Grant Conklin. The thinking man who considers the long line of man's ascent, his present successes and failures, and the millions of years yet to come to this earth, must some time or other ask himself, "What next?" Will man go on living as long as the earth lives or will he be thrown into the discard and be replaced by some other animal more capable of meeting new and unforeseen conditions?

To those who dislike the idea of man as a biologic failure Professor Conklin gives pleasant reassurance. He shows that the human race has improved but little in the last 20,000 years, and probably none in the last 5,000. He produces evidences in favor of the stand that man has reached a maximum of specialization, and finally concludes that "there is no probability that a higher animal than man will ever appear on the earth." However, in order to guard against the criticism of those who place a greater reliance in the fossils than he does, he makes the supplementary conclusion that if such an animal does come into existence he will be a descendant of present-day man. Since even the paleontologist believes that, the conclusions are safe one way or the other. But in either case it is plain that all man has to work with and to look up to is man; however much we may belittle humanity, wail over its imperfections, or curse its iniquities, it is to this same humanity that we must look for progress if progress there is to be.

But again Professor Conklin reassures. The fact that biological evolution can do little more for man does not mean that social evolution has come to a standstill. Man is just beginning to evolve efficiently in a social way, and his beginnings promise well. The breaking down of social barriers, the intermingling of various races, and the increase, however spasmodic and uncertain, of human cooperation, seem to offer the greatest promise for man's advancement. Professor Conklin is sure that "within the next five or ten thousand years at most" there will be an intimate commingling of all human types. This commingling, with the resulting combinations and recombinations of characters, will give humanity a diversity that it has never known before, and in the opinion of Professor Conklin, this diversity is much to be desired.

So far as the book deals with biological phases of human evolution it is both valuable and interesting. But the treatment of social evolution, and the biological foundations of society, and human beliefs, are far less clear and worth while. Professor Conklin speaks of "freedom of nations and races" rather than freedom of individuals as the "biological ideal of freedom," and attempts to prove his point by a far-fetched analogy to cells in the human body. The discussion of biology in relation to religion contains almost nothing that is new, and little that shows progressive thought. But the statement that the law of entail, under which civilization has struggled so long, is aristocratic, while the law of Mendel, a law of nature, is democratic, promises much. Professor Conklin does not deny that there are millions of people of inferior mental capabilities; he has proved that in the first part of his book. But he does deny that any aristocratic form of government, whether benevolent or otherwise, or any ready-made form of genetics, can do much to better conditions. He believes that progress is a job for everyone, and until everyone accepts his share of the work little can be accomplished.

C. L. F.

*International Uniform lesson for August 28, "From Asia to Europe." Scripture, Acts 16:6-18

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Methodists Will Observe an Important Anniversary

The one hundred and fiftieth anniversary of the arrival in this country of Francis Asbury will be celebrated by Methodists throughout the land on October 27. Asbury was consecrated as a general superintendent by John Wesley, and given full power to represent the new movement in America. Methodism has nowhere in the world come to such size and power as in this country, and it would seem that part of the credit for this achievement is due to the life and labors of this great leader.

Knights of Columbus Plan Work in Italy

Following the expressed wish of the pope, the Knights of Columbus in their recent meeting in California voted a million dollars with which to inaugurate work in Italy of a social service character. It is denied that this is a counter movement to Methodism in Rome, but the denial is not convincing to all. Catholic churches were slow in developing the social service devices of the Christian associations, but this new work of the Knights of Columbus is a beginning.

President Does Not Play Sunday Golf

The press recently announced that President Harding does not play Sunday golf. This deference to the Sunday customs of America has aroused throughout the country a great deal of favorable comment. Third Presbyterian church of Chicago recently took a rising vote of its membership on a proposition to send the President a telegram of congratulation. The minister, Rev. Charles S. Stevens, in his sermon said: "President Harding by his refusal to join his 'golf cabinet' on the links on Sundays has set a good example for the American people to follow. He has shown that he believes in remembering the Sabbath day to keep it holy."

Church Workers' Conference a Great Success

The Episcopalians of the middle west were interested in a conference for church workers which was opened in Racine, Wis., July 12. The weather was so hot that the classes and lectures were held out of doors, but this did not in any way diminish the enrollment. The attendance grew from 250 at the opening to over 300. Religious education was stressed in the conference and experts were brought in from various cities. Among these were Rev. Charles H. Boynton, Rev. Victor Hoag, Miss Vera Noyes and Rev. R. S. Chambers. Dean Lutkin of Northwestern University attended the conference, and a choir under his direction sang a mass.

School Requires Professors to Be Evangelists

New requirements have been made for the professors in Southwestern Theological Seminary of Ft. Worth. In addition

to their teaching duties they will be required to hold two series of evangelistic meetings in Baptist churches each year. Thus professors will be required to test out their theories in practice. The notion that the preaching should all be evangelistic is inadequate, but the Watchman-Examiner is quite right in suggesting that "It would do professors good to make some application of their own teaching. In some instances it would be pretty hard on the churches, but it would help the professors every time."

Dr. R. J. Campbell Honored in San Francisco

Dr. R. J. Campbell, the well-known British preacher, is in San Francisco this summer filling the pulpit of First Congregational church. A banquet was held in his honor recently which was attended by many eminent Episcopalians and Congregationalists, the occasion being characterized by a fine spirit of comity. Bishop Nichols of the Episcopal church confessed that he had been the "broker" to arrange the connection between the church and the minister. Dr. Campbell spoke in his happiest vein, and devoted his remarks to the question of friendship between Great Britain and the United States. He assured his audience that Great Britain had the greatest esteem for the people and the government of the United States.

Brave Rector Fights Race Prejudice

Rev. Philip S. Irwin, archdeacon of the Episcopal church and head of the work of the Episcopal church among South Florida Negroes, was recently carried out into the woods, whipped on his bare back, and covered with tar and feathers. He is a white man and had been accused of preaching race equality. The Dade county grand jury is making an investigation of the outrage, and the point of view of the community is shown by the instructions given by the judge, who asserts that while the constitution guarantees the right of free speech, this right must be "exercised in harmony with the time-honored traditions of a people." Though given forty-eight hours to leave town, Mr. Irwin remained at his task to face his calumniators. Bishop Mann was sent for at once. He came to Miami and investigated the charges against the rector. He found Mr. Irwin altogether guiltless of the alleged utterances for which Mr. Irwin was flogged. The bishop gave a statement to the public press and made an appeal to the mayor. The mayor agreed to give temporary protection, but could give no assurances of continued protection. In view of the advice of the leading citizens of Miami that the priest leave town, the bishop at last decided to transfer him, as a measure to protect his life. The local branch of the American Legion had brought definite information that the priest was to be lynched. The bishop asked the town for funds to transport the priest who had been so unjustly handled, but no funds were forthcoming, so he gave his

own note at the bank for five hundred dollars. The whole incident reflects the state of intelligence that prevails in some of the more benighted communities of the southland and indicates that the race question is a problem of the white man far more than it is a problem of the black.

Celebrations of Eddy Centenary

Mrs. Mary Baker Eddy regarded birthdays as illusory. On account of this fact there were divided counsels among the leading Scientists of the country over the propriety of observing the centenary of the birth of Mrs. Eddy. In spite of this difference of opinion, there were celebrations in a number of cities. At Bow, N. H., the birthplace of the religious teacher, there was a celebration in which the governor was on the program. On the birthday, Mrs. Augusta E. Stetson of New York printed a full page advertisement setting forth her tribute to Mrs. Eddy. Mrs. Stetson is the independent leader who has made much trouble for the authorities of the church. In her advertisement she makes the following astonishing statement with regard to the place of Mrs. Eddy among the spiritual forces of the universe: "Again I affirm, what was possible for Jesus Christ, the masculine representative of the fatherhood of God, is possible for Mary Baker Eddy, the feminine representative of the motherhood of God; and for anyone to deny her the ability to demonstrate Christ's teaching which she promulgated in 'Science and Health with Key to the Scriptures' and her other writings, is evidence of the so-called carnal mind which has always resisted the law of God, eternal life." From these utterances it would seem as if the Trinity is about to be enlarged by the admission of a new person.

Second Ordained Woman Passes Away

The idea of women entering the pulpit and preaching is not so modern as some may think it. Not long since, the second woman to be ordained in the United States passed away. Rev. Phoebe A. Hanaford was a member of the Universalist denomination and was ordained in 1868. She held pastorates in Newport, Jersey City and New Haven. She retired from the ministry in 1891, and died at the age of 92. At the time of her ordination it was said that she was the fourth woman minister to be ordained in the history of the world.

Baptist Creed-Maker Is Named

During all the discussions of the "million dollar creed" at the Northern Baptist Convention, the donor of the conditional million and three-quarters dollars to the Home Missionary Society was unnamed. The cat is out of the bag now, however, and in spite of the wishes of the California capitalist, it is now known that the money was offered by M. C. Treat of Pasadena.

Methodist Protestants Getting Wise About Revivalism

The reports of trail-hitters at the various evangelistic meetings over the country no longer dazzle the eyes of religious leaders as they once did. The Methodist Protestant in telling the story of a certain popular evangelist and his work comes to this bit of homely philosophy about the whole matter. It says: "It is the fish you string who help the church and whom the church helps. It is hardly true that you can have a hundred conversions and but twenty-five receptions. You must be counting the nibbles."

Federal Council Congratulates President Harding

When the Federal Council of Churches, along with the National Catholic Welfare Council, designated June 5 as Disarmament Sunday, they urged President Harding to call a conference of the nations on disarmament. Inasmuch as the President has seen fit to call such a conference, the religious leaders of the country are naturally greatly pleased. Dr. Robert E. Speer, president of the Federal Council, has sent to President Harding a letter. From this the following sentences are taken: "The Federal Council of the Church of Christ in America, through its Commission on International Justice and Good-will, desires to express to you its profound satisfaction in your invitation to other nations to join in a conference on the limitation of armaments. We rejoice in the step thus taken and earnestly hope that it may lead to some concerted plan by which general disarmament may be brought about. We are convinced that this action would be of incalculable significance, in making larger funds available for the constructive tasks of peace, in removing suspicion and misunderstanding among the nations, in abolishing war and in promoting international goodwill and brotherhood."

Gasoline Road to Church Achievement

A list of the methods employed by indigent churches for the raising of church funds would be a long and interesting one. The Men's Club of the Episcopal church of Waycross, Ga., recently heard an address from their new rector, Rev. E. W. Halleck, on the activities of men's clubs in Louisville. The men of Waycross were "inspired" to proceed at once to raise funds for the erection of a parish house. They propose to erect a gasoline filling station on a vacant lot held by the church, and from the profits of this station to secure funds to be used in the erection of the new parish house. This may be a bit unusual but at least it is a big improvement on the church fair.

Where Pennsylvania's Money Went

Twenty-one states of America provide for constitutional prohibition of the giving of state funds to institutions that are privately directed. Fifteen others make an exception to this rule in favor of institutions that care for children and de-

fectives who would otherwise become wards of the state. In Pennsylvania the chief justice of the supreme court has recently written a decision which will have a far-reaching effect in respect to this question. His opinion prohibits the giving of state aid to sectarian institutions in Pennsylvania. How this money has been going in the past is in some measure indicated by the following proposed figures for the coming year, appropriations which are now made illegal: "Protestant institutions, \$183,500; Jewish institutions, \$220,000; Catholic institutions, \$1,680,000." It will be seen at a glance that through the well-known ability of Roman Catholic ecclesiastics in political manipulation, they have been able to secure a share of the state funds entirely disproportionate to the church's strength in the state.

Hits at Jazz Music in the Sunday School

Prof. H. Augustine Smith led the singing at the recent meeting of the Ohio Sunday School Association. He spoke at a banquet on music in the Sunday School and struck straight out against the jazz music which for many years has been supposed to be the kind of music children like. In the course of his address he named ten hymns which he thought should be sung in all denominations, and which should be learned by all Sunday school children. These are: "Faith of Our Fathers," "A Mighty Fortress Is Our God," "Dear Lord and Master of Mankind," "O Master Let Me Walk With Thee," "Jesus, Lover of My Soul," "In the Cross of Christ I Glory," "Stand Up, Stand Up for Jesus," "Onward Christian Soldiers," "Christian

Labor Sunday Is At Hand

LABOR Sunday this year assumes an importance in the ecclesiastical year which it has seldom had. The widespread unemployment with the practical certainty that the country is approaching a winter fraught with suffering and unhappiness makes the appeal of the Commission on the Church and Social Service one of peculiar timeliness.

The commission wisely restricts the field of discussion on Labor Sunday in these words: "When the pulpit speaks on human relations in industry it is not undertaking to advise the engineer or manager about the technique of management or machine process. It is simply trying to apply its gospel to the relationships between men in the working world. It cannot be too strongly asserted that the preacher has a specialty as well as the engineer. Machinery, buying, selling, finance—these are matters of which he has only incidental knowledge. But relations of persons to one another constitute a moral and religious question, and so lie inevitably in the preacher's field."

Strong emphasis will be given this year to the idea of industrial democracy. The idea that any employer may be an irresponsible despot is declared to be quite out of harmony with the political democracy under which the nation is at the present time living. In this connection the commission says: "In an industrial age there can be no real brotherhood of man unless there is brotherhood in industry. Mr. John D. Rockefeller, Jr., has put the matter well: 'Surely it is not consistent for us as Americans to demand democracy in government and practice autocracy in industry.' Of similar import is the recent statement of one of the foremost labor leaders that to political citizenship must now be added industrial citizenship. Political democracy leads to industrial democracy because a nation trained in school and church and state to democratic relationships will inevitably carry these same principles into industry. The growing sense of manhood and responsibility in the workers tends in the same direction. There can no longer be satisfactory relationships under an auto-

cratic shop rule, any more than in an autocratic state. Arbitrary control leads to class war, which is as contrary to Christian principles as any other war."

One of the big ideas involved in the present reform of industry is that the manufacturer and business man has the same obligation to the public as the professional man. In this connection the commission says: "Of course business cannot be run without an adequate financial return. The services of physicians, teachers and even of ministers, require compensation. But the primary motive in these professions is assumed to be service. A Christian society will try to put business under the same motive; it will purge itself of all ruinous competition and substitute for it a cooperation that preserves initiative, and all the stimulus of competitive enterprise without its war-like methods. The Kingdom of God is builded through service and sacrifice; it cannot be builded out of selfishness and with the motive of profit dominating, nor can it ever be builded apart from the daily activities of men."

It has of late been often objected that all the preachment on the industrial question has been directed to the employers. No human disagreement is ever altogether one-sided. That employes sometimes practice sabotage on industry, shirk their rightful responsibilities, organize factional disturbances out of mere caprice is well known to those who study industry first-handed instead of in books. In this connection the words of the commission may have an application: "Let the church keep the comprehensive social point of view. It is not and cannot be partisan. It is, and should be, the shepherd of all; rich and poor, radical and conservative, employer and employed. Class distinctions or conflicting selfish interests have no permanent place in the kingdom of God. The church may find itself, in the defence of right relations, temporarily supporting the claims of a particular individual or group, but it is not, and cannot be, partisan. Its platform is the sermon on the mount. Its function is to promote good will and to secure social justice."

Dost Thou See Them" and "Blest Be the Tie That Binds."

America Has a Tower of Pisa

The celebrated leaning tower of Pisa is one of the objects of interest to the people who tour Italy. Not so pronounced is the leaning of the tower of New Old South church of Boston. Nevertheless it does lean, and the angle of its inclination is growing greater from year to year. Whether this will eventually endanger the building is not stated. Meanwhile the tower of the old historic building in which the congregation once worshipped stands straight and true. What a chance there is for the opponents of the new theology to draw a parable from this curious circumstance!

Poet of Italy Espouses the Christian Faith

The American Bible Society has a fresh case in hand to support its contention that the Bible is an evangelistic agency. In Italy is a poet by the name of Giovanni Papini, who all his life long had an aversion to religion. The war bowled him over, as it did so many others, and he began to seek an explanation of the mystery of life. After reading vainly in history and philosophy he took up the New Testament. The reading of this neglected document converted him to the Christian religion and he now devotes his talented pen to the furtherance of the gospel of Jesus Christ.

Orthodox Church Circulates Tracts

Nearly every kind of fad religion has gotten on with the aid of a system of tracts but this method of disseminating religious truth has not been very effectively used by the orthodox churches. Rev. A. Reilly Copeland, pastor of Central Presbyterian church of Denton, Texas, now has a large selection of tracts at work in his section of Texas, and a layman is in charge of the distribution. Literature bags with thirty pockets each are placed in popular places through the city. The announcements of the local church are upon the literature.

"The Order of the Golden Lilies"

The Publicity Bureau of the Y. W. C. A. reports a unique organization of women that is being formed in America as a branch of the American Women's Legion. The new organization is called "The Order of the Golden Lilies." The members of the new organization are those who now have relatives buried in France and who intend to leave the bodies of these relatives where they now rest. The new organization asserts that the government will take better care of those graves and for a longer time than would be given to graves in the homeland. The example of the Roosevelt family in leaving the body of Quentin Roosevelt in France is quoted.

Veteran Minister Cared for By His Church

Central Christian church of Lexington, Ky., has voted to make Dr. I. J. Spencer

pastor emeritus. The state of Dr. Spencer's health has greatly interfered with his work the past year, and this gracious act of the congregation will relieve him from active pastoral duties while making adequate provision for his needs. For the first year his full salary will be paid, and after that the retiring salary will be two-thirds the amount he is now receiving. Should Mrs. Spencer survive him, she will receive one-half this latter amount. Dr. Spencer will be set free to engage in such occasional forms of Christian service as he may have the strength for. He will hold evangelistic meetings at times, write for the religious press, and in other ways promote the general cause of religion in the church.

Dr. Conwell Has Lived His Philosophy

Dr. Russell H. Conwell, pastor of Baptist Temple in Philadelphia, has lived his own philosophy of life. He has never depreciated the power of money as a force for accomplishing good in the world, but has on many occasions dealt hard blows to the miser. His lecture, "Acres of Diamonds," has been a home-ly appeal to the man in every community to find right around him the sources of

wealth and power. The diamonds are in your own back yard. Dr. Conwell has been so interested in riches that he has carried on a study of some of the rich men of the world. He asserts that of 4,043 millionaires studied, 3,708 began life without a dollar. He also asserts that according to statistics compiled in Massachusetts, only one rich man's son in 117 ever dies rich. Dr. Conwell has had an income for many years of fifty thousand dollars a year, which is probably not equaled by very many American preachers. At the end of each month he pays his debts, balances his books and gives away the balance, whatever that happens to be.

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A Startling Memory Feat That You Can Do

How I learned the secret in one evening. It has helped me every day

WHEN my old friend Faulkner invited me to a dinner party at his house, I little thought it would be the direct means of getting me a one-hundred-and-fifty per cent. increase in salary. Yet it was, and here is the way it all came about.

Toward the close of the evening things began to drag a bit, as they often do at parties. Finally some one suggested the old idea of having every one do a "stunt." Some sang, others forced weird sounds out of the piano, recited, told stories, and so on.

Then it came to MacDonald's turn. He was a quiet sort of chap, with an air about him that reminded one of the old saying that "still waters run deep." He said he had a simple "stunt" which he hoped we would like. He selected me to assist him. First he asked to be blindfolded securely to prove there was no trickery in it. Those present were to call out twenty-five numbers of three figures each, such as 161, 249, and so on. He asked me to write down the numbers as they were called.

This was done. MacDonald then astounded everyone by repeating the entire list of twenty-five numbers backwards and forwards. Then he asked people to request numbers by positions, such as the eighth number called, the fourth number, and so on. Instantly he repeated back the exact number in the position called. He did this with the entire list—over and over again, without making a single mistake.

Then MacDonald asked that a pack of cards be shuffled and called out to him in their order. This was done. Still blindfolded, he instantly named the cards in their order backwards and forwards. And then, to further amaze us, he gave us the number of any card counting from the top, or the card for any number.

You may well imagine our amazement at MacDonald's remarkable feat. You naturally expect to see a thing of this sort on the stage, and even then you look upon it as a trick. But to see it done by an everyday business man, in plain view of every one, blindfolded and under conditions which make trickery impossible, is astonishing, to say the least.

ON the way home that night I asked MacDonald how it was done. He said there was really nothing to it—simply a memory feat, the key to which anyone could easily learn in one evening. Then he told me that the reason most people have bad memories is because they leave memory development to chance. Anyone could do what he had done, and develop a good memory, he said, by following a few simple rules. And then he told me exactly how to do it. At the time I little thought that evening would prove to be one of the most eventful in my life, but such it proved to be.

What MacDonald told me I took to heart. In one evening I made remarkable strides toward improving my memory and it was but a question of days before I learned to do exactly what he had done. At first I amused myself with my new-found ability by amazing people at parties. My "memory-feat," as my friends called it, surely made a hit. Every one was talking about it, and I was showered with invitations for all sorts of affairs. If any one were to ask me how quickly to develop social popularity, I would tell him to learn my memory "feat"—but that is apart from what I want to tell you.

The most gratifying thing about the improvement of my memory was the remarkable way it helped me in business. Much to my surprise I discovered that my memory training had literally put a razor edge on my brain. My brain had become clearer, quicker, keener. I felt that I was fast acquiring that mental grasp and alertness I had so often admired in men who were spoken of as "wonders" and "geniuses."

The next thing I noticed was a marked improvement in my conversational powers. Formerly my talk was halting and disconnected. I never could think of things to say until the conversation was over. And then, when it was too late, I would always think of apt and striking things I "might have said." But now I can think like a flash. When I am talking I never have to hesitate for the right word, the right expression or the right thing to say. It seems that all I have to do is to start to talk and instantly I find myself saying the very thing I want to say to make the greatest impression on people.

It wasn't long before my new-found ability to remember things and to say the right thing at the right time attracted the attention of our president. He got in the habit of calling me in whenever he wanted facts about

the business. As he expressed himself to me, "You can always tell me instantly what I want to know, while the other fellows annoy me by dodging out of the office and saying 'I'll look it up.'"

I FOUND that my ability to remember helped me wonderfully in dealing with other people, particularly in committee meetings. When a discussion opens up the man who can back up his statements quickly with a string of definite facts and figures usually dominates the others. Time and again I have won people to my way of thinking simply because I could instantly recall facts and figures. While I'm proud of my triumphs in this respect, I often feel sorry for the ill-at-ease look of the other men who cannot hold up their end in the argument because they cannot recall facts instantly. It seems as though I never forget anything. Every fact I now put in my mind is as clear and as easy to recall instantly as though it were written before me in plain black and white.

We all hear a lot about the importance of sound judgment. People who ought to know say that a man cannot begin to exercise sound judgment until he is forty to fifty years of age. But I have disproved all that. I have found that sound judgment is nothing more than the ability to weigh and judge facts in their relation to each other. Memory is the basis of sound judgment. I am only thirty-two but many times I have been complimented on having the judgment of a man of forty-five. I take no personal credit for this—it is all due to the way I trained my memory.

THESE are only a few of the hundreds of ways I have profited by my trained memory. No longer do I suffer the humiliation of meeting men I know and not being able to recall their names. The moment I see a man his name flashes to my mind, together with a string of facts about him. I always liked to read, but usually forgot most of it. Now I find it easy to recall what I have read. Another surprising thing is that I can now master a subject in considerably less time than before. Price lists, market quotations, data of all kinds, I can recall in detail almost at will. I rarely make a mistake.

My vocabulary, too, has increased wonderfully. Whenever I see a striking word or expression, I memorize it and use it in my dictation or conversation. This has put a remarkable sparkle and pulling power into my conversation and business letters. And the remarkable part of it all is that I can now do my day's work quicker and with much less effort, simply because my mind works like a flash and I do not have to keep stopping to look things up.

All this is extremely satisfying to me, of course. But the best part of it all is that since my memory first attracted the attention of our president, my salary has steadily been increased. Today it is many times greater than it was the day MacDonald got me interested in improving my memory.

WHAT MacDonald told me that eventful evening was this: "Get Roth's Memory Course." I did. That is how I learned to do all the remarkable things I have told you above. The Publishers of the Roth Memory Course—The Independent Corporation—are so confident that it will also show you how to



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Senior Edition—for ages 17 to 70
Intermediate Edition—for ages 13 to 16

LAST week announcement was made of the publication, beginning with the autumn quarter, of the **Intermediate Edition** of the 20th Century Quarterly, Senior edition of which has been published for three years. The most important thing about such a publication is the list of contributors. Here is the list of the men who are making this new quarterly, which covers the International Uniform Lessons for scholars between the ages of 13 and 16.

Joseph Myers, Jr., of Kansas City. One of the most brilliant students ever graduated from Transylvania College, Lexington, Ky.; a newspaper man; teacher of a live high school class. Mr. Myers will conduct the department, "The Lesson in a Nutshell."

Herbert L. Willett, Jr., of Cambridge, Mass. Has had his training in the University of Chicago and at Harvard University. Having been three years as a professor in Syrian Protestant College, at Beirut, Mr. Willett is well fitted to conduct the department, "Making Difficult Points Clear." He is also a contributor to the Senior edition of the Quarterly.

John R. Ewers, of Pittsburgh, Pa. As minister of one of the great churches of the Steel City and as a teacher with remarkable power to bring Bible truth to bear upon practical life problems, Mr. Ewers will find a most congenial task in conducting the department, "At Grips With the Lesson." Mr. Ewers has made himself famous by his lesson talks in the Senior edition of the Quarterly and in The Christian Century.

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Thomas Curtis Clark, of The Christian Century staff, is the editor of the new Quarterly, as he is also editor of the Senior edition.

*This Quarterly treats the International
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EDITORIAL

Murder the American Pasttime

MURDER seems to be the favorite American pastime in certain great cities. New York had almost a murder for each day of 1920, the total reaching 344. Chicago was even more active in proportion to population, there being 302 murders in the same period. During the first six months of this year the rate has fallen off in New York and increased in Chicago. The number in New York was 109, while Chicago has to her record 160. The number of convictions for these murders is pitifully small. Most of the women slayers escape scot free. The shamefully numerous murders in the Italian colony are seldom expiated with any sort of punishment. The murdered man, even if he lingers alive for awhile after the crime, refuses to give any information, for that is the code. In the labor war there is a considerable death toll. Rival factions go out gunning for each other, and this seems to be the favorite method of holding an election in some of the unions. It is a well known fact that murders increase in a city where the moral quality of the city administration is low. Machine politics will profit by any alliance, and many a murderer has been able to secure immunity by his connection with the higher-ups. Any community will have relatively more murders where the sanctity of human life has no power over mind and conscience. A community where business men will endanger human life with impure foods, or will build up great war profits on inflated prices to the detriment of the poor, or will stage amusements which pay dividends on the debauchery of young people is ripe for anything. Once a considerable section of the community comes to look on a human being as a thing rather than as a person, murder is inevitable. Human life is never safe in any community where organ-

ized religion is not strong. For the protection of human life we need not only an efficient police and unpartisan courts, but we need also a lively social faith in a fatherly God and the resulting doctrine of the brotherhood of man. So long as there are empty churches and a generation of children who are religious illiterates, human life will be cheap.

The Nation Still on a Joy-Ride

POST-BELLUM joy-riding in America has not ended yet. There are still some liberty bonds that may be cashed in. Only when cruel hunger grips the vitals of millions will the nation once more sanely face reality. The figures on the national income and expenditure indicate that our national housekeeping is badly done. While we hear a good deal from the citizens about our "high school taxes," it is interesting to note that the elementary schools of America cost us \$762,259,154, while the bill for rouge and other cosmetics runs to the neat sum of \$750,000,000. The bill for chewing gum is fifty millions, several times what we spend for foreign missions. The soda fountains of the nation cost the people \$350,000,000, which is far beyond the expense of all the church enterprises of the land. Yet we often hear business men complain that the churches are so expensive. The pleasure resorts and joy rides of the nation run to a total of \$3,000,000,000. Were this curtailed for but a few years the expenses of the most terrible war of all history would be paid for. The nation is already beginning to economize—on its philanthropies! Those who must raise funds for the public institutions which are supported by subscription report already a decisive tightening of the purse-string. We shall soon hear of efforts to cut down the salaries of

ministers and teachers so as to save a little something toward the three billion for road-houses and joy-rides. Only one fourth of the counties in the United States have a public library with five thousand volumes or more. In many sections of the country churches are falling into ruin for lack of funds to provide the ordinary decencies of worship. But in spite of this kind of poverty, we still have money for everything except the things that people cannot really live without.

Economic Emancipation By Religious Faith

NO one can talk as much as Bernard Shaw does without occasionally saying something that is true. In a recent address before the Fabian Society in Usher Hall, Edinburgh, he remarked: "The last thing I have to say is that in the Fabian Society, in the outlook of the labor party, in all the forces that are advancing toward social betterment—at the back of all popular movements there must be a religion. The miners would never have raised themselves through their trades unions and cooperative societies had they not raised themselves through their Methodist chapels." In the Old Testament, which Shaw has cast aside in favor of a new Bible he is to write, he might have learned that Israel won its economic emancipation by the power of religious faith. A master of economics tells us that the two greatest forces on earth are the religious and the economic; they shape the life of man. Until these two are brought together in reciprocal influence and interplay, there is little hope of either religious reality or economic peace. The tragedy of the present situation is that they are kept apart, as if they were alien, and we have a materialistic socialism and an unsocial Christianity, both of which end in futility. A deepening sense of this truth finds expression in unexpected places, in groups of business men, and among social workers, as well as in the forward-looking minds of the church. This at least is plain: in the world of today the individual and the social gospel belong together, and neither will long survive the shipwreck of the other.

What Methodist Modernists Want

METHODISM has only a little over a century of history in this country, but already many of its fundamental documents are hoary with age, as indeed are such documents in any communion. The modernist movement in Methodism feels keenly the need of renovating the articles of religion and of completely rewriting the book of discipline. The Chicago Methodist preachers' meeting and many of the annual conferences have during recent years made pronouncements on the antiquated restriction of amusements. The discipline says that members who attend circuses or theaters should be admonished, and if they prove recalcitrant they should be put out of the church. This law is a dead letter, of course, but up to the present time the conservatives have successfully resisted all efforts to change it. Not only are Methodists under obligation to stay away from movie shows, they are

also forbidden to wear jewelry or costly apparel. A bishop with a Phi Beta Kappa watch charm is a violator of Methodist law, and a number of such law-breakers can be found. The rules for the Methodist ministry are also interesting. The dominies are charged not to indulge in jesting or light talk. Most of the Methodist ministers we know are happily human enough to violate so senseless a rule. These same ministers are urged to rise at four o'clock in the morning to engage in devotions. This rule is honored more in the breach than in the observance. The discipline book discourages all criticism of the rules of discipline in the church, making the matter of reform difficult. The man who agitates for reform has by the very fact of this agitation made himself technically a law-breaker. Not only are Methodist articles of religion and Methodist rules defective in what they include, they are even more defective in what they omit. The age has given us a conscience on many matters that were once not a matter of conscience. The social gospel has given us some new ideas of sin not to be found in the Methodist discipline. The Methodist modernist has the task of securing a complete rewriting of his fundamental documents. In this task he may well be supported by the goodwill of all modernists of every communion. The evangelical churches must advance together toward more adequate conceptions of what religion really is in the twentieth century.

Move To End Apportionment Abuse

OLD SOUTH Congregational Church sent to the National Council of Congregational Churches at Los Angeles a memorial on the subject of apportionments in that denomination, declaring its independence of such apportionments as might be handed down by missionary and benevolent boards and urging their discontinuance. The subject has long been the occasion of friction in the Methodist denomination. Pastors assert that ministerial preferment all too often depends upon the record of a minister as the financial agent of the boards of the church. The Disciples have also had their measure of protest with regard to the abuses of the apportionment system. The stingy church was apportioned on a different basis from the liberal church, and when the former was able to reach its apportionment it felt very righteous. On the other hand, rapidly increasing demands have been made upon churches that are known for their wealth and liberality until at last their good disposition and patience reached the breaking point. Now comes the announcement from the Disciples United Missionary Society that the whole apportionment system is to be done away with. In place of apportionments there will be stewardship rallies in various sections of the country in which representatives of the churches will be instructed in the art of making their own apportionments. At these rallies the ideal will be held up for churches to give as much for others as for themselves. The tithing principle will be urged upon individual members. It is hardly to be expected that such an appeal to the loyalty and intelligence of the churches will bring its full fruitage the first year. It may take many years to complete the educational process. But the prin-

ciple involved in this new step is consistent with the democratic ideals of the denomination, and in the long run should be good business for the kingdom of God.

Immigration Still a Problem

THE Dillingham bill which passed congress not long since is by no means the last word on the immigration problem. While it has provided a means for regulating the flow of immigration, there are phases of the problem that are untouched by this piece of legislation. In the first place there has not been any great increase in the percentage of foreign born in this country. In 1860 this percentage was 13.2 per cent. In the last census the percentage was 12.9. In the decennial censuses in between those years the percentage never rose higher than 14.8, so that it is seen that the number of foreign-born in the country has been for fifty years a fairly constant thing. Most immigration statistics have dealt entirely with the number of people entering the country and have not dealt with the large number leaving again. It is felt by the leaders in congress that a permanent policy with regard to immigration must be formulated and this must be the result of a deeper study of the whole question. Whatever legislation is adopted, there must be some method of regulating the flow according to economic conditions. This the Dillingham bill accomplishes with its restriction of the entries annually to three per cent of the foreign-born already here. Under the Dillingham bill, 400,000 immigrants may enter the country this year. There is a widespread demand that future legislation should develop a technique for excluding the biologically unfit. The diseased, the immoral and those of low mental caliber should not be added to the American stock. Effort should be made also to distribute the immigrants more widely over the country. A few eastern states receive the immigrants, and here they live in congested districts in factory towns. Room for these people is to be found in many of the undeveloped sections of the country and a comprehensive survey of economic conditions would afford the newcomer advice as to the locality where he is most needed, and consequently where he might hope to achieve a larger success in his life adventure.

Our Young People and Education

COLLEGES and universities have been greatly overcrowded in the past year or so, but with the coming of hard times, it is not to be expected that this supply of students will keep up. Particularly is it true that promising young people from the less fortunate homes will find that the pinch of poverty will delay and even prevent the fulfillment of adolescent dreams of higher culture. These facts make the more significant the newly designated day in the calendar of Disciples churches, Go-Away-to-College Sunday. On this day there will be a special consciousness in this group of churches with regard to the educational future of the young people. Not a few churches over the country have made some provision for the aid of worthy young people who may not be able to fulfill their aspira-

tions for higher training. Even a few hundred dollars of aid sometimes results in encouragement that is adequate. It grows more and more apparent that the leadership of the world will be largely in the hands of the American youth of this generation. Not only is our own country demanding more educated men and women of every sort, but foreign countries are taking our young people for a great variety of tasks. Thousands of American engineers will be scattered over Europe and South America for the next twenty-five years carrying with them the best of American achievement. Many belated sections of the world are taking American educators to set up new standards. This is particularly true in South America. The new and wonderful development of missionary interest in the churches means a steady demand for hundreds and even thousands of college trained young people annually to carry on the foreign enterprises of the church. The young manhood of the leading civilized countries of Europe has been depleted by the ravages of war. Our man power is unimpaired and we enter upon an era of world influence something like the Greek influence following the conquests of Alexander the Great. For these times we need the best of the young life of the land, and in every religious denomination the educational processes should be solidly backed up by the churches.

"Back To —"

IS it not amazing how devoutly and complacently we hearken to preachers, frocked and unfrocked, who urge us to return to some condition past, to go back to some standard or method which once prevailed but now no longer prevails? As though that were possible! Of the desirability of what we have and are, against that which once was, there might remain a choice. But a return is out of the question. We cannot go back. Is it not amazing, then, that we hearken to those who talk as though we might, and urge us to it?

Life does not lie along plains which permit returning. There are no roads to travel by. The bridges are burned behind us. The bridges are made for such destruction. Pining to go back over routes already traversed and to settle down in surroundings which we once occupied—so far from being the saint's aspiration, it is the fool's folly. We not only are not what we once were, but the surroundings have disappeared. Though we might go back to the place, they would not be there.

It was a crazed and much distraught spirit who taught us in our childhood to prattle that verse which was the stand-by of many an anxious youngster searching for something to "speak" on the fateful Friday afternoon in school.

Backward, turn backward, O time in your flight,
Make me a child again, just for tonight!

Ere long we came to know in what mental condition a man or woman is who might thus enter his second childhood. The passion to "go back," to re-establish spent standards and methods should be generally recognized as an evidence of dotage, an approach to imbecility.

This impossibility has wrung the consciousness of those who have returned after years of wandering or residence elsewhere, to the childhood home. It simply is not there. Trees are there, once small and now grown big, a house once new or less old, and now beaten by the weather almost out of the earlier semblance, a landscape which here and there revives memories. But the restoration of the childhood feelings or thoughts or aspirations in their original reality and sincerity is no more possible than is the fabrication of the Bunker Hill Monument out of dreams.

The impossibility of these restorations is so apparent that the discussion of their desirability would be ridiculous, if seasons of confusion and strain did not commonly reduce us to the futility. What a timid lot we are! When we do not know where to go, we cry to run back to where we once were, without the least appreciation of the fact that there is no such place. It ought to stir our courage to realize that forward is the only place there is, not here. We may turn this way or that, lead straight on or to the right or left. But back we cannot go, and we make ourselves both coward and fool when we try.

The clamor to go back is a counsel of selfishness. It demands that woes from which others have escaped shall overwhelm them once more, because, forsooth, we would wallow in blisses which once satisfied us. The plain reason that standards and methods have been discarded is because they have ceased to satisfy the large number. Yet an indolent and selfish minority would reimpose a bondage found too grievous to be borne. It is a counsel of timidity, as already said. Only a wearied, fagged out generation will seek after such a sign,—an evil and adulterous generation, a bolder commentator declared it.

It is evidence of defective artistry. The old setting was made up of innumerable facts and features and forces. As a matter of fact, the fondest dreamer does not seek the reproduction of the whole past. He wishes to pick and choose. He wishes to patch a fragment of the old upon the new, one here and one there, in a petulant caprice, thrusting together colors and shapes and modes in a grotesque jumble.

Its selfishness reacts most flagrantly of all upon the young. The present and future are theirs. They wish no commerce with the outworn past. It has no glamour for them. A youngster who joins such clamor may be set down as mentally or physically diseased. He may be of such weak or callow mind as to have yielded for the moment to the dominion of hard old minds, but it is not himself who thinks and feels and wills, when he turns reactionary or even "conservative." The healthy young are always radical, or are so esteemed by the timid or fagged-out old.

The oldsters have made a mess of things, and they know it. The present clamor of "conservatism" is the loud proclamation of their guilty knowledge, couched in terms by which they seek to cover their guilt. The war was terrible. The after-war strain is thoroughly disillusioning, and in some respects even more terrible than the war itself. But must we not agree that it is a counsel of imbecility to propose returning to the ethical or religious or political or commercial ideals and methods and programs of the eighties or nineties of the old century, or to those of the

first decade of the new century, which bred all these calamities as the carrion breeds maggots?

The "normal" conditions out of which these tragedies sprung are precisely those from which every devout, not to say sane, mortal should wish to see us delivered. The times of confusion and distress from which the world now suffers are the most powerful incentive a brave and intelligent man should require to make him eloquent in the prayer that we do not return to standards and methods which allowed such conditions to become possible.

A political or religious statesmanship which has only a "backward" gospel to offer would feed a stone to those who ask for fish, would give chaff, the fire and the whirlwind to those who seek peace and plenty. Heaven save the people whose seers and prophets have eyes only in the backs of their heads!

The Changed Atmosphere of Preaching

"MOST of the older people seem to think that anything two thousand years old must necessarily have justified its existence: we post-war folks are more likely to assume that it has lasted too long and had better be scrapped." These words of an ex-officer of the British army give a hint of the changed atmosphere in which the preacher of today works, which he finds so unresponsive, so indifferent to the spiritual life. There is a subconscious influence, as well as one that is self-conscious, a something under the surface of the mind which makes his work difficult and ineffective. What is it? How can the preacher learn to play on the new keyboard of the modern mind?

For one thing, in ninety-five out of a hundred of our churches the preacher must reckon with an absence of numbers, and this affects the psychology of public worship. People worship in companies because the sense of solidarity provides a new psychic basis, and an opportunity for fellowship. This was largely the secret of power in the great revivals of old, like the evangelical revival in England. Often a man burdened with a self-consciousness which hides the face of God finds in the sense of brotherhood escape from himself, and relief from that loneliness of soul which is such a torment. Even Pentecost was associated with a crowded upper room; not that the power of the Spirit is a matter of numbers, but it is a question of being able to melt self-consciousness in a sense of fraternal company, without which preaching and worship lose much of their vital power.

There are, of course, many reasons for the present situation without inferring the decline of the religious spirit. The average size of families in suburban homes is about half what it was a generation ago. It takes twice as many families to fill the pews as it did in the Victorian era. Even these reduced families are disintegrated, partly by the derangement of domestic service, which throws the burden on the mother. Always the mother of the house is the pivot of the pew, and the absence of

the grandest music heard in the open space between earth and the wife does not help the attendance of the husband and family. Families are still further disintegrated by the decay of the old unity and discipline. Sports bring difficulties for younger people, and hard, exacting work for the older ones. In most homes it is a case of go as you please and go if you please; and the wonder is, with all these influences at work, that even half the pews are filled. As it is, a lack of magnetic contact means a lack of oxygen in the pulpit; it is like sailing against the set of the waves.

The new listener is different from the old, owing to the presence of antithetical elements in the modern mind which make the ancient faith seem unreal. Take six great sanctions, which have been the basis of so much preaching hitherto—the authority of the Bible, the claim of the church, the enormity of sin, the prospect of rewards and punishments, the uniqueness of Christianity, the sacredness of Sunday—can anyone say that these now provide the preacher with his old leverage and power? Not in the same degree, certainly. The question here is not whether these sanctions are true, but the fact that old stand-bys have become stumbling-blocks to the average man of our day. Read the sermons of thirty or fifty years ago, asking yourself whether a typical modern audience would long endure that kind of preaching; and you will begin to understand the bewilderment of the man of the pulpit of today.

Here are six axioms of religious thought, on the strength of which the order preaching was built; but they are no longer axiomatic. For the majority of our people they are debatable at least, or at any rate no longer authoritative, and the very fact that they are questionable reduces the note of urgency. The modern mind has been despoiled of its warp, and if the warp is not there—the certainties, the things to be taken for granted—the fabric of faith is frail and hard to weave. The old presuppositions are no longer taken for granted, and the fingers of our sermons grope blindly amid the hidden keys of the modern mind, not knowing when we strike a satisfying chord. Often one feels that the hero of "The Lost Chord" must have been a preacher; he struck for once a chord of wonder and mystery, but could not recapture it again. One of the clearest signs of our absorption in the visible is the surrender on the part of Christian families to the decision of agnostic physicians, that ministers should not visit the sick and dying for fear of upsetting them!

What then is the remedy? Admit that the old scholastic categories have disappeared—from the modern mind, as we know it—can we relearn the keyboard? The keyboard has changed, but the music remains, and there is still that in human nature, while human nature is the same, which must respond to the spiritual appeal. First, we may divine much of the sensibilities and aptitudes of the modern mind by a study of what finds expression outside the churches. The author of "John Halifax, Gentleman," once wrote a book entitled "Sermons Out of Church," and there are many such today. Often they have a strange and alien sound, but this may only be the conviction of minds with which we are out of touch. Often enough we have to recognize the worldly spirit which invades our churches, but we are not so ready to perceive that the intellectual

the other day, weighing up the moral impact of the war: "There has never been so vast a force of incipient spiritual activity, to be influenced for good or evil, as there is today." Surely we must set ourselves to master this new keyboard, if only to learn that in the things of the spirit there are no outsiders. Take, as a single example, the words of Wells—better known to our hearers than many writers of the Bible—whose genius it is to focus clearly what is vaguely present in the mind of today, so far as it thinks on the problems of religion, and who commands the ear of the world as perhaps no other man living. Dip into his books almost anywhere:

"The believer owes all his being and every moment of his life to God to keep mind and body clean, fine, active. The real coming of God is an irradiation of the mind. Everything is there as it was before, only now it is aflame. Suddenly the light fills one's eyes, and one knows that God has risen and that doubt has fled forever. There is scarcely a faith, however mean and preposterous, that has not been a way of holiness. God takes us for his own and releases us from ourselves—that is salvation. He incorporates us in his own undying experience and advantage, and makes us live immortally and abundantly. There is man's love of God, but there is also something else—the love God bears for man in the individual believer. God takes all. He takes you, blood and bones and house and acres, he takes skill and influence and expectations. For all the rest of your life you are nothing but God's agent. If you are not prepared for so complete a surrender, then you are infinitely remote from God. You are merely a curious interloper. The kingdom of God on earth is not a metaphor, nor a mere spiritual state, not a dream, not an uncertain project—it is the thing before us, it is the close and inevitable destiny of mankind."

It is good preaching, and if we think it marred by a hopelessly inadequate idea of God, we must remember that many in our congregations are confused in the same way. At any rate, we are bound to admit that we have a new keyboard, as fine as ever preachers had in the past. Superstition is vanishing, exclusiveness and intolerance are passing, and the divorce of heaven from earth, of creed from conduct, is becoming obsolete. Our new postulates are a sense of the indwelling of God, a passion for brotherhood, a vision of the nobility of service and the supremacy of love, the assurance that goodness brings its own reward and is essentially one with truth and beauty. There is a good deal of wild talk about the old gospel, when what people mean is really the old intellectual axioms, the presuppositions of the ancestral mind. The gospel is everlasting, and if we interpret it in the terms of our time—not using a violin as if it were a 'cello—there will be ears to hear. It is a very delicate instrument we have to play on. Modern sermons are well enough made, no doubt, but they do not always fit the instrument God has given the preacher to play upon.

What has been here written is subject to criticism and qualification, but what we have been trying to do is to show that our reasons for pessimism are largely fictitious. We have as an inheritance the sifted experience of the past, and for our guidance the powers of the world to come and the all-transfiguring presence of God. Ages differ, atmospheres change, but the realities remain. The gospel which was bread and meat and milk to our fathers, which set the hearts of Francis and Wesley singing, is still

air of the age pervades them too. John Drinkwater wrote and sky. What is needed is a more musicianly knowledge on our part. What if the broad, out-of-doors, breezy winds of our democratic age blow many cobwebs away, it will purify and sweeten the air, and great voices will be heard summoning us to ancient ways of simplicity and power. Again, as of yore, the church will give birth to mighty preachers like Bunyan, Wesley, Dale, Newman, Beecher, and poets of authentic accent will stir into penitence and passion. The great new words will be found, the high and haunting chords will be struck, and there will be "one music as before, but vaster" in its range and richer in its praise of the Master of the melody.

The Table by the Window

A Parable of Safed the Sage

THERE was a day when I entered into a Restaurant. And the Headwaiter, who was a Person of Distinction, whose name I should probably have found in the Blue Book if not in Burke's Peerage, showed unto me a seat at a Table against the Wall.

And I said unto him, What is the matter with that Table in front of the Window?

And he said, I will seat you there, sir, if you prefer.

And I said, I prefer.

And he seated me there.

Now I understood the thoughts and intents of his heart. For he was keeping that seat by the Window for Two persons, who would be likely to give a Larger Tip than a man who was eating alone.

So I sat at the Table by the window, even though I ate my morsel alone, which Job thanked God he had not done.

And I looked out, and I beheld a cross-section of human life. For there passed the window a Child in a Baby-Cab, and I thought a loving thought for the little one and its mother. And there passed by an Hearse, and I meditated for a moment upon the dignity of sorrow and the perpetual need of comfort and the solemn mystery of death. And I beheld schoolboys pushing each other off the walk and laughing as they gave and took. And I beheld men going to their labor, and others wandering care-free and in no haste to move ahead.

And there rolled before me a moving-picture show called Human Life, and I sat where I could see it as I stirred the Sugar in my Coffee.

And the more I saw, the better I felt about life. For in the main the lives of the men and women that passed were of value to the world, and their faces were not the faces of folk who were down and out. And I considered that all of them had their burdens, but were meeting life with resolution and hope, and none of them were free from care, but most of them were either happy or putting up a good bluff. And the day was brighter for me because I had my seat at the window. And I said, Behold thus will I ever seek to sit where I can look out on life as it passeth, with sympathy and respect and a friendly thought.

And I considered that among all the hundreds of men

and women who passed by that day as I sat before the window, there was not one who wished me ill, but there were many who would have been kind to me had I asked it of them.

Now as I was using the finger-bowl, I reminded myself that the waiter had probably been holding that table for a Better Tip than I Had intended to give. Therefore did I increase my customary tip, for the seat was worth the money.

VERSE

Prayer for a New House

MAY nothing evil cross this door,
And may ill-fortune never pry
About these windows; may the roar
And may rains go by.

Strengthened by faith, these rafters will
Withstand the battering of the storm;
This hearth, though all the world grow chill,
Will keep us warm

Peace shall walk softly through these rooms,
Touching our lips with holy wine,
Till every casual corner blooms
Into a shrine.

Laughter shall drown the raucous shout;
And, though these sheltering walls are thin
May they be strong to keep hate out
And hold love in.

LOUIS UNTERMAYER.

One Night At Dusk

ONE night at dusk I heard the boom
Of one long line of lilac bloom.
It crashed against my senses there
And swept across the evening air.
Like summer's bronzed artillery
It rumbled through the soul of me.

Again I heard the thunderous roar
Of one great sunset on the shore
Across a golden, twilight bay;
One subtle, singing Summer day.
It was, as if the setting sun
Had flung its shell, like some great gun.

I heard a crimson rose at noon
Send forth its softly, singing croon.
Its odor was a lullaby;
Its perfume was a summer sigh.
It seemed as if the heavens around
Had bent them low to hear this sound.

A mother bent in slender grace
Above a baby's smiling face.
Then suddenly, as if in love
There came a sound from far above.
And then I knew that planets sing
When e'er they see this sacred thing!

WILLIAM L. STIDGER.

The Negro Taking Hold

By Joseph Ernest McAfee

FOR fifty years following emancipation the American Negro had things done for him. Now he is doing for himself. In that bare fact there is everything to encourage. His first bold effort to do for himself, under carpet-bag leadership, was harshly rebuked, and he himself discovered that it must prove abortive. With marvelous self-restraint he accepted the decision, and has been painfully, though, all things considered, with remarkable celerity, correcting the weaknesses which made his early attempt abortive, and has been preparing himself for the more successful program of today. He now has an educated and not altogether unseasoned leadership within his own race which promises radically different results from those which followed his feverish attempts to press into and dominate the politics of the sections where his numbers gave him the nominal power, immediately following emancipation.

There has probably been no match in history for the grace and patience and docility with which he has addressed himself to the reconstruction of his ideas and habits and social aspirations during the past half century. He has had a deal more power than he has ever presumed to use. Now he is beginning to utilize his power, vastly increased and given a new basing by education and acquisition of property.

This new character given his power bodes immeasurably better things for our civilization as a whole. There has been much dread of the "spread of bolshevism" among American Negroes, fomented by lecturers and propagandists, who either do not know the Negro and sin ignorantly, or who do know him and sin wilfully. Forget it. The American Negro furnishes no fertile soil for bolshevistic propaganda. He must be harassed and oppressed and baited far beyond the iniquities he has already suffered before the soil can be inoculated to the point of yielding such a noxious crop. It is against his nature, and if he is ever incited to bolshevistic recklessness it can come only of the recklessness and malignity of the "dominant race" with which he is forced to deal. It is not at all likely that this will reach a volume furnishing sufficient cause. The Negro has a mission to fulfill in our common civilization, and the signs multiply that he will busy himself so constructively about that, that no place will be allowed for merely destructive resentment of what he suffers, has suffered or is likely to suffer.

SCHOOLS OF THOUGHT

There are now five and perhaps six distinguishable "schools" of thought and activity among American Negroes. The boundaries between them are not clearly defined. A given individual may be less disposed or able to classify himself than is the dispassionate observer looking on from the distance. There is a right and left in each, perhaps. The tendency just now is toward further differentiation rather than integration, though individuals in the several groups are often on very good terms with each

other. The Negro has no particular knack for racial integration. It is surprising that the fate he has suffered in American society has not forced him into a solidarity so compact as to have given us a vast deal more of trouble than we have experienced. In the case of most races similarly beset rebellion would have been violent. Manifestly the Negro is of a different genus and displays a different genius. His mission is evidently that of leaven, rather than that of a fighting unit, bent upon either military or social conquest.

Without presuming to be rigidly exact, the following may serve as a sketch of these five or six groups of "schools" among American Negroes:

I

This includes the legal or apparent successors of Booker Washington, though not by any means all of his spiritual disciples. They accept white leadership, white financial support, employed and accepted more or less openly as patronage, and still yield a kind of subserviency believed to be reasonable in view of their backward condition as a race. They seek no political or social standing not freely granted them by the "dominant race."

They are perhaps no more zealous for industrial education and an improved economic status for the race than are many in the other groups, but they believe more single-mindedly that all else not already gained must wait upon this advance. They are, naturally, closely identified with the large educational and especially industrial institutions endowed and supported by white money and white patronage. Others of the race rebel against this patronage, but these either welcome it, or, at least accept it gracefully

NOT SELF-ASSERTIVE

They get along well with their white neighbors everywhere, because they accept a status arbitrarily assigned them by their neighbors. They do not assert rights. This is not always due to a servile or cringing disposition, but often is thoroughly reasoned and based on a racial and social philosophy. They believe the time has not yet come to assert rights. They assume that rights will be freely yielded when the Negro has attained an economic status which the conventions and ideals of American society appear to demand of social aspirants.

They are sometimes styled, by members of their own race who belong to other groups, "white man's Negroes." This is spoken with more or less contempt, according as the speaker belongs to remote or less remote radical groups.

As already pointed out, this group looks like the "school" founded by Booker Washington. But it would be a mistake to confine his influence to this element alone. As he passes into history he takes an even higher place in the thought and aspirations of the entire race, and few American Negroes like to fight over his bones. His tomb is rapidly becoming a common shrine for those of all faiths.

II

This group permits no break with the white race. For the most part it has received a different education from those of the first group. It entertains higher social aspirations, and claims rights, though these rights are not so much aggressively demanded as allowed to speak for themselves.

The intellectual leaders of this group are drawn from the more conservative elements educated in the standard schools and colleges, supported by northern philanthropy in the south, and in the northern universities where no color line is officially drawn. Many have tested their intellectual powers in immediate association with whites on something like equal footing, and they have showed themselves the equal of the whites when submitted to the conventional tests of the classroom. They are not disposed to force upon the unwilling an abrogation of the social disabilities under which they move in American society, but they are not disposed to accept these disabilities as just. They are patient under unjust restrictions, but they do not wish this virtue to be misconstrued. They seek to establish a fellowship with white citizens on an equal footing where the conventions will permit. They invite a partnership with whites who concede the justice of their attitude in gaining for the whole race more just treatment and fuller access to education and all other common rights of citizenship.

This group expresses itself through such enterprises as the Urban League, operating mainly in the north, though not alone there, and through the inter-racial commissions, which, since the great war, have been organized by counties and states in practically all sections of the south.

THE SOCIAL QUESTION

For the most part the question of social equality of the races, or the social status of the Negro in any terms, is not brought forward. The inter-racial organizations in the south are not uniformly committed to the removal of all political disabilities of the Negro. But many white citizens of the south have been so aroused by the perils of race conflict, and by their native sense of justice, that they are joining in these movements, without taking the trouble to recast in all its fundamentals their traditional inter-racial philosophy. They are simply aroused to the fact that the present strained relations must not be permitted to persist. They are willing to meet and talk over with conservative Negro leaders the practical questions which force themselves today upon every peace-loving citizen.

The Negroes of this group believe that the only hope of solving the race problem is through the cooperation of the two races, and they are ready to meet their white neighbors more than half way in effecting this cooperation. This group probably includes the largest proportion of the educated, property-owning Negroes of both north and south.

III

The next group is also led by a strong force of educated men and women. They are the more liberal and aggressive type graduated from the institutions referred

to under II. Their organ, though not of course official, since these groups are not organized into full self-consciousness, is 'The Crises,' having the largest circulation of any magazine devoted to the interests of the Negro race. It is ably edited, and gains an ever widening and more intelligent support.

This group believes in Negro rights, believes they are being flagrantly infringed, and feels it just and proper to assert those rights with great vigor. Occasionally one may sign his letters to others of the group, "Yours for the revolution!" Many believe that the Negro is now so far from receiving justice at the hands of American civilization that the change which will secure him his rights may be properly styled a revolution. They sometimes express these sentiments in language so vehement as to seem to their white neighbor incendiary. They have thus often been confused with those of other groups, with whom they are far from belonging.

NO VIOLENCE

Mr. Lee, writing in a letter recently published in *The Christian Century*, is entirely justified in his defense of Mr. DuBois and *The Crisis* against the charge of inciting violence. This group does not believe in violence and bloodshed. It may preach revolution, of the type mentioned, but it vehemently scorns the crude means of hacking and butchering the way to liberty and common rights. It believes in impassioned speech and incisive writing, and uses them with an effect which is adding volumes to the national literature. Some of Mr. DuBois' writings will last as long as the language in which they are written, and cannot be read by the unprejudiced without a mighty tug at our better social feelings.

So far from this group's now standing at the extreme of radicalism, they actually embrace some of the most powerful conservative forces among the Negro people. Group II and Group III embody the real strength of the Negro leadership, and if they grow more radical, tending to merge with the groups later mentioned, it will be an indictment of visionless white leadership and blundering white policies.

IV

Still we find no revolutionists, in the raw and red sense in which alarmists use the term. This group believes in using force, but only in resistance to overt aggression. They realize that in adopting this policy they are playing with fire, that arms employed in resistance may on occasion be employed in aggression, but they believe that the inequities and injustices from which the American Negro suffers are so flagrant that this risk should be run.

They do not openly defy the law. They advocate and adopt practices in New York which they would not adopt or advocate in Georgia. But they are prepared to supply arms to the set-upon blacks of Georgia and Alabama, even though the weapons must travel incognito. They openly assert that Negro Americans should no more submit in silence and without resistance to the disabilities and injustice accorded them than did or does the Puritan English American when he is the sufferer. They propose to or-

ganize "tea parties" where occasions prompt, and defend themselves against aggression where the law and its official sponsors do not protect them.

Those advanced to this stand will probably be found in considerable numbers in the League of Negro Americans, and similar organizations, though, as throughout, our grouping does not correspond with self-conscious alignments among the Negroes themselves.

It is certain that an increasing number of thoughtful and educated Negroes are verging toward this position. They may not join an organization which asserts these doctrines, but they propose to act upon them when forced into a position where they apply.

V

This group would be classified as radical by the conventions established since the reactions of the great war set in. They do not organize armed rebellions. They realize that such methods would be futile. But their oratory is inflammatory, and they are assertive, not of race equality, but sometimes of race superiority in behalf of the Negro.

One individual who might be thrown into this classification, declaring that he had received appointment under the federal administration to a foreign diplomatic post, challenged a tumultuously applauding Negro audience to hail the early day when a Negro President would sit in the White House in Washington, the logical and altogether hopeful aspirant being the speaker himself!

RACIAL SUPERIORITY

Leaders who might be roughly classified here have revived schemes for the colonization of American Negroes in other lands, in Africa and in the islands. They magnify the liberties and the exalted civilization of the Republic of Haiti, for example, and correspondingly denounce the recent policy of the United States government touching that land. They are hopeless of the Negro's ever securing his rights in the United States. They would demand those rights by force, if force might be of avail. Failing of that they urge emigration or other programs of segregation, lauding the native superiority of the Negro, and predicting the greatest glory for the race when it shall attain the dominance which its worth ensures.

Booker Washington bantered New England audiences with their membership in a race whose future was mainly behind them, while he belonged to a race whose future still lay before it. Mr. DuBois has vociferously and very publicly thanked God that no Anglo-Saxon blood flows in his veins! Other eloquent spokesmen have displayed open pride in their blood, in defiance of the American social conventions which have made it a reproach or a misfortune. This fifth group show a more or less vindictive pride, and would cultivate a Negro racial intolerance as malign and aggressive as that displayed by whites who share the faith professed the other day by an intelligent mother of a university professor, when she declared that the Negro must know and be kept in his place; that God Almighty has created him to be the servant of the white man; that he serves exceedingly well in that ca-

capacity when kept where he belongs, but that allowing him to leave that position to associate with white folks was quite as reprehensible as adopting a similar policy with a mule!

To match intolerance with intolerance is not an outstanding characteristic of the Negro, and this group is small except as the ignorant may be stampeded by emotional and eloquent leaders. Which is not to say that all the leaders of this group are ignorant or lacking in education. Some of those in Groups IV and V are highly educated and are mentally exceedingly keen. Perhaps it is a fact that a disproportion of them are immigrants from the West Indies, whose race consciousness has been rendered unusually acute either by their experiments under other governments or by their experiences in passing out of foreign society under the social conventions of American life.

VI

Perhaps a sixth group exists and perhaps it does not. It is not "recognizable" in the sense that the public knows or can find out who belongs to it. White alarmists and some unsympathetic Negroes maintain that there is a growing menace in oath-bound secret societies among Negroes, who are bent on bloody retaliation of atrocities vented upon members of their race. Of course, if such organizations exist they publish no literature, and let none outside their close circles know of their existence, except as secret deeds of violence may be witness. Such witness in the form of overt measures of violence initiated by Negroes are so nearly unheard of that the tough-minded may be pardoned for disbelieving as yet that such organizations exist in threatening numbers.

This group, if it exists, corresponds, perhaps, with the Ku Klux Klan, whose revival has been widely heralded, and whose alleged activities have been so generally deplored by white citizens both north and south.

Probably every thoughtful American is conscious of the logic of these gradations, but not many realize the extent of the organized life of the Negro people. Race consciousness, certainly race solidarity for aggressive ends, is not natural to the American Negro. Our conventions have forced him into his present attitude. By readjusting those conventions the menace to our civilization growing out of race relations can be removed. The Negro is not naturally a bloody revolutionist, and the large proportion of such leaders as have developed a racial and social philosophy of their own are disposed to demonstrate a worthy mission for the race in conformance with its recognized pacific genius.

Even the most optimistic cannot afford to minimize the difficulties of the race problem we have inherited from a blundering and short-sighted past. But the difficulties are greatly reduced by facing all the facts. The Negro is thinking profoundly. He is taking hold at his end of the problem with vigor and considerable intelligence. In the vast majority American Negroes are eager to work out a unique and worthy mission as a part of American society. They show no disposition to effect a vindictive race

solidarity except as they are forced into it by intolerable encroachments upon their life, liberty and pursuit of happiness.

The groupings pointed out are a demonstration of their eagerness to think as differently among themselves as good

citizens of democratic society are supposed to think, and they will not act in solid and menacing racial masses politically, industrially or otherwise, unless they are forced against their own will by aggressions upon their citizenship.

The State University and Religion

By Edward W. Blakeman

THE recent article by Dr. Peter Ainslie in *The Christian Century* on "The Denominational School, Should It Be Fostered by Christian People?" ably treats one half of a vital question. As his paper indicates, the other half is the relation of organized Christianity to our great schools of the people—our tax supported institutions of learning. Every year there appears at the State University a throng of youth fresh from the homes and altars of the church. They are full of hope. Leadership—commercial, professional, intellectual, spiritual and civic—claims the splendid expectation of them all. Likewise, they bring certain conceptions as to what makes a balanced life. At home, to adopt Dr. Nicholas Murray Butler's analysis, "the social heritage, the intellectual heritage, and the aesthetic heritage" were accompanied by the "religious heritage." The altar with the pulpit message and appeal had a large place. Social life, in part at least, centered about a church. The minister of the community, usually classed with the superintendent of the public schools, was, by them while at home, thought of as an educational leader. Reform movements found in him an interpretation from week to week. Every crisis such as graduation, a celebration, a funeral, or a local centering of patriotic loyalty, was attended by this spokesman of Christianity. The religious inheritance was directly obtainable.

UNIVERSITY COMMUNITY

But now these youth have arrived at the state university. They enter a vast, new and strangely complex community. Its central industry—that of spreading before students in lecture form and lesson assignment, the known truth of the race—is highly organized. Its leaders are skilled and each is a specialist in his department. The schedule of operation at once the result of generations of experience, good psychology and distracting pedagogical experiment is very definite, smooth running and sure as time, in that it waits for no man. These students also find a fraternity rushing season with "national" chapter houses in full blossom, a daily student paper taking subscriptions for the year, an athletic schedule which in advance claims five or ten dollars, a medical clinic by which for a dollar a semester one receives the combined skill of seven or more physicians, an array of literary societies so permanent that if he once joins he is set in a given group for all his college career and his alumni existence. A score of lesser institutions also make demands and all take on the aspect of educational necessity. All have the stamp of university authority. All flourish by the pat-

ronage and genius of either the faculty members or the senior students. To any given neophyte these are presented and accepted as the new set of safeguards to his soul. The home church, once regarded as the sure custodian of Christian truth, the minister in the local community, and the organized Bible class which was a social center are superseded. He has now graduated from all that. He is at the university.

CHURCH PREJUDICE

The picture is not yet complete. One must interpret any given situation through the use of standards already set up. At home Christianity painted the university as godless, the professors as rather generally agnostic, and the university city as lawless. The duties to be found at the university have been looked upon as essential but rather well mixed with a forbidden pleasure which must be shunned and avoided in spite of all its irresistible attractiveness. Here is where our present attitude toward the state university begins its un-Christian work. The necessity of maintaining the denominational college and our willingness to sacrifice given adolescent youth upon the altar of institutionalism is the cause. That all this is accidental rather than designed, does not relieve the situation. This fact rather indicts organized Christianity of the crime of loose thinking and of deliberate hypocritical promotion of "isms" at the expense of character. That this situation should exist in the education department of our American Protestant life makes the case doubly sad.

This ill adjustment, a failure to connect the former community with the university community, is the issue. The university itself can be held for adjustments purely academic. But the state school cannot be held for the teaching of religion. Who can be so held? The church, to be sure. But here we are at the end of the first century of this type of institution and hundreds of them dot the map, yet the church to date has no sort of adequate method of presenting religion at these centers. To locate here a faculty in religion including *The Bible as Literature*, *Comparative Religions*, *Introduction to New Testament*, *Christian Missions*, and kindred themes would readily solve the problem and serve both the state and the church.

COOPERATION ESSENTIAL

Denominationalism, however, greatly complicates the situation. No university can deal with the Christian church as such nor even with the two great divisions.

Protestantism is legion. Unless the Federal Council of Churches, the Council of Church Boards of Education or some similar body soon takes up this matter there is danger that the denominational approach to the campus with only the sectarian objective will make a disgraceful exhibit of our petty conceptions of Christianity. Here is a challenge. It frames itself on the one hand as a needed restraint on the part of separate denominations and on the other hand as an urgent, over-ripe opportunity for these cooperating agencies to lead boldly forward. Our faith is a unit regardless of our separate approaches. Shall we cloud the faith itself by stirring the dust of the several ways or shall we charitably admit the importance of sister bodies, accept the truth held in the other man's creed and the welcome wisdom which may be brought even by Jew or Roman Catholic? How can the eager denominational institution and the equally eager Y. M. C. A. be kept from prejudicing the educational situation before the interchurch educational work can be brought to earth, financed, and set in operation? The way is open for full articulation of church curriculum and state curriculum if denominational cooperation can be speeded up.

CURRICULUM ISSUES

The home base is now left behind. We may push that aside as negative, for the thoughtful student will soon accept the new environment with its new standards and will return home at Christmas or Easter with rather strong arguments in favor of the institutions above mentioned as operative at the campus. He may think of them as set over against the institutions and customs which operate in the home community. To do this is in error, to be sure, but what is there to guide him to his conclusions? Added to the fact that he arrived at the campus believing that the state school and the church are at war are certain other more positive factors.

The university curriculum is also misleading for it necessarily omits religion. Every field but religion is covered. Economics, physical science, literature, etc., loom large but there can be discovered neither among the required nor the elective courses any subjects which to him connote religion. To be certain if he were technically trained he would know that in history he will obtain knowledge of the religious motives which have vitalized men and movements. Of course, were he a graduate student, not a freshman, he would understand that under Semitic languages is the place to look for Bible courses and that to get training in the kingdom of God he should elect studies entitled "Archaeology of Palestine," or "Ionic Greek." But he is not a graduate student and his advisor who aids him in balancing his course is as apt to be a specialist in glaciers or bovine tuberculosis as in adolescent psychology. The primitive needs of this youth must run the gauntlet of specialization. Another factor also makes for accident. Under the drive of an economy policy in state politics the faculty advisor is no doubt over-worked and has little time to get acquainted with the lad. Here is an open field for the religious leader—the specialist in personal adjustments, whose object is service and whose method is the Christ-like compassion of a shepherd. The

university pastor, because of the existence of this need, has come to stay.

FREEDOM AND FETTERS

More than any other quality, the place where Christianity is to be taught needs intellectual freedom. These universities possess that requirement. The absence of religious creed in the articles of the state institution, freedom from denominational sentiment among the alumni and the general expectation that a state university shall be at least impartial in religion, make this the rarest of places in which to teach Christianity to youth. Yet no one of the one hundred and fifty state universities and normal schools of the United States, enrolling nearly 200,000 students, has yet been utilized by the church to any appreciable extent. A few denominations, one here and another there, have seen the opening and are making beginnings. Where this has been done two phenomena appear. The first is ecclesiastical jealousy. The sister denominations, so called, have exerted as much energy to block the attempt, as the initiator has been able to expend upon the enterprise. Of course this has not only dampened public ardor and checked the collecting of funds but has also thrown into relief the denominational aspects and prejudiced the situation. Denominational Christianity unfortunately has little scruple against halting the kingdom of God as an incident, if the major purpose of checkmating a rival sect can be accomplished. This hindrance, however, has about spent itself and the general indications are that in states where such circumstances have not blighted the field, cooperative efforts will be feasible. The other is theological conservatism. It follows as night the day, that movements in the free atmosphere of a state university will always be by the liberal wing of the church. In certain centers movements by given scholars have at first shown promise. Later, because the success of these men in teaching religion at the state campus made necessary a frank, scientific and philosophical statement of belief, and these teachers gave it, they lost their support. This is notably true on the Pacific coast where a certain institution now half a century old—whose scholarship has been of the first rank and whose attitude toward sister communions has been commendable—has had to carry a stone of reactionary prejudice about its neck. Just now, when its endowment and vision should make possible a great interchurch faculty, new courses and perhaps new buildings, the reactionaries of not one denomination alone, but of several, are busy in simultaneous, if not combined, criticism. While this theological injustice is setting in, the academic freedom of that university, the largest state university in the United States, laughs at Christian impotence, confuses religion and denominationalism, and being denied the leadership of Jesus the greatest of teachers, is by the church itself kept back from the kingdom of God. To call this pathetic is inadequate. It amounts to chilling the souls of ten thousand youth. It amounts to a halting of the spirit of Christian brotherhood among the future leaders in that state.

A very different problem confronts us as we frankly and enthusiastically turn to this general field. The welcome given the church by our universities is altogether

hearty. For three generations these professors have been ostracized, as it were, from religious circles in matters of education. All of them have been looked upon by the church and denounced as agnostic. The faculty Christian men who have thus been misjudged are tired of this mistreatment. The university authorities have grown weary of promoting public institutions under the religious ban, and now—cheered by the fact that all opposition has been unable to check the progress of the state university—the authorities, with a rather triumphant charity meet the repenting church educators more than half way. However, on the side of curriculum work there appears a great handicap. To date no educational norm or measuring rod exists whereby we can judge educational advancement regardless of the subject matter used in the class room. Every registrar must use his own catalog as the basis of credits to be exchanged. The College of Religion which sends credit with its students to a state university suffers sure refusal. The committee upon exchange credit promptly says: "Your work in these courses may have been of good rank. The teacher may have been adequately prepared and very skillful, but because there appears in *our* catalog no course to set opposite this one which you took in the school of religion, or church college, we must refuse to recognize your credit as advancing you toward our degree. It matters not whether Professor Moulton,

formerly of Chicago in Biblical Literature, or Professor Kent of Yale in Biblical History, each a master in his line, was the teacher or not. The issue is closed and no credit can, under the prevailing system, or rather lack of system, be awarded by the state university. Here is a problem for the combined effort not only of experts in religious education but also for the combined effort and statesmanlike frankness of the American Association of College Presidents and the Association of State University Presidents. Until some more charitable attitude is manifested, little progress can be made in the matter of locating colleges of religion in affiliation at the state universities. The cordial spirit at the centers on the part of local churches and local universities, therefore, waits upon definite action by the larger educational units. The standard-fixing educational bodies must speak. A medium of exchange must be adopted.

To open this problem to debate, the Federal Council of Churches or the Council of Church Boards of Education might cause a conclave of the two major associations above referred to and from their discussion some temporary agreements could be reached for use while our new field of the "educational norm" and the great subject of "educational measurements" are being developed to a scientific basis. In the meantime America's most fertile and least cultivated field for religious education waits.

Business For Service

IN our study of industry in Britain nothing more encouraging has come under observation than the work of Seeborn Rowntree, the cocoa manufacturer of York. Mr. Rowntree is a Quaker. When Charles Booth, a retired London merchant, made his famous study of poverty in East London and found one-third of the people always in want, Mr. Rowntree said that might be true of London's East End, because that section was a sort of eddy in the currents of British industrial life and the flotsam and jetsam was drawn in there and left to stagnate, but it would not be true of other industrial centers. So he made a survey of his native city of York and found it only about five per cent better. Since then he has made surveys of many situations, including drink, unemployment, housing and methods of quick suburban transportation for the workers. Both in his public work as a practical sociologist and citizen and in his business as a manufacturer he has put his life into service and has demonstrated that business can be run on a service motive quite as well as can medicine or teaching, and that the motive of profit is not the *sine qua non* of business enterprise, let alone the only one that will make it a success.

Mr. Rowntree has developed a philosophy of business enterprise. It is so thoroughly practicable and Christian that many employers over here are listening to him. In justice it must be said that he is not alone in this; indeed there are now so many men of like mind that the employer who refuses to deal with the labor organization or to deal with his workingmen collectively is looked upon as a "mossback" and quite behind the times—a man without enterprise. The Rowntree works deals only with the unions, and their experience is so satisfactory that the unions care nothing about the closed shop program.

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The Rowntree Philosophy

The Rowntree philosophy in short is this: Capital has no

prior right over labor; it must give the best service to the community or give way to some system that will. The profit motive is not the sole one nor the best one, though of course a business must be profitable if it is to live and keep men working. Labor's charge is the first charge on industry because it is the human factor, and men must live before anything else can be considered. Therefore to give security to life in terms of an insured income, a high standard of home life, continuous employment and enough for old age is the first requirement, and an industry that cannot do that should be scrapped as a parasite upon humanity. After labor charge comes the interest charge on capital, which must have enough to keep it employed, though current interest rates are too high and should be worked down. The profits should be divided between the wage earner, the employer and the community. There is no defense of arbitrary management, though there must be effective administration through authority and discipline. All this can be arranged through an industrial democracy, that is, the representation of labor in the management of the works on matters of policy, leaving the managers and foremen in charge of processes. Mr. Rowntree believes we have not arrived at any ultima thule in matters of industrial management, but are evolving and must continue to evolve until industry comes to a full democratization and serves the community with an ethics and a standard of service quite as effective as that given by such professions as medicine.

* * *

Security of Life

His investigations of unemployment, housing, etc., led this great employer to feel as well as know the human side of labor's hold on the good things of life. He says labor's insecurity is a tragedy and that there is no fiction more indefensible than that capital bears all the risk. It is labor that bears the major risk, for capital can close down the works or curtail production and consequent cost, and at most lose money, while

the wage earner thrown out of work by close- or shut-downs, is deprived of his living. Therefore the first charge upon industry, from the human standpoint (and any other standpoint is inhuman), is a living income for the workingman. Mr. Rowntree has only scorn for those who charge that labor only wastes and cannot be depended on to use its best chance. He says he has tried trusting it, and has never found it a whit less dependable than any other class of human beings.

To give wage earners security of life he has worked out carefully over a term of years a system that is justifying itself admirably. He thinks it is yet incomplete and he is pushing on its development. First comes a minimum wage, based upon a comfort, not a mere existence, standing of living. He defines a comfort standard as one by which the father as the bread winner can make a good enough living so that the mother can keep the house and the children go to school. He does not think this is sufficient but he makes it the first charge upon his industry, and contends that there should be first the largest possible wage and then an ultimate division of profits over and above taxes, depreciation and interest. Next he provides unemployment insurance to provide a wage income when business slackens or must shut down. His plan as developed up to the present yields one month's unemployment pay for each year of service and together with the government and union insurance guarantees that a man on a wage equalling \$16 per week in American money will receive \$12 per week. Thus if he has worked for two years he will be paid for 24 weeks at that rate, a time sufficient to cover even the most extended depression periods. This pension is covered by a charge of less than one-third of one per cent on the average pay roll. The government pays about \$3, the union \$1.20 and the factory about \$7.80.

The wage earner never gets enough to provide for old age, says Mr. Rowntree, and there is nothing more tragical than to come to fifty and lose your job or to old age with no provision. So his insurance plan adds 30 shillings—about \$6 at present rates of exchange—to the government's 15 shillings and retires all men at the age of sixty-five. To this an invalid pension is added. The whole scheme costs only a five per cent charge on the wage fund. All these funds are administered through the labor unions in close cooperation with the company. The other great coco manufacturers are planning to join Rowntree on these insurance schemes, and the government is studying an adaptation of them to the entire industrial life of the nation. In addition to this the company builds houses on the garden city plan, renting or selling them at cost

plus a market interest charge to any and all who come, whether employes or not, but insuring thus to employes neat, sanitary, homelike cottages at actual cost and no speculative profits.

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Joint Control With Labor

"Arbitrary control by the employer cannot be logically defended," says Mr. Rowntree, "nor can real cooperation of labor with employer be expected under it. The employe must be given, not merely as large a share in control as you must give him, but all that you possibly can give." Believing democracy must be applied to industry as well as to state and church, he builds upon a governmental analogy. For legislation, a joint representation of labor and management is provided, the various departments appointing from both sides. This committee is at present made up of 26 from management and 27 from labor. They make rules and determine policies in regard to all general matters. For executive, the management is responsible but all nominations for foreman, for instance, are referred to the group concerned, with right to file objections. The management has found from experience that either the selection must be acceptable or it is up to them to convince the group that it is necessary. Mr. Rowntree has no faith in the ability of a "gang" to elect their own boss—he thinks that is turning democracy over to mobocracy—for there would then be trading, favoritism, politics and other considerations governing the choice instead of sheer ability. On the other hand, he says nothing else is so necessary as to select as foremen those who are liked by the men and who have the greatest ability to lead men. Therefore he selects not the oldest or most skilled or most driving, but the most humane man—one who can manage others in a spirit of good will. On the judicial side is a joint committee in which there is an arbitrator. All differences are referred to this committee. Even when an employe's discharge has come up to him as manager and owner, appeal can be taken to an arbitral committee and his decision overruled. This procedure he allows because his fundamental conviction is that capital ownership is not the only title to ownership. Labor's participation and the investment of its capital in terms of skill and brawn have equal grounds with his own. It is apparent how necessary it is for labor to become corporate through a union just as capital is incorporated by law, if this conviction is to take working form and this program to be carried out. England is insured against bolshevism and all violent revolution in the measure that she develops Rowntrees.

ALVA W. TAYLOR.

British Table Talk

London, July 27, 1921.

THE summer mood is upon all of us at the moment. The journals are casting around for good subjects for a discussion which will fill their idle columns. Nothing so far has lighted the heather, but it is possible that when the subject is found it will have to do with the undying problems of religion. No such discussion was ever so animated as that which filled The Daily Telegraph in answer to the question: "Do we believe?" It is a sound axiom in journalism that there is nothing more interesting to everyman than religion, but it must be religion with life in it—not stuffy or afraid of the open air. But the feelers after such possible themes are not the only signs of summer. Perhaps the most significant of all is the staleness that creeps upon us before the holiday begins. "How weary, stale, flat and unprofitable" all things seem! At such a time there is no cure so swift as a breath of the sea or the moors.

* * *

The Discovery of Summer

Unhappily in some ways the church has discovered the summer as a time to be used. It may be an unjust charge, but I

believe the discovery was made in America first of all, and sometimes we wish you hadn't. Once our fathers closed down for their season; now we go to camp and conference—a very jolly and profitable way, and yet there is wisdom in the maxim of William James, "Unclamp!" The mind and spirit need a holiday as well as the body, and possibly a true interpretation of the fourth commandment would include the provision of a yearly Sabbath in which we should do no work, neither preach nor write nor read serious books, but simply unclamp. This is the truth as I preach it, but in practice I go with the multitude to camp and Swanwick.

* * *

Reunion Once More

The Archbishop of York, who is rapidly becoming the most powerful advocate of reunion in this land, has visited the Wesleyan Methodist conference. There is a sharp though not unfriendly contention in that conference upon Methodist union. Some are for, led by Rev. Aldom French; others are against, led by Rev. J. E. Rattenbury. The real question is whether Methodists by uniting together now may not defer the possibility of a union with the church of England. Some in their

thoughts of the Great Church face towards their brother Methodists, others towards Canterbury. The archbishop of course did not deal with these home problems. He was content to make a moving appeal for unity and discussed the three postulates of Lambeth. "We only invite you to confer with us and to take steps along the line of the Lambeth proposals. There is the vision. We ask you to share in it."

"Fifteen years ago," said the archbishop, "I visited the conference in Wesley's chapel. Then we exchanged desires for unity. I am here to ask, as common brothers, for an effort to achieve it, that the church of England and the Wesleyan church should equally seek a closer union of the widely-scattered fragments of the body of Christ. The first thing I ask is for fellowship—a fellowship to be realized in one body. We look on the church as the body of Christ where the gospel is realized. Unity is not to be realized by us, it is something which exists at the beginning. We do not say 'Come and be brothers,' but 'We are brothers, therefore let us manifest and rejoice in our brotherliness in one visible union.' The unity is not visible. It is broken into separated groups we call churches. But the mere contentment with that is a scandal to us all. No one of these sundered fragments can arrogate to itself the claim of the church of Christ. We are all schismata of the one body. Let us look forward and forget the things which divided us." He pointed out that union did not mean absorption. Each section of the one church would retain its characteristics. "I felt something of your gift when I came in and heard you sing, and how I longed to have some of that spirit communicated to our church. You have gifts to give us and we have gifts to give to you."

* * *

The National Assembly

At the National Assembly of the church of England there was a long and careful discussion upon the training of candidates for the holy ministry. At Knutsford when the war was over there was established an Ordination Test School where those who had a willingness to consider their calling to the ministry were given a chance to test themselves. The school was housed in a disused prison and it proved a place of great joy and hope and a center of healthy comradeship. The question before the assembly was whether this school with the expense involved was to be continued and by a large majority it was decided to carry on. This means in effect that no candidate who is otherwise suitable will be debarred from the ministry through lack of funds.

* * *

The Student Conference

The student movement has held its July meeting at Swanwick. From the testimony of those who are present there appears to have been the same willingness as in previous years to attract great themes and the audacity that does not shrink from adventures. Among the speakers were Canon Barnes, Dr. Oman, Rev. W. R. Maltby, and the thought of the conference was directed to the vision and knowledge of God. But there was no neglect of the "practick part" as Bunyan called it. "It was very notable that, in spite of this strong emphasis upon theology and speculative thought, the bulk of the discussions, those countless personal talks which are the chief feature of Swanwick, were concerned with moral and concrete problems, the use of time and money, the right to leisure and comfort, the possibilities of a Christian industry and such-like. The contrast to last year, when abstract and doctrinal topics loomed largest, seemed to show that the intellectual unrest of the war was settling down, and that students, having made up their minds about Christ, were now going on to ask what their duty was towards him."

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Congregational Church Plans Advance

The definition of a Congregationalist in this country is "a man who will not take a paper which bears the name of Congregationalist and supports a missionary society which is called

the London Missionary Society, and in general is the least denominational of Christians." This is true enough, but not the whole truth, and at the present moment the Congregationalists of this land are much concerned with their own churches and desire to make them fitter instruments for the kingdom of God. They begin to see that much is lacking and they are looking within. The scheme to raise £500,000 will be but the outward sign which will follow the coming of a new interest and a fresh energy. The scheme has been passed, but the signal has not yet been given for the advance of the whole body. It is likely that there will be a strong emphasis upon the needs of the spiritual life within these churches. Money will be a fruit not a root. The autumnal assembly is to be held in Bristol when more will be heard of this matter. The cause of thanksgiving is the ear-marking out of the half-million of a large donation for the London Missionary Society. This is in itself a pledge that there will be no narrowness of outlook and no outdated sectarianism.

* * *

A Journalist on Sin

"Let us steal the word 'sin' from the theologians. It is a good word that ought not to be allowed to wither into obsolescence. It is a far better word than 'crime,' which has elbowed is out of literature and almost out of life. The criminal is only the sinner who has been found out. Let us leave the word 'crime' to the lawyer, and keep the word sin for ourselves. It is the jury and the judge who convict us of crime, but we are convicted of sin by the jury and judge within our own breast. I do not know whether the criminal who is convicted of crime rejoices as he goes to prison, but I do know that the man who is convicted of sin steps into the merry light of liberty. Sin is boredom; goodness is gladness."

Mr. James Douglas, who writes these words in "The Express," is one of our most gifted and eloquent journalists. It is not without significance that such a man should call for a word too often left "bedridden in the dormitory of the soul." His testimony may make some preachers wonder whether after all they have been right in discarding words like "sin" out of deference to a supposed impatience among modern hearers. It is truer to say with Sir Michael Sadler that the young like their elders to be honest, outspoken and sincere. They resent any pretense at goodness, any conventional deference to the proprieties and a hollow respectability. They question the old tabus. In religion they dislike vain repetitions—not repetitions, but only when the repetition is vain. That goes to the root of the matter. Neither youth nor age will ever tire of sincerity and a living experience. It is a pure delusion to imagine that without these things changes in phraseology will appease the modern hearer.

* * *

Sacerdos or Pontifex?

That powerful writer, Mr. C. E. Raven, puts the distinction between the Sacerdos and the Pontifex very boldly in "The Challenge." The Sacerdos says in effect: "I stand upon the Holy Mountain where God dwells in cloud and splendor. Come up hither to me ye inhabitants of the earth; come up and see God! Here in the high places must be your dwelling if you would escape from the doom of the cities of the plain." "A church built on these lines will begin as a caste and end as a clique." "Pontifex, bridge-builder, on the other hand remains. We cannot span a chasm from one side only. If divine and human are to be joined, it must be by a cooperative effort from each edge of the gulf; not by standing aloof on the mountain-top, but by coming right down amongst us into the valley, ennobling all our common life and discovering to us its unity in God so that men are joined together by a literal and corporate oneness is the work of atonement accomplished."

* * *

A Tragedy?

Twenty-nine years ago a boy was born in Tasmania, the son of a Christian minister. At school and at college in his own island he showed masterly gifts. After graduating, he won

a Rhodes scholarship and passed Oxford, where he won, after a brilliant career, a senior demyship at Magdalen College. He was a most brilliant student of medicine and did advanced work of great promise. During the war he served as surgeon with the French army and afterwards in London as house physician in a large hospital. Then he offered himself as a medical missionary for China and was sent by the London Missionary Society to Hongkong. He sailed from London in May. This man, Dr. Eric Woods, died on July 13 of pneumonia

at Hongkong, where he had been for three weeks. Is that a tragedy or not? All depends upon the answer to another question: Is there any sequel? Are such human powers, disciplined in years of mental strife, thrown away? If so, this must be a scene of waste compared to which the most profligate government on earth is parsimonious. But we can trust that there shall be not one good lost. "On the earth the broken arc, in the heavens the perfect round."

EDWARD SHILLITO.

CORRESPONDENCE

The Sense of Sin

EDITOR THE CHRISTIAN CENTURY:

SIR: In The Christian Century of May 19 there appeared an editorial entitled "The Sense of Sin in Modern Life." It is not my purpose to controvert what the editor says, for in some points I agree with him; but my analysis differs materially from his, and it is with the idea of explaining, in part at least, the lack of the sense of sin in modern life, that I write this article.

The editor refers to Dean Inge, of St. Paul's, as saying that the decay of the sense of sin "has come about mainly in the last fifty years. There are some other things that "have come about in the last fifty years," which, in my opinion, bear a vital relationship to the decay of the sense of sin. Among these are:

1. A widespread belief in the doctrine of organic evolution. I shall not discuss the correctness or incorrectness of this theory. I wish to speak only of its relation to the decay of the sense of sin. It is clearly evident that the man who accepts the doctrine of organic evolution—that man developed from the lower forms of life, and that he himself may develop into still higher forms—that he is only one of a long, perhaps endless, series; that there is no God, or if there is one,—it is clearly evident, I say, that a man who believes such a doctrine, will have little conception of himself as a sinful being. Instead of thinking of himself in relation to an all-wise, benevolent, and loving, but offended Creator, he thinks of himself only in relation to the world about him, and especially in relation to the animal world from which, according to his own theory, he developed. Here, I think, is one of the prime causes of the decay of the sense of sin.

2. The reduction of the Bible to a human book. If the Bible is only a human production, written by uninspired men, then its moral teachings are only the opinions of men—of fallible men. Even the moral teachings of Jesus, in both precept and example, are those of only a man, and are, therefore, subject to revision, even elimination, as we think best. In other words, the reduction of the Bible to a human basis destroys it as a criterion of moral action, tends to allow each man to set up his own standard or name, and unavoidably reduces the sense of sin.

3. The conception of Christianity as only a force for social amelioration—a horizontal, but not a perpendicular force. According to this doctrine, the great need of humanity is not personal regeneration, but social reformation. Man needs to correct his relationship to his fellow man, but is under no necessity of correcting his relationship to God. Here is fruitful cause for the decay of the sense of sin.

4. Absorption in things material. The last fifty years have been remarkable for the development of material interests and scientific attainments. Multitudes have allowed these things to dominate their lives to such an extent that moral and spiritual interests have been relegated to second place and sometimes to no place at all. When men's minds are chiefly absorbed in scientific, philosophical and industrial pursuits, the sense of sin will suffer immeasurably.

5. Christian Science. This philosophy (I do not call it a religion) teaches that sin is a chimera, a dream. Everything is all right if we only knew it. Such teaching, if followed to its logical conclusion, will destroy the sense of sin altogether.

Along with these developments in the last half century have come an increase in crime, in the desecration of the Lord's day, in a decrease in parental authority, in an increase of irreverence and of an inordinate desire for pleasure, besides other ominous signs. We believe the world, on the whole, is getting better; but these social and moral phenomena may well cause us to pause. Is it not time for the church of our Lord to call back, in stentorian voice, all men everywhere, to the consciousness of the reality of a loving, but offended, yet forgiving, God, to the fact that man is a sinner and needs redemption? Is it not time to reemphasize Jesus' distinction between the lost and the saved? To announce anew the sovereignty of God over the lives of men? To call the world to an estimation of moral and spiritual values as the supreme thing in life? Thus it seems to me. May the heavenly Father lead us all into the way, the truth, and the life."

Louisville, Ky.

C. V. DUNN.

Shall the Church Advertise?

EDITOR THE CHRISTIAN CENTURY:

SIR: This question was discussed pro and con when the "Ad Club" of our city had as its guests a group of ministers from the local churches. The purpose of the meeting was undoubtedly an effort on the part of the business men to interest the clergy in the subject of church advertising. Much has been said in the past concerning the above subject both by laymen and ministers. In these days of extensive advertising in the business world it is a very vital subject because of the great part it plays in our business life. So important is the question of advertising today that even the church cannot set it aside any more than it can lay aside music or any other important branch of the church life. The meeting which we had with the business men the other day brought this fact home to our minds.

It was interesting indeed to see how these business men opened up the subject. The first speaker gave an illustration, which had been brought to his attention, of a church which had made rapid growth as a result of extensive advertising. Then followed a bank president, who spoke on the subject, "Will advertising lower the dignity of the church?" He went on to say that when he started in the banking business thirty-five years ago, the bank which advertised was looked at with suspicion, but today almost the opposite is true. He believes that advertising will do for the church what it has done for the bank.

Not the least interesting of the Ad Club speakers was the publicity manager of a local department store. He argued that God's workmen have always advertised. Said he: "When Moses wanted to save the children of Israel he went up in the mountains and came back displaying, to the wayward tribes, two tablets of stone on which were engraved the ten commandments. What is that but advertising?" According to this speaker not only did Moses advertise but Christ "employed verbal advertising by sending his twelve disciples throughout the countryside." "Not only," he continued, "should the minister advertise, but he must give to the people what he advertises." He referred to some experiences of attending services

where the minister had advertised one subject and preached on something else.

The publicity manager brought out a side of the divine revelation which most of the ministers who were present had never considered. I think that the ministers were inclined to doubt that either Moses or Jesus had in mind the subject of advertising when these incidents occurred. Nevertheless it was interesting to get the business man's point of view, for is it not true that these men are having a large share in the work of extending the kingdom?

After the subject of advertising had been opened by the members of the Ad Club several of the ministers were called upon to give their views. It might be said that the ideas of the ministers were just as varied as those of the laymen. I don't think any of the brethren present thought that church advertising, if carried on properly, was undignified. The question which seemed to be uppermost in the minds of the ministers was, "Will church advertising bring the results that it does in the business world? How shall we advertise? and Who will do the advertising?"

For instance, one minister brought out the fact that we are unlike the business men inasmuch as the churches are not in competition with each other. If we were in competition the larger churches would have a decided advantage over the smaller and struggling organizations. Some of the larger churches could well afford to spend a few thousand dollars in advertising where the expenditure of a few hundred would cripple the budget of those churches which now have a hard time in making ends meet. Then again, would the people who are outside of the churches be reached, or would the church which put on the biggest advertising scheme be filled up by people from the smaller churches? There is no doubt that the churches would be filled if an extensive advertising scheme could be carried on, but is that what the church is trying to do?

One minister touched upon a question which seemed to be in the minds of most of the ministers present. If we are to advertise, how shall we go about it, what shall we say? All seemed agreed that we are salesmen, and that we are salesmen of the greatest product in all the world. That each Sabbath day we are engaged in peaching the way of eternal life. How can we bring this fact home to the minds of the unchurched? It staggers us when we think of the thousands of men, women and children of our own land who never hear the gospel preached from one year's end to another. Most churches today use a bulletin board of some kind. Some have a bulletin and don't use it. Many have a church weekly, and nearly all have the opportunity of announcing the Sabbath services in the local newspapers. These methods, according to these business men, are insufficient because there is not enough of variety.

If the meeting with the business men was intended to arouse our interest in the subject of advertising I think that on the whole it was successful, but it did not go further than that. We came away from that meeting with no definite ideas in mind as to how to proceed to carry on church advertising. We were all convinced, business men as well as clergy, that the subject of church publicity is one which has many sides and must be considered all by itself. That the methods used in big business won't work in the church to bring the best results. One of the ministers expressed a great truth when he said: "The greatest advertisement that the church, like any other concern, is its output." As Dr. William E. Barton said some years ago, "The best kind of advertising is that which the men of the church can do." Perhaps this is what the publicity manager had in mind when he spoke of Jesus sending his disciples forth to teach all nations. We must endeavor to make advertising agents of all the members of the church. Christian people everywhere must have impressed upon them the fact that they are messengers sent out to carry the "good news." Other methods no doubt will bring results, but there will be the greatest results obtained when all Christians everywhere adopt the method Jesus used when he told his disciples to go and tell others.

PERCY H. NICKLESS.

Cedar Rapids, Ia.

The Eclipse of Modesty

EDITOR THE CHRISTIAN CENTURY:

SIR: The article by Rev. Mark Wayne Williams in your August 11 issue entitled, "The Disappearing Brotherhood," sets forth a valuable truth: the necessity for new leadership in changing times involves a difficult and heroic renunciation on the part of those who must give up the direction of religious interests. But one cannot help questioning the introductory assertions. That modesty is not a modern virtue and that self-sufficiency and self-confidence are essential to all success, commercial, political and prophetic, are assumptions that do not help the conclusion.

Bold and extensive personal claims, we are told, constitute "the high art of advertisement." In point of fact, is there anything distinctly modern in the influence of braggadocio on the thoughtless crowd? Has not the capable charlatan succeeded in all ages? Fortunes have in recent times been made from nostrums like Hood's Sarsaparilla or Green's Nervura; but is this anything more than a modern survival of the influence of the witch-doctor over the savage tribe? Such influence decreases in exact proportion to the growth of knowledge. This writer says, "You must not be too much the braggart and boaster. You must not offensively display your self-conceit." This is virtually an admission that extravagant personal claims arouse suspicion in intelligent minds.

"Modesty," we are told, "is not a natural attribute of the prophets." Self-sufficiency appears to be the foundation of prophetic leadership. So objectionable a doctrine as this should not pass unchallenged.

Is it not written of the first Hebrew prophet, "Now the man, Moses, was very meek"? Not until his profound modesty was overcome by a divine call and the assurance of divine aid could he venture on his mission. "Humility does not well describe Elijah nor Hosea nor Isaiah nor John the Baptist," this writer says. What is there to show that these prophets were not as humble-minded as Moses? Is not the fact that they were true, God-inspired prophets presumptive evidence that they had this virtue? "God resisteth the proud, but giveth grace to the humble." On at least one recorded occasion, Elijah was overwhelmed to the point of despair by the sense of his own weakness and insufficiency. The authority of the "still, small voice" and the power of the Holy Spirit were what took him back to his work. The sense of utter dependence on God appears to be the sine qua non of prophetic inspiration.

In the New Testament, the "strong Son of God," himself the supreme flower of Israel's prophetic genius, testifies: "All things that I have heard from my father I have made known unto you." In this and in many other tender passages he accepts the same humble dependence; while he emphatically endorses the prophetic dictum, "The meek shall inherit the earth."

The prominence of humility or meekness in the Pauline catalogue of virtues indicates that the apostle knew its value in his own experience; also that he had no fear that it would sap the prophetic spirit or cut the nerve of missionary aggressiveness.

The question naturally arises, Can there be a true prophet in whose experience self-confidence has not given place to faith in God?

To the undiscerning, self-sufficiency may serve as a substitute for prophetic inspiration, but it will not stand all tests, neither will it endure. The scriptural example is Zedekiah, the son of Chenaanah, Ahab's court prophet. The popular school of prophets gave him the center of the stage and chanted his choruses. He was a great success. Doubtless he looked like a million dollars and made Micaiah look like thirty cents. Impudence and self-confidence enabled him to "put it over" in truly modern style. But God was not with him. Self-confidence gives courage of an inferior type, but Christian heroism abides in humility surcharged with faith in God.

All down the line of Christian history the virtue of unfeigned humility has adorned the characters of its shining lights. Without it they would not have been the prophets, saints and heroes

that they were. Without it a man cannot, in this day, be a saint, a Christian, or even a true gentleman.

Let me add as a concluding word that not Mr. Williams' article alone calls forth this protest. The sentiment it expresses is widespread. The worship of money-making success, often with little regard to methods and character, is affecting religious thought. Instead of the business world becoming purified by Christian faith, there is danger that Christian faith may be vitiated by commercial materialism.

In the wording of Mr. Williams' opening paragraph there is a hint of irony, as if he is half-laughing at the idea he feels constrained to endorse. This makes the task of converting him seem quite hopeful. It is not improbable that he is one of those excellent men who feel that, in order to avoid suspicion of insincerity, and as part of the game, it is necessary to assume a pose of self-confidence and self-ambition, which hides their real spiritual humility. Perfect candor and simplicity are rare and difficult, but very delightful attainments.

Batavia, Ill.

T. W. HARWOOD.

THE SUNDAY SCHOOL

Winning for Christ Through Yourself*

WHAT was it that won this jailer? Evidently here is a rather sudden transformation. When he hears the assuring voice of his prisoner crying, "Do yourself no harm, for we are all here," he quickly decided to accept Paul's religion. A few hours prior to this a man with his traveling companion had been brought to the jail. The accusation had been disturbance of the peace, the real reason was that this man had cured a poor demented girl. The mob in the market place had been paid to howl by the owners of this girl. The jailer had not lived in the town for years for nothing, he knew the politics of the place. He knew that Paul was innocent and when he looked upon this intelligent man and his equally attractive companion, Silas, a strange sympathy sprang up. Darkness came down upon the city, he sought his bed but could not sleep. That dark-complexioned little man had stirred him to the depths. And now what was this? Hymns from the inner world! With bleeding backs, with feet fastened in excruciating stocks, Paul and Silas were singing. These men had a religion that triumphed over unpleasant surroundings. Evidently they felt that their gods were still with them. Crashing out of the hot night came a storm and an earthquake; never had the old prison rocked as it did then. He sprang from his bed as the fury of the earthquake continued, the doors were opened—if his prisoners escaped his own life must pay the forfeit—surely they had gone—they were not fools—he drew his sword—his Roman soul could conceive of no honorable thing now but suicide—and then—he hears the little man's soothing voice. Lights are brought. He finds that Paul has told the truth. His relief is infinite. He asks for Paul's religion. He instantly accepts it and with his family is baptized immediately. Then he spreads a feast for Paul and Silas after having washed their wounds. There was no time to take a course in theology. An earthquake was not unheard of. It was the impress of Paul's personality, together with these strenuous experiences, that crystallized his religious views. "Be ye imitators of me as I am of Jesus Christ" was Paul's formula. That always struck me as a brave, almost blasphemous word. But it was quite correct and proper. I once heard a college president say that he considered it perfectly right to win people to Christ by first winning them to himself! I was shocked into consciousness by that remarkable statement. But it is true. Many young men have been won for Christ because they saw Christ in that college man. Out in China they call Dr. Macklin the "Jesus-man." Who would doubt but that these simple

souls are won to Christ through Dr. Macklin? Would we accept Jesus at all did he not demonstrate himself in the lives of people whom we know? We saw Christ in our fathers and mothers. We saw Christ in strong young men. Many a young man or woman going away to a summer conference and coming into contact with choice young people from many schools finds his own soul greatly strengthened. It was my privilege to go to Northfield in my junior year and to meet Robert Speer, Mr. Moody and other great souls, but it was the contact with over four hundred other young fellows from Yale, Harvard and across the seas that helped me to feel what a hold Jesus had on the youth of my day. A mighty sense of companionship possessed me, I felt myself a part of a glorious company.

I know of a quiet young man, who, when he was first seen, impressed us as cold and selfish. He bore acquaintance. He made friends. They liked him. I have seen him lead man after man to Christ so quietly that you thought that someone else was doing it. Jesus must have interpreters. Unless people can see religion working in your life they will have none of it. The disgust at hypocrisy is the other side of this shield. It is helpful to know that men are convinced by the sincerity of your life. If you stand with Christ, then winning a man to yourself wins. Make men believe in Christ because they believe in you.

JOHN R. EWERS.

Contributors to This Issue

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*Pastor of Fifth Avenue Presbyterian Church,
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*Uniform lesson for September 4: "From Philippi to Athens," Acts: 19-34.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

How Methodists Find Ministers

Only one third of the Methodist ministers of the country come into their professional work through the road of the college and the theological seminary. The remainder have been finding their places in the church direct from the high schools, or even with less than a high school education. The Methodists cannot increase the number of their seminary students rapidly enough to meet the needs, so they are now making a persistent effort to increase the quality of the short course men. In the United States there are 3,500 men who are studying theology by correspondence under the direction of the bishop. These men are required to meet their instructors in personal work for a brief period each summer, in this way setting up personal relationships. Recently there has been a radical revision of the text-books that are offered these men for correspondence study. The new text-books have a more modern theological outlook, and contain also the most modern ideas in the way of church administration.

Catholic Daily Has Lasted a Year

While the American Daily Standard, the Protestant daily of Chicago, lived only three months, the Roman Catholic daily, the Daily American Tribune of Dubuque, Iowa, has continued for a year. It has 14,000 subscribers, 95 per cent of whom receive their paper by mail. Catholic opinion, as expressed in magazines, seems to lean to the idea that such dailies are easier floated in small cities than in metropolitan centers. There is no agreement at present that such a venture would be wise either in New York or Chicago. The adventurers of the Chicago daily have been wisely observed by Catholic newspaper men, and proper lessons drawn. Catholic commentators assert that Protestantism is too much divided to support such a paper, and this opinion is probably true to the facts.

Disciples Mission Official Returns From Latin America

Mrs. Anna R. Atwater, vice president of the United Christian Missionary Society, has recently returned from a five months trip in Latin America. The Disciples have been given a large assignment of territory in Mexico, Argentina and Paraguay. Mrs. Atwater has been trying to make an estimate of what is involved in this missionary responsibility. The story of her trip will be one of the features of the Disciples convention at Winona Lake, Ind., August 28-September 4.

Methodist Woman Sends Disciples Missionary to Field

Denominational lines count for less than ever in the great task of evangelizing the world. Dr. A. L. Shelton, the Disciples missionary to Tibet, who was in the hands of bandits for months, has

made a strong appeal to the religious enthusiasm of America. So profound was the impression he made on one audience that a Methodist lady has sent to the offices of the United Christian Missionary Society two thousand dollars with which to finance the return of Dr. Shelton to his far-away field. This gracious gift to the Disciples society is matched by many others received by denominational boards in which the sectarian wires were badly twisted up.

Largest Correspondence School of Religion

Moody Institute is probably the largest correspondence school of Bible study in the world. At the present time 6,900 active students are enrolled and these are located not only in the United States, but in many other countries of the world. On August 11 the summer quarter commencement day was held, and eighty students were graduated. These students are of less than bachelor of arts rank in their academic experience. Twenty-three of the eighty graduated from the missionary training course. Rev. Joseph Taylor Britain, D.D., pastor of Central Presbyterian church of Columbus, Ohio, was the speaker.

Make Up Fund for Balkan Delegates

It looked as though the Balkan delegates to the Pan-Presbyterian convention at Pittsburgh, September 16-24, would not be able to reach the meeting. Many of the countries of central Europe and the Balkan region are so impoverished that travel is impossible. Some generous Presbyterians of Pittsburgh made up a purse for the benefit of these delegates, and it is now assured that at least ten of them will be present. In addition there will be delegates from England, Scotland, Ireland, Australia and South Africa. All the denominations that hold to the Presbyterian system of church government and who accept the doctrines

commonly called Calvinistic will be represented in the meeting. Three hundred delegates will be enrolled. The last meeting of this sort was held in Aberdeen. Pittsburgh Presbyterians will entertain the delegates in private homes.

Swedenborgians Celebrate Centennial

Disciples of the Swedish mystic Swedenborg recently celebrated the one hundredth anniversary of the founding of the Church of the New Jerusalem in America. The centennial celebration was held in Boston where the first missionaries of the new faith began their work. The meeting discussed improved methods for propagating the faith and also a program for strengthening their church college at Urbana, Ohio, and the theological seminary at Cambridge, Mass.

The Church for the Whole Family

First Presbyterian church at Gibbon, Neb., under the pastorate of Rev. Oliver C. Johnson, is notably successful in developing and holding the interests of the young people. The church has three Christian Endeavor societies, all active and flourishing. One of the mediums of promotion is a series of camp fires by the Senior and Intermediate Christian Endeavor societies. The members appear in Indian costume, sing songs in Indian dialect, have exhibits of Indian blankets, pottery and weapons, blaze the forest trees with Indian Bible verses and shoot arrows broadcast to which are attached Indian Christian messages. They debate questions about Indians and Christianity and take up offerings of Indian-head pennies in Indian pottery jars. The Junior Christian Endeavor Society conducts home mission studies and will in September hold a commencement service at which a large number will be graduated into the intermediate society. One of the recent junior events was a public exhibition at which they made over the

Churches Agree on Social Program

WHEN Roman Catholics, Episcopalians and Freechurchmen can get together in a common meeting and issue a common manifesto in the name of Christianity, something has evidently happened to sectarian prejudice. This actually happened in London recently when a group met in Hyde Park to consider the social problem. The movement has the ardent support of such interesting personalities as Dr. Orchard, Dr. Dearmer, Miss Maude Royden and six of the bishops of the Established church. The message given out from the meeting was as follows:

"In the face of the complete collapse of our existing economic, industrial and social order, and the bankruptcy of European statesmanship, this meeting calls upon all men and women of goodwill to recognize that the solution of the present deadlock can only be found by

the practical application of the principles of Christianity to all the departments of human life.

"It declares that a persistent refusal to apply these principles of Truth, Justice and Brotherly Love is a denial of Jesus Christ who, on Calvary, died in their defense.

"It further records its conviction that the existing system, being largely based on unrestricted competition for private and sectional advantage, must be ended, since it fosters the sins of avarice and injustice, lays a yoke of thralldom and poverty upon masses of men and women, and makes war practically inevitable.

"Therefore, it urges all Christian people to recognize, in the collapse of the old society, a God-given opportunity of building up a new order founded on brotherly cooperation in service for the common good."

red flag of anarchy into a Christian American flag. The Gibbon church has another active organization known as the Live Wires. This is a men's class, which renders community service as well as studies the Bible. It recently established in the town tourist park an oven for the use of travelers stopping to take a roadside meal. Mr. Johnson issues each month a church letter which goes to every member of the congregation. He calls his church "The Church for the Whole Family," and he makes his monthly letter friendly, spiritual and inspirational, with practical suggestions for developing all lines of church work.

Methodists Will Hold World Conference

All those who acknowledge themselves to be the spiritual children of John Wesley will be represented at the Fifth Ecumenical Methodist Conference in London September 6-16. The last meeting of this kind was held ten years ago. The program has not gone into print yet owing to frequent changes in the plans. Many who had planned to go have found themselves unable to do so, and this has made it difficult to assemble the program. The opening sermon of the conference will be preached by Rev. S. P. Rose of Montreal, Canada. A pleasant feature of the meetings will be the fact that the American delegates will be entertained in private homes. The total group will be five hundred and fifty, and of these three hundred and twenty-five belong to the "western section." The last conference was held in Toronto. The coming meeting will be the first that has met since the war, and the problems that will be considered are of an urgent character. The denominational families tend more and more to form world-wide fellowships which fact bears testimony to the growing consciousness that the religion of Jesus Christ is a world fellowship, and that this fellowship should create a truly catholic church.

Disciples Will Hold Evangelistic Conference at Winona

There will be no "Doctrinal Congress" at the Disciples national convention this year, but announcements have recently been made by the officers of the National Evangelistic Association that an evangelistic conference will be held on August 27-29. The speakers will include Rev. O. E. Hamilton, Rev. Jesse M. Bader, Rev. Charles Reign Scoville, Rev. C. R. L. Vawter, Rev. John L. Brandt, Rev. C. J. Sharp, and Rev. H. H. Peters. The topics discussed will be for the most part of a practical nature, with the possible exception of an address by Rev. O. E. Hamilton, the president of the association, on "Stewardship of the Word." This organization formerly held its annual meeting at Bethany Park, Ind., but in recent years the meetings have so declined in size that the future of the organization is problematical.

Another Date Set for the End of the World

Many times in the last fifty years the millennialists have set the date for the end of the world. Following the Millerite excitement of the past century, this

has been the favorite occupation for a certain kind of popular religious leader. The problem is a very difficult one. If the date is set too far ahead, people go right on with business and pleasure. If it is set too near, the prophet lives long enough to be derided as a false prophet. Pastor Russell lived to be embarrassed by the failure of his prophecies concerning the end of the world in 1914. Now comes Wilbur Glenn Voliva, "theocrat" of Zion City, Ill., and urges the faithful to get ready for the end of the world in 1923. It is well that he has set the date so near. Mr. Voliva is the successor of Dr. Dowie of faith-healing fame.

Big Money for Religious Songs

Few people realize how well a popular song writer is remunerated. A popular religious song has the advantage of staying in vogue long enough to accumulate large royalties. They are still singing the "Glory Song," long after most people have quite forgotten "Good Morning, Mr. Zip, Zip, Zip." Recently the matter of song royalties was made a matter of court action. The song "In the Sweet Bye and Bye," which has been popular in evangelical circles for a generation, was written by Joseph Webster. His heirs sued the Oliver Ditson Company of Boston for accumulated royalties and secured a judgment for \$56,000. More than one popular religious song has meant a competency for life for its author.

Have Never Heard of Ten Commandments

The religious illiteracy of our age is one of the appalling facts that lies behind the juvenile delinquency that disturbs so many communities. A Brooklyn public school recently made an effort to find out what the pupils knew about the Ten Commandments. Out of 13,737 children that were questioned there were 351 that had never heard of Commandments at all, and a much larger number who did not know what this body of law contained. In questioning the children with regard to ethical obligation it was discovered that they had no substitute

for the Ten Commandments. The ideas of ethical principles were vague and altogether inadequate. These discoveries on the part of public school teachers indicate a new sensitiveness to the inadequacy of the public school program. At Rockford, Ill., a vacation school is carried on by certain devoted public school teachers in south town where the population is predominantly Italian. The Winnebago Street Community church (Methodist) has provided morning Bible classes for these public school pupils and large numbers of them are attending the classes in spite of the efforts of priests and sisters to discourage Bible study in a Protestant church.

A Community Church That Interests the Whole Community

In Parkdale, Ore., is a church which was once Presbyterian but which in recent years has been operated as a community church. Though still connected with the Presbyterian denomination, the union idea is continually emphasized and the doctrinal differences of Christians minimized. This church prides itself in its up-to-date ways of meeting community problems. In that country of magnificent distances the Sunday school was not as large as it should be. A bus was rented and operated at cost to haul the children to the school and home again. The Men's Forum talks over community problems and recently was able to secure a number of miles of good roads for the further unification of the community. The church has an active and an associate membership. People who do not wish to sever their connection with the denomination to which they have been attached in another community are received as associate members. Rev. W. O. Benthin is pastor of this church.

Three Altars in One Church

A mountain community in Westmoreland county, Pennsylvania, is to have a new church building in which the people may worship according to their preferences. The new building will contain an altar arranged for the Catholic ritual, one for the Episcopal and still another for

Remaking New York's Church Map

THE extensive improvements that are planned for the city of New York will affect profoundly the vast ecclesiastical properties of that city. The Congregationalist has summed up briefly the far-reaching effect of the improvements that are under consideration, so far as the churches are concerned. Here is the way the Boston journal views the situation:

"New York church leaders are delaying their plans of extension. This is because of expected changes in the city that will cause numerous adjustments. A new harbor in Jamaica Bay is likely to turn Brooklyn and vicinity into an immense business district, and most of the churches will move. A new tunnel to New Jersey is expected to send those who still have homes in Manhattan out

into the country, with a similar effect upon the churches. Besides these changes new bridges over the Hudson are probable. This situation is causing much thinking, as a half billion dollars in ecclesiastical property will be affected. It is a time for wise planning. Many new sites in the suburbs must be found for the churches down town. Certain centers must be maintained and new methods adopted to meet the changed circumstances. Above all, this situation calls for statesmanlike planning among the denominations that will remove competition and make the new arrangements meet all the needs of the people efficiently and economically. Cooperation should become the great watchword of the churches. A fine example New York may set for the nation."

the use of the evangelical sects. It is hoped that in this way all the people in the community may have religious opportunities.

Disciples Make Large Growth in Florida

Disciples leaders in Florida are insisting that their state will be the banner one in the reports at the next international convention. A net gain of thirty per cent has been made in that state during the past year. Doubtless the tourist traffic has had something to do with this growth, but there has been a rapid strengthening of the ministry. Better buildings and more open-minded leadership have brought results in a state where a few years ago there were but few Disciples churches.

Popular Bible Movement Wins the Ecclesiastics

A few years ago all Greece was torn with controversy. The introduction of Bibles in the modern vernacular from America brought down upon the heads of the innovators the wrathful denunciations of bishops and students who were purists in speech. However, the popular Bible movement has at last won. The people have insisted upon having their Bible in a language which they can read. The king himself gave approval the other day for the printing of the new Bibles and the bishops have withdrawn their objections. This illustrates the truth that no church, however conservative, can continually resist change. The war has created conditions which have hastened ecclesiastical evolution in many countries.

Information About the Lutherans Is Now Available

In celebration of the four hundredth anniversary of the Diet of Worms, the Lutheran church in America has issued a large volume of almost a thousand pages in which there is detailed information with regard to Lutheranism throughout the world. Most people will be surprised to learn that there are 8,150,000 Lutherans, and of this number 1,500,000 are in the United States. Interest in education is evidenced by the 144 higher schools to be found in various parts of the country. Of these 33 are theological schools. A dozen publication houses pour out an abundant literature. The philanthropic interest is shown by 80 homes for orphans, 25 home finding societies, 59 homes for the aged, 81 hospitals for defectives and 35 general hospitals.

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(Price of the book, \$1.20 plus 8 cents postage)

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EDITORIAL

A High Day in the Christian Calendar

NOVEMBER 11 should be a high day in the Christian calendar. On that day every church bell in America should ring and every whistle in the length and breadth of the land blow, at the hour appointed for the opening of the conference on disarmament at Washington. On that day—even though a week-day—Christian minded people should assemble in churches for prayer and song. Schools and courts and legislatures should adjourn. Work should be stopped, as far as possible, during the hour of assembly, that the people might give themselves to worship and reflection. Street cars could well halt for five minutes—a concession which has been granted by transportation corporations on more than one occasion of far less importance than this. It is not too soon for ministers and church leaders to begin preparation for a mighty welcome to this first real international peace conference. The public mind ought to be made to vibrate with solicitude and hope. Earnest, deep-rooted expectancy ought to be created in every community. No Sunday in September and October should be allowed to pass without some reference in prayer or pulpit utterance to the significance of this first explicit, practical attempt of the nations to persuade one another to beat their swords into plowshares and their spears into pruning hooks. It will be a great religious event. The day of its realization ought to be celebrated by the church with solemn joy as a religious festival. This is the psychological moment—the providential moment—for instruction that will both create and quicken the international mind in America. Ministers and all moulders of public opinion, great and humble, should saturate their own minds with the current literature of peace. Such

books as Will Irwin's "The Next War," Kirby Page's "The Sword or the Cross," John Hutton's "The Proposal of Jesus," Henry Churchill King's "The New Mind for the New Age," Richard Roberts' "The Untried Door"—to name only a few of the more luminous little volumes that come to mind—should be in the hands and hearts of all Christian laymen and ministers who earnestly seek to interpret the signs of our times with intelligence.

Our Still Unfinished War

THE third anniversary of the Armistice is the date set for the opening of the conference on limitation of armaments. Three years after the fighting in the great war stopped—what a revolution in popular feeling has taken place in that short stretch of time! Then hope was ecstatic. We were all filled with a sort of childlike expectancy that the sonorous promises of our war interpreters would of course now forthwith be fulfilled. In his Armistice Day proclamation to the American people, President Wilson bade us rejoice because now "all the ends America sought to accomplish in the war have been accomplished." These words would now seem like mockery if we did not take them as a mere expression of the ecstasy of the hour to which even the President's pen fell a victim. The fact is, we now see, that not a single end for which America fought was accomplished. The war did not end war; there has never been so universal and determined a war spirit among the nations as since November 11, 1918. The war did not annihilate Prussianism; at best it only scattered it; and at worst it shifted its habitation from Germany to France. The war has not made the world safe for democracy, because in the nature

of democracy war cannot do that. If these were the ends for which we fought we still have on our hands an unfinished war. A war for moral ends can never be finished by the sword. It can only be finished by moral forces. And the unspeakable tragedy of it all is that the entail of a war fought with the sword only adds to the dragging weight which the moral forces making for peace have to overcome. We still have the great war to win. We fight no longer against flesh and blood, but against principalities and powers, against the rulers of this world's darkness. The world war begun in 1914 has passed into its moral, its spiritual, phase. The first battle of this moral phase was fought at Versailles. The principalities and powers, the rulers of this world's darkness won that battle. The next battle will be fought at Washington. Who will win? The church of Christ has the power to defeat the victors of Versailles by creating a public opinion in America thoroughly impregnated with Christian ideals of peace. If the delegates from England and Japan find American public opinion indifferent, or complacent, or preoccupied, or sceptical, they can hardly be expected to take at full face value the words of President Harding's invitation which brought them to these shores to talk peace. Now, therefore, is the time for our American churchmanship to think peace!

World Methodism Meets in London

DELEGATES are arriving in England for the Methodist Ecumenical Conference which after an interval of twenty years meets in London September 8-16. The conference is divided into two sections—eastern, which includes Great Britain, Australia, New Zealand and South Africa, and western, which consists of the United States and Canada. Of the 565 delegates, 330 are allotted to the western section—twenty-four coming from Canada and the rest from the United States. German Methodists are included with the American delegates, because of the fact that before the war Germany was transferred from under the wing of the English to the control of American Methodism, America being more persona grata to Germany. Methodist churches in Bulgaria are also under American control. This applies also to the whole of Continental Methodism, excepting in the cases of France and Italy, which are associated with the English organization. The conference opens on Tuesday, September 6, in Wesley's historic chapel, when the Rev. J. A. Sharp, president of the British Wesleyan Methodist Conference, will preside and a sermon will be preached by the Rev. S. P. Rose, Montreal. Except for a sacramental service the next day, all the other meetings will be held in the Central Hall, Westminster. The subjects to be discussed include Capital and Labor, Reunion, Modern Biblical Criticism, Temperance. Dr. Workman, organizing secretary of the conference, points out that the value of the conference is not to be measured by the speeches delivered, nor by resolutions passed. "Its unique worth is to be found in the closer linking up of Methodism all over the world, and the strengthening of international ties through religious fellowship." While the Ecumenical

Conference has no executive power and is not likely to follow the example of the Anglican Lambeth Conference in outlining a world policy for its adherents, it is expected that it will at least strike a keynote and give a message for the guidance of Methodists everywhere.

Lodges Lead the Churches in Growth

ASPEAKER at the Northern Baptist Convention held recently in Des Moines startled the gathering with these statements: "The year-book shows that for the last reported year we had a loss in our membership in the Northern Baptist Convention of upwards of 90,000 members. In the last annual period the Masonic fraternity increased 70,693, the Elks added 120,864, and the Moose 15,610." He does not analyze the reasons for this discrepancy. A number of suggestions may be offered, though none of them adequate to cover the case. The ritual of these lodges is largely founded on the Bible, but without sectarian interpretation. The selections from scripture are from those sections breathing the broadest human spirit. There is a basis of idealism in some secret orders which in the presence of the narrow sectarianism of some churches seems actually broader to the members of fraternal organizations than the church. Of course when the church speaks her true language, that is not true. Besides, fraternal orders give great attention to the recreation of their members. The most astonishing fact, however, is that very often a man will serve on a membership committee of a lodge and lose sleep over rounding up a list of initiates for the "Ancient Order of Beavers" who could not be induced to speak to his next door neighbor about joining the church. When the church comes to adopt methods in connection with recruiting more consonant with the modern attitude, perhaps this will not be true. None of us believes that in the long run the church will die and the lodge will live. The lodge has no ministry for children. In selecting adult members, it presupposes the work of the church. Without a strong church there would likely be no lodges. But the church has grave need of studying the causes of her momentary eclipse in popularity.

The Intellectual and the Proletariat

IT is in the circles of the educated in the church of Christ that one finds the most sympathy for the lot of the working man. Here the aspirations of even the labor unionist and the socialist are considered, and in many cases sympathized with. Social enthusiasts have in most cases been theological liberals. Yet the curious fact is that the proletariat does not pack the churches of the liberal ministers. A carpenter may speak well of the university trained man who espouses the cause of labor and still select a minister of meager talent as the educator of his children in religion. This fact constitutes at once a disappointment and a challenge. For this situation the liberal minister himself is often to blame. He has never learned the language of the hand workers, or at least he

cannot talk religion in their language. He uses anglicized Latin and Greek instead of crisp Anglo-Saxon to express his ideas. For this reason a good deal of the time the worker does not understand what the minister is driving at. Then part of the blame rests with the people of the working class themselves. They have grown up on the individualism of the religion of their fathers. They themselves are not yet fully converted to the idea that social Christianity is real Christianity. Hence they go to their union meeting to talk fraternity and cooperation, and when they go to church they expect to hear of a salvation from some future peril. It cannot be expected that the restoration of the emphasis of the New Testament will come in a few years. It may take two generations for the shift to take place. The true leader of the hour is the man who can popularize the speech of modern Christianity and commend it to the intelligence of the masses.

The Soul's Quest For a Friend

LIFE is spent in a search for sympathy and understanding. We have many needs in this world—food, clothing, shelter and a chance to work. But the great need is someone who is a true companion of the soul, receiving the confidences and confessions we long to make, giving back the encouragement we require, the affection without which we go famished through the years. Such a friendship is hard to establish. It demands time, and trust, and full appreciation of virtues as well as sensitiveness to defects, but always an unfailing love that forgets the evil and treasures the good. Stevenson says in a fine paragraph: "In this world of imperfections we gladly welcome even partial intimacies. And if we find but one to whom we can speak out our heart freely, with whom we can walk in love and simplicity without dissimulation, we have no ground of quarrel with the world or God." Most of us have acquaintances without number, associates in groups, companions and comrades whose society is a comfort and a pleasure. But fortunate above most is the one who in all the fine intimacies of affection and self-revelation has—a friend.

Lynching Record Not Improved

ACCORDING to Principal Moton of Tuskegee Institute, the record of lynchings during the first six months of 1921 is not reassuring. The total number of lynchings in that period is thirty-six. This is twenty-four more than the number twelve for the first six months of 1920, and seven more than the number twenty-nine for the first six months of 1919. Of those lynched, two were whites and thirty-four were Negroes. Two of the latter were women. Eleven of those put to death were charged with the crime of rape. The states in which lynchings occurred and the number in each state are as follows: Alabama, 1; Arkansas, 4; Florida, 4; Georgia, 9; Kentucky, 1; Louisiana, 2; Mississippi, 10; Missouri, 1; North Carolina, 2; South Carolina, 1; Tennessee, 1.

Labor Day—Another Milestone

THE approach of Labor Day suggests the timeliness of some comparison of conditions at this time with those last year, and the question as to the direction that the program of social welfare is taking in the industrial area. That distinct progress has been made during the year in the courageous facing of economic interests on the part of the church is not to be doubted. The attempt made by some of the leaders of the old order of things in the management of industry to warn the church away from any inquiry into the conditions prevailing in the labor world failed completely.

The story of the church, in spite of all its limitations and deficiencies, is one of constant effort to understand the needs of the social order, and to apply its great strength to their satisfaction. In this effort it has never for very long been dismayed by any cry of "Hands off!" It was the church that applied needed and drastic remedies to the age-long evil of slavery, in spite of vehement protests from capitalistic forces that insisted it was not the business of men who concerned themselves with the preaching of the gospel to dabble in matters of property and business enterprise. But the church took its stand in behalf of humanity and justice, and slavery went its way.

Not less insistent has been the demand that Christian people should let the traffic in intoxicants attend to its own affairs, as it involved large property holdings and an immense commercial investment which ought not to be placed in jeopardy by agitators. That cry has become feeble and foolish in the light of experience, and the church is bidding farewell, in behalf of the emancipated social order, to this vast iniquity of the past. It was the labor of dreamers and idealists that brought the temperance movement to its present solid and victorious position. And the plea for the limitation of armaments, which is now so insistent and commanding, is the result of Christian protest against the horror and the crushing burden of war equipments all the world around.

And now the church is taking up in a serious and intelligent manner the problems of industry. It is no longer disturbed by the claim of some capitalists that it is out-reaching its rightful vocation in this effort. Christian people are awakening to the conviction that if their religion is to be taken seriously it must extend its mandates into the areas of business and artisanship as truly as into those of individual character and conduct. A social order can be just and wholesome only as the principles of morality and good will permeate all portions of the structure. A man can no longer be counted a man merely because as a husband and father, a neighbor and a church officer, he complies with those accustomed formulas of decency and uprightness which have received the approval of our advancing civilization. Much more is there demanded of him to-day the exhibition of the same qualities of justice and good will in the sphere of activity as a merchant, a banker, the trustee of public utilities, and the director of indus-

trial enterprises. There are no compartments of the social life from which Christianity can be excluded without its nullification in all.

This does not mean that the Christian sentiment of a community demands any intrusive espionage over the conduct of industry or other forms of business. But it does mean that it is increasingly sensitive to the application of the rule of fairness and equity to all conditions prevailing in the industrial area. The church is directly responsible for right conditions among all the people of every community, no matter whether it be a workman's neighborhood or an exclusive residence district. It must concern itself with inquiries as to whether the people in whom it is interested are able to secure a just livelihood; are receiving wages that insure to them a competent standard of living; are reasonably protected from the fear of unemployment, avoidable accidents, sickness, and the disabilities of old age; possess the right to organize, as the only means of meeting fairly the highly organized machinery of employment and discharge utilized by those for whom they labor; have the liberty of discussion and self improvement, an adequate leisure for rest and recreation; and more specifically are assured of the abolition of twelve hour days and seven day weeks in industry.

That as much progress has been made in meeting these needs of the laboring classes as has actually been registered is due almost entirely to the efforts of Christian men and women to apply the principles of Jesus Christ to economic matters. Against unprogressive and resentful forces of conservatism in the world of capitalism and management the church has made slow but unceasing progress. This progress has been the result of direct and sympathetic inquiry into the facts as to hours, wages, laboring conditions, housing, family life and the opportunities for the rightful enjoyment of wholesome conditions by those who labor. In making investigation of these factors in industry the skilled investigators who have secured the facts for the consideration of Christian people have overlooked no difficulty that confronts the capitalist and the employer, as well as the laborer.

In case of such inquiries as the Interchurch investigation of the steel industry the disclosures were of the most important and salutary sort. The responses encouraged or provided by the corporation were so little convincing that in spite of the enormous efforts made to circulate them the public at large has been taught to take seriously the effort of the church to ascertain the facts. And already the fruits of that inquiry are witnessed in the abandonment, under pressure of public opinion, of some of the worst abuses prevailing in the plants of the organization under scrutiny.

More encouraging still has been the fact that the venomous attacks upon such bodies as the Young Women's Christian Association and the Federal Council of Churches, because of their efforts to bring the relations of labor and capital in the field of industry to public attention, have so far failed in their objectives that instead of crippling the resources of those organizations, as was intended, new friends have been enlisted by the evident sincerity and fairness of the efforts employed to ascertain the actual

facts and arouse public sentiment in the churches to make certain as to prevailing conditions.

Furthermore it is evident that the alliances, either open or tacit, between the reactionary forces in the churches and those in the industrial field have not succeeded to the extent hoped for in the effort to discourage and defeat the interests of social service in the church. The attempt to set evangelism over against the social gospel, and to insist that the former alone is the secret of Christian efficiency, becomes increasingly futile and ineffective in the light of the facts now so freely disclosed. The two interests are complementary, not antagonistic, and any message of the modern church which is not both evangelistic and socially minded is feeble and unconvincing.

It is the duty of the pulpit, not only as Labor Day approaches, but in every utterance, to voice the deep concern of the church in the vital problems of the hour. And among them all there is not one more timely and insistent than the permeation of the industrial realm with the moral ideals of Jesus Christ, whose program for all classes not only works, but is the only workable formula the world has yet found.

Profitable Crime

SUPPOSE a thoroughly self-respecting community had followed the even tenor of its way without a burglary or a hold-up or other disorderly incident within the memory of its inhabitants, how fruitful a field would it prove for the agent of a surety or accident insurance company? A farmer would likely find himself quite as comfortable stranded on a cake of ice at the north pole. Now suppose that three successful burglaries should be "pulled off" in that same community within a few weeks. Suppose the police were baffled, or showed all the signs. Suppose the papers reported the incidents in full detail, one after the other, making them the universal topic of conversation. Do you detect that smile lurking about the corners of the mouth of that same insurance agent?

Be more personal. When a neighbor suffers the misfortune of having his house broken into, all his intimate private possessions pawed over by ruthless hands, what suited the marauder's fancy carried off, and the house and its contents turned topsy-turvy, of course you share his grief. You run in to tell him so, and to satisfy your curiosity in looking over the wreck. It is an outrage. You join in the general outcry against a police force snoozing down in the city hall. You wonder how long peace-loving, law-abiding citizens shall be compelled to put up with such lawlessness and inefficient administration of your community affairs. You show all the symptoms of the holy rage which the worthy citizen is supposed to display.

But suppose you are the altogether reputable agent of an eminent surety company, that you have been in the business for three generations, writing more surety policies than any other in the country, and all that sort of thing, and suppose, as the invariable and wholly natural consequence of your neighbor's misfortune, ten of your other neighbors come running to you to take out fat policies

insuring their household effects against burglary, house-breaking, pilfering, larceny and all the other evil practices for which the fertile lawyer's mind has devised names. Honestly, now, is not your grief over your neighbor's misfortune somewhat assuaged? You find the sharp edge of your indignation over the outrage practiced upon his personal estate to a certain degree dulled, do you not?

Not alone in such a case, but up and down and through the length and breadth of our civilization, crime, violation of the sanctities of life and property, is made by our conventions to redound to the advantage of wholly reputable citizens. Who profits by burglaries? The burglars themselves? The craven pawn-brokers and other middlemen who dispose of the stolen goods, under a safe connivance and at a magnificent profit? Not they alone. Not they in the highest degree. The poor devils who do the burglarizing make a mighty cheap thing of their part: frightful risk, outrageous discounts on their sales of the stuff stolen, and the penitentiary looming on the horizon. Nor can the greediest or most resourceful pawn-broker hope to attain high eminence as a citizen.

But our insurance business, widely ramified departments of which are absolutely dependent upon the continuance of crime in a "reasonably" flourishing condition, enjoys an eminently respectable status, and its agents maintain their place among the highest.

Imagine a state of affairs where police efficiency is one hundred per cent, where each law-abiding citizen may go about his business in a sense of absolute security under the sanctions of high-principled social administration. Is not this desirable? Should not all pray and labor with clean conscience and unremitting zeal for this estate? Will not all reputable citizens acclaim the day when this happy and reasonable hope is realized?

After you have indulged your imagination in that easy exercise, take out a perfectly black No. 2 lead pencil and an immaculately white sheet of paper, and list the eminently respectable branches and departments of business and the wholly reputable business men and women whose interests would not tolerate such a state of affairs. Set down the names of citizens who would go bankrupt under such a thoroughly efficient social system. In short, think through: reckon the numbers among us, and the kinds of business from which we draw our livelihood, that depend upon preying upon society.

It would be quite improper to publish your list. If you were too bold with it you might even be sent to jail to answer in the courts for criminal libel. Which would be a mix-up, indeed. The exposure of crime and its ramifications would be treated as a crime. Details are not of final concern. The major question is how far and how long a civilization can go which is constructed on this order. Where is the theft of automobiles to stop, taking a very practical illustration. The number of thefts in every major city now runs into the thousands. Is it any wonder that there are whispers, and then murmurs, and on occasions something like a roar, to the effect that insurance companies are conniving at these thefts? Of course they must not be allowed to go too far, but if there were not a certain number of successful "get-aways" how could insurance rates be kept up? Who would take

out any insurance at all in a community where no thefts were committed, and the first daring attempt were promptly detected and effectually suppressed? A thoroughly efficient police would wreck this now highly flourishing business.

How much other flourishing business would similarly suffer is at least vaguely revealed by the state of administration in all our large cities, and in many of the small. No government which impartially administers the law can survive. The American city is said to be the most inefficient in the world. This is not because Americans are inefficient, and able men cannot be secured to administer municipal affairs. It is because so large a proportion of the reputable business of our cities could not survive under an efficient civic administration. This has been tested again and again in New York, and Chicago, and Philadelphia, and San Francisco, and Kansas City, and anywhere, and everywhere. In none of them does the depraved under-world rise up in independent might, and seize and control municipal affairs, though it often looks as though this were the fact. The under-world wins only in partnership. It is a tool. And in these large concerns it fares as poorly in the long run as does the blundering burglar scuttling through the alleys with his meager swag. The real profits of the burglar's business are accumulated on the avenue and in the "safe and sane" banking institutions down town.

When all this begins to glimmer on our consciousness we single out an individual here and there, or a particularly odorous line of business, and vent our outraged sentiments on them. That shift is playing out. Few of us can ever fool ourselves with that any longer. Make the list complete. Do thorough thinking. Name all those whose personal profit is derived from crime or the preventable misfortunes of your neighbors. You would better do it in private, as suggested, for there are uncomfortable chances that the list will include you and the profession or business through which you have gained your livelihood or amassed your fortune. When there are so many glass fronts stones must not be thrown too violently or recklessly.

If our courts and all our legal procedure were dedicated to the single purpose of preventing trouble between man and man, of insuring prompt and even-handed justice, would society need to support so many lawyers as there are today? If those suffering from imaginary ills were frankly informed of the fact, if those ailing were invariably cured by the speediest and least expensive media and methods, if the single purpose of the medical profession were to keep people well, would society need to support so many physicians as there are now? If business and industry, and affairs generally, were administered with the sole aim of getting things done at the absolute minimum of expense and the absolute maximum of efficiency, would the production and distribution of commodities require the army of retainers at their large salaries who are now employed? If ministers. . . But why make everybody mad! It is the minister's prerogative to lash the consciences of other folks. Should the laity presume to scrutinize his profits of coin or of prestige, and appraise them in exact social values?

Throwing mud and flinging stones will not clean up this bad mess. But some thorough thinking in this field is emboldening the utterances which Professor Taylor reports from England in a recent number of *The Christian Century*, and is driving thousands of honest Americans to similar conclusions. These latter are not so outspoken, but they are scarcely less fully convinced that our so-called Christian civilization is in for an overhauling. It must have dawned upon most of us that a large proportion of us are preying upon society. Under present conditions we simply cannot afford to maintain orderly and efficient social organization. It would bankrupt us personally. We should be compelled to go out of the business we are in. We fatten upon others' misfortunes. Our children would fail of the luxuries to which they have grown accustomed if other folks' children did not go wild and make business for us. We grieve when these misfortunes strike in among our immediate circle of friends, and we therefore are careful to select our friends from among those least likely to become the victims. But victims there must be, else we go to the wall.

Manifestly democracy and Christianity are fighting an uphill battle against such odds. How long we can hold our present positions, and prosecute our present business, and profess even a lip-devotion to these high causes and their ideals, has become an embarrassing question for men and women in practically every walk of life, participating in practically every commercial and social enterprise.

The Pinch of Salt

A Parable of Safed the Sage

WHEN I dine at an Hotel, and the waiter bringeth me a Plate of Soup, my first concern is to know how far he hath put his Thumb in it. But soon after that I become interested in the fact that it hath not been Salted. Therefore do I look around for the Salt, and then for the Pepper, and about the time I am eating the last of the Soup, it beginneth to be seasoned.

Whereas, when Keturah cooketh Soup for her husband, that unworthy man findeth it good from the First Bite, for she seasoneth it Just Right. And when she Boileth Potatoes, she Salteth the water, so that the Potatoes are Salted all through; and she knoweth just how much of everything to put in.

Now there is in life something which constantly remindeth one of the added pinch of Salt, without which the whole of life is in the Soup, and that Soup is flat, stale and unprofitable. For I have heard that in every molecule of human blood there is one atom of iron, and if that atom be gone, the rest is of no value, and the man dieth. And this although that one atom be but one in two thousand atoms of other stuff such as maketh up blood for the life of man. And I am told that the specks of dust in the air alone give us the beautiful Blue Sky, and that otherwise the heavens would be Black at Noon.

And I have noted in men's lives how often it appeareth that they have almost all the qualities which they need for success, but for the lack of a pinch of Courtesy, or

the trivial virtue of Punctuality or some such-like small thing, they fail.

And so I think there is a certain Moral Value in these added small things like the pinch of Salt. Wherefore, when Keturah handeth me my cup of Coffee, I ask her not, Didst thou put Sugar in it? But I ask her, Didst thou smile at it? For the smile is as important as the Sugar.

BY THOMAS CURTIS CLARK

September

REIGNETH now the sad September.
Like a slowly dying ember
Fades the summer. Past its glory,
Yet remains the mournful story
Of the autumn. In the haze
Flames of goldenrod upblaze;
And the daisy, child of summer,
Stays to greet the staid newcomer,
Still to lend its bright good cheer
To the surely dying year.
In the forest, lately green,
Autumn's handiwork is seen;
For in orange, red and gold
Rarest beauties now unfold;
And the stream, but lately sparkling
With the summer's sheen, now darkling,
Chants a low, funereal song,
As it slowly moves along.
Choirs of song birds, grown more still,
In the orchard on the hill
Utter now a wild lament
That the summer days are spent.

The World Builders

GIVE me the poet's vision,
Grant me the gift of song;
Life and the things eternal
All to the bards belong.

They are the true world builders,
Theirs are the deathless years,
Theirs is an ageless scepter—
Wielders of dreams and tears.

Where is the soldier's glory?
Where is the monarch's name?
Theirs is a bloody story,
Theirs is a blighted fame.

Where is the statesman's grandeur?
Where is the courtier's pride?
Lo! in the tombs they rest them,
By the wild ocean side.

Give me the poet's vision,
Grant me the gift of song;
Life and the things eternal
All to the bards belong.

John A. Hutton

Tenth Article in Series on "Some Living Masters of the Pulpit"

By Joseph Fort Newton

IN a series of sketches of living preachers by Hugh Sinclair, in 1912, Dr. Hutton was included, but he did not come off very well. As minister of the wealthy Belhaven church, Glasgow, he was described as "a well-placed man," meaning that he fitted a well groomed congregation of aristocratic people whom other people like to know. Nor was it difficult, the author said, to imagine the type of minister who goes with such a church. He must be a man of ability, of course, and he must possess the modern equivalent of "soundness in the faith," with a distinct talent for finding a foothold in Scripture for the uneasy mind of the age. Public-spirited, within well-defined limits, he must be, with the maximum of social tact and the knack of genial acquaintanceship; "and one can imagine a gift for opportune silence superlatively useful." Balance, sanity, a realistic mental habit, a turn for middle ways, and a diplomatic personality, were named as the characteristics of the minister of Belhaven:

He is shrewd, terse and stimulating, flings out the kind of a challenge that is provocative without being provoking, makes his hearers feel that he respects their views even when he is demolishing them, states his points seriously but without over-stringency. He has a sure eye for the practically effective, is master of the art of putting things, gives us the kind of truth we can understand; has a gift of reconnoitre and grip which commands the respect of the hard-headed business man. "Clever" is undoubtedly a word that fairly applies to him—the question remains, in what sense? Does it sum him up, or it is merely the pinch of salt in his dish of wisdom? Is it of the disconcerting order that breeds instinctive suspicion, or does it add practical confidence to moral trust? Is it merely a flair of the things that "go down" with people, or an instinct for the shortest way to lift people up? It does not take long to make up one's mind on that score.

It is, indeed, the touch of sympathy that dominates all his preaching—the sympathy of the man who may not himself be deeply acquainted with grief and anguish, but whose fine intuition outruns his experience as John outran Peter long ago. To the problems which arise from the griefs of man and the silence of God he brings a quiet but profound understanding and a healing touch. His treatment covers all the mysterious, wistful places where the wind of the Spirit stirs the reed that is man, and nearly every ford where the soul's weakness wrestles with the eternal strength, except perhaps the ford that is called Jabbok. The light of a penetrative but reverent comprehension plays over all he says. Undramatic in form, he has much of the dramatist's art, much of his sensitiveness to human fate, of his swift understanding of human sin and sorrow. And with this there goes a very instant and vital sense of the presence of God in human life.

AN UNJUST ESTIMATE

As an estimate of Dr. Hutton—except the last part of it—such a passage is not only superficial and inadequate, but actually unjust. At any rate, it was very unlike the image of him which I had formed from reading his books, all of which I had followed with joy and gratitude. Certainly the unhappy and misused word "clever" is the last word I should have thought of applying to him. As far back as 1904 I read his "Guidance from Robert Brown-

ing in Matters of Faith"; and to this day I do not know a better exposition of the message of that glorious singer of the triumph of faith. Later, in 1906, I read his "Pilgrims in the Region of Faith," discussing Amiel, Tolstoy, Pater, and Newman; a study in temperament, showing how difficult faith is for introspective, self-analyzing minds in an unsettled, all-questioning age. It revealed an incomparable interpreter of spiritual experience as disclosed in great literature, a field in which much of his best service has been rendered. Nothing better has been written about Walter Pater, and no one has come nearer capturing the secret of Newman, whose elusive, if not inscrutable, personality is as baffling as it is fascinating. Those essays prepared me for his brilliant studies of Nietzsche, Chesterton, Ibsen, and Shaw, in "Ancestral Voices." As for his sermons, I know them from end to end, from "The Fear of Things" to the latest volume, and regard them as the most suggestive sermons of our time, richly rewarding alike for their spiritual insight and for their artistic stroke.

But I had never met Dr. Hutton, or heard him preach, until he came down to London for the Thursday noonday service on the day of my Recognition as minister of the City Temple—an event delayed for more than a year by the exigencies of the war. It was a memorable occasion, made so by the genius of the preacher—who, curiously enough, has a greater fame in America and a larger hearing in England than in his own Scotland—and his sermon was one of the dozen supremely great sermons I have heard in my life. The theme, the passion of the preacher, the posture of the times—when the idealism of the war was beginning to cool—and, above all, perhaps, the meaning of the day for me personally, made it unforgettable while memory holds her throne.

PREACHING IN CITY TEMPLE

Sitting beside him in the great white pulpit, I felt the very heartbeat of the vast congregation as the sermon went home to each hearer, now with terrible intensity, now with melting pathos, now with an intimacy indescribable, as if the preacher had moved to and fro whispering into each ear—so truly did our own souls speak to us in the voice from the pulpit. As I watched the audience and listened, it seemed to me that preaching, at its highest, is the greatest art known among men, more vivid than architecture, more intimate than music, more persuasive than poetry. My Diary gives a very dim picture of that scene, but it offers a different estimate of Dr. Hutton from that of his appraiser in 1912. Having lost one son in the war, and another wounded in a terrifying manner, it could no longer be said that the preacher knew grief and anguish only by imaginative intuition:

Jan. 18th, 1918:—What a sermon Dr. Hutton preached in the City Temple yesterday, both for its eloquence and its appropriateness. He dealt with "The Temptation," that is the one temptation which sums up all others, including that of the

minister, to which he alluded with illuminative understanding. What is the Great Temptation, faced by Jesus in the wilderness and escaped by none of the sons of men? It is the cynical spirit, by which we are sorely tried in these days, and will be more terribly tried later, because it haunts all high moods. Subtly, artfully, it seeks to lower, somehow, the lights of the soul, to slay ideals, to betray and deliver us to base-mindedness. Satan, said the preacher, is the base-minded spirit; he is the denier, as God is the Affirmer, within all souls. Such preaching! He searches like a surgeon and heals like a physician. Seldom, if ever, have I had a man walk right into my heart with a lighted candle in his hand, as he did, and look into the dark corners. For years I had known Dr. Hutton as a master of the inner life, whether dealing with the Bible "At Close Quarters," or with the friends and aiders of faith, like Browning; and there are passages in "The Winds of God" that haunt me like great music. And no book in this dark time of war—in which, alas, the author has suffered his share of bitter loss—has gripped me more firmly, more surely, than his "Loyalty, the Approach to Faith." There one hears not the great guns behind dim horizons, but their echo in the lonely places of the soul. As a guide to those who are walking in the middle years of life, where bafflements of faith are many and moral pitfalls are deep, there is no one like Hutton; no one to stand alongside him. Rich as his books are, his preaching is much more wonderful than his writings. His style is indeed a marvel, but one does not think of it while he is preaching. While his sermon has the finish of a literary essay, it is delivered with the enthusiasm of an evangelist. The whole man goes into it, uniting humor, pathos, poetry and hard reason, literature, life, unction, with a certain wildness of abandon, as of one possessed, which is the note of truly great preaching. In my humble judgment he is the greatest preacher in Britain.

AN EXPERT ON RUSSIA

The sermon was published—alas, only in part, whole sections of it having been impromptu—in a volume entitled "Our Only Safeguard"; but like most printed sermons, it lacks the inspiration of the occasion and the transfiguration of personality. The sermon was read, as is the usual—though not invariable—habit of the preacher; but for the last twenty minutes he forgot his manuscript entirely, and plunging into the dark forest of Russian literature—which he has studied more profoundly than any man in the modern pulpit—to the heart-shaking scene in the fifth chapter of the fifth book of "The Brothers Karamazov," by Dostoevsky, where the spirit of anti-Christ, incarnated in the Grand Inquisitor, is face to face with Christ. The faces of the audience seemed ashy grey as they saw the Christ-spirit grapple with ultimate Evil wearing the robes of the church. It made the very soul shiver. The sentences of the preacher flashed like lightning. He crouched behind the pulpit, his face livid with all the sinister suggestions of the scene, as the cool, cunning Spirit of Evil defied Christ in his own name! As a commentary on the temptation of Jesus, which he had taken for his text, it was overwhelming. Then his whole being lighted up as he saw, and made all who heard him see, the incredible might of the Spirit of Love which, on the cross, revealed a power equal to the darkest tragedy and the most desperate temptation of human life. After the service, to an eager group in the vestry, he discoursed of Russia and its spiritual history and message. His knowledge of all things Russian was amazing, and

his talk about it was one of the wonders of conversational genius.

A PREACHER TO PREACHERS

Often it has been said that Dr. Hutton—like F. W. Robertson—is a preacher to preachers; and that is true indeed, but in many other senses than the saying usually implies. To go through any of his many volumes, with their instinct for the right subject and their fertile actuality of treatment—their wealth of spiritual insight, intellectual surprise, and literary grace—is at once to understand why so many preachers are keen students of him. He suggests to them the kind of theme they find it worthwhile to talk about, and, without abrogating the necessity of their own thought, he sets their minds traveling on all kinds of stimulating roads. Everywhere he goes he opens doors, and there is hardly a page on which he does not set a lighted candle down beside some dark text, or some dark experience, and leave it burning. But he does more. It was a saying of Joseph Parker that any man who preaches to broken hearts preaches to the times; and in the widest and profoundest sweep of that spirit Dr. Hutton preaches to the times in which we live. Not only does he bring to our troubled age the grace of insight and the comfort of great ideas, but he reads the signs of the age as few men are able to do. For skilled, penetrating diagnosis of present-day symptoms—as in his volume, "Discerning the Times"—he is one of our first men; and there is no flimsy sentimentalism or superficiality about his prescriptions, which is another way of saying that he sets "the times" in the perspective of Time, linking passing moods and events with abiding realities.

ENTHUSIASM FOR BROWNING

Few people realize how much the man in the pulpit preaches to himself, and what a struggle goes on in his heart in respect of the faith that makes us men. With some it is a moral struggle, with some temperamental obscurations, with some intellectual difficulties; and not a few men of saintly character have remained uncertain to the end. They walked by faith, not by knowledge. "Rabbi" Duncan, of Edinburgh, called himself to the last an intellectual sceptic. Life had for him on one side a precipice, down to the abysses, but on the other side his feet were on the rock; and that rock was experience. It is still a matter of debate whether Newman was not in intellect a sceptic, as in heart he was a mystic. Even a casual student of Joseph Parker must feel in him the stress of a struggle never adjourned—"an atheism within a theism," as he called it—and if he did not become a saint, he had it in him to be a thorough-going sceptic, as well as a great sinner. So it is with Dr. Hutton, in whom one finds so little of that over-belief which to men who live in the thick of things often sounds like cant, or else like a fourth dimension. Such struggles make him a helper of others who are not strong swimmers, and if he has great compassion it is because he knows that every man fights a hard fight—often against heavy odds.

One does not wonder at the enthusiasm of Dr. Hutton for Browning, which permeated so much of his earlier

preaching and writing. Like that mighty poet, he, too, sees with unflinching eye the risk and adventure of faith, the pathos and peril of our mortal strife, vividly aware of the contradictions and desperate enigmas which life flings in the teeth of the soul. He, too, sees life as one might see a man from whom one expected kindness and friendship doing brutal, outrageous things, and offering closed lips and averted eyes to all demands for an explanation. The man is an enemy, then, and we are at his mercy?

"Hush, I pray you!

What if this friend happen to be—God?"

To know the meaning of that "Hush" in his own heart, to be able to say it convincingly, so that a man who is being buffeted and bludgeoned by hard lot, or beshadowed by deep grief, can believe it and take hope—surely that is the highest service which a man can render to his fellows. Of that finest of all arts Dr. Hutton is a master; he knows how to comfort men in the true sense, that is, not merely to sooth, but to strengthen, fortify, establish. At any rate, no man living can preach to me as he can, doubly so when he pins me to the wall and forces me to face the facts of the moral life, bringing to bear his power of spiritual analysis, his gifts for tracking the subtler movements of the soul, its hidden motives, its push and pull of resolution, its blind thoughts we know not nor can name, and what Woolman called "the stop in the mind."

HIS OPINION OF DOSTOEVSKY

For the same reason that Dr. Hutton lent his soul to Browning in the earlier years, he now turns to the great Russians, and especially to Dostoevsky, whom he regards as the profoundest spiritual genius of recent centuries. The Russians, he thinks, come near to forming an exception to the law that no man can see God and live. Some of them have almost seen Him and have lived to tell what they saw. The last time I heard him he had been reading a Russian book in which it seemed that the last truth of things was revealed with a thoroughness and unflinchingness of which we in the West are incapable. The book itself was a huddled and tumultuous business, apparently without plot, the interest being created and sustained by the sharpness of the author's psychology. The writer—whose name he did not give—had created a truly wonderful effect by making all his characters run away from the things which they knew and acknowledged to be perfectly true. Looking superficially at the book, one would say that it was disjointed, unstable, and futile, but beneath the surface it held a lesson which few western writers could enforce. Christ was not mentioned in the book from first to last, but nevertheless he pervaded the whole of it, as he does so much of Russian literature, just as Julius Cæsar, while making only a fugitive appearance in the Shakespeare play of that title, is felt in every line of it. From such a delineation of the unmentioned but acknowledged Christ, from whom men run away in fear, not of him, but of themselves, he made us understand how even now, in spite of its apparent rejection of him, Christ is overcoming the world. A book by Dr. Hutton—and his friends will never let him rest until he writes it—interpreting the soul of Russia in its liter-

ature, and most of all the Russian experience of Christ, would introduce us to a new home of ideas—ideas, too, of such a kind that they may yet heal this tortured world of ours as with a balm.

SERMONS SEEM LIKE BY-PRODUCTS

It is a criticism of Dr. Hutton, and also a tribute, that, rich as his sermons and essays are, they seem too much like by-products to be accepted as his final contribution to the religious thought of his time. All his friends feel that he has it in him to do some great thing in behalf of the life of faith—a thing which no one else can do—and for this they are waiting. So rare a blend of spiritual and literary resource, so unique a gift of insight and expression, which have given him an influence and power such as few preachers can command, ought to be employed at full stretch on the problems to which the modern mind is so sensitive. The best promise of a fulfillment of this demand, so far, is his series of lectures on "The Proposal of Jesus," which sets the life and ministry of the Master in a new and revealing light. It is one of the most fruitful books of recent times, suggestive even in its discursiveness, and one which no one can read without feeling anew that the hope of the world is that we may yet discover what Christianity is. In this discovery and interpretation of the religion of Jesus, Dr. Hutton, now in the prime and splendor of his powers—richly endowed, radiant in his insight and personality—ought to have a great part. He himself, with that divination of the deeper trend of things which is so marked a trait of his genius, feels that we are on the eve of unpredictable revelations and advances in the faith and fortune of our humanity. As we may read in a passage of which I am fond:

"I sometimes think that in a great, wholesale way we are all of us about to make a wonderful discovery. At times it seems to me as though we were on the edge and moment of a world-shaking revolution in thought and mood. For a long time now we have been feeling our way in a vast, unlit corridor, contending with others in the dark, striking out at shapes which seem to be wishing to do us harm, when all the time they, like ourselves, may only have been out upon their business, and, like us, in the dark. I sometimes think that in answer to the cry of our present distress a light is once more about to shine: and by this light we shall see again an open door, and beyond this door the fair earth and sky. I sometimes think that we are all of us on the point of making the discovery that our Christianity is true, and that for mankind to oppose it or neglect it, is for mankind in the long run—and a long run is needed for the testing of principles—to rush down a steep place and to perish."

Contributors to This Issue

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A Double-Barrelled Profession

By Burris A. Jenkins

THE editor of The Christian Century has asked me to give an account of the attempt which I have been making for nearly three years to fill a pulpit in a city church and at the same time edit and publish a great secular daily newspaper. I am not at all astonished at this request; for some time since when about to deliver an address in a neighboring state, I asked a very candid friend what I should talk about. The reply was, "Talk about your double-barreled job. That is the only interesting thing about you, and that is what the public wants to hear." So having learned the motto of the daily press: "Give the public what it wants," and on my own account having revised it a little so as to read: "Give the public what it wants, only a little better," and fully knowing the danger of talking about myself and my own work, I shall, nevertheless, endeavor to accede to the editor's request.

In the first place, the writer early resented, and continues to resent, the imputation so frequently made that he is attempting to serve two masters. It is not possible to serve two masters, and I am not trying to do so; but I am trying to serve one master with both barrels; to convey the message of the one master in two ways—first to some two or three thousand people by spoken word on Sunday, and to some 300,000 people by written word daily. Once in St. Louis a certain witty gentleman was good enough to introduce me to an audience as "the man who edits his sermons and preaches his editorials," which is, after all, a very good appreciation of the situation.

PRESS AND PUBLIC

Why should it be thought a thing incredible that a man could serve at the same time in the secular press and in the pulpit? A great many men are serving in institutions of secular learning as professors and at the same time preaching on Sunday in the pulpit. The daily press ought to be, and is the great popular university of the people. I think now of one great newspaper which was half facetiously and half affectionately termed by its readers the "University in the Alley." When a newspaper recognizes its obligation so to serve the people, it has begun to get a grasp upon its true mission; and perhaps it might astonish a great many good people to know how firmly this conviction is seated in the hearts of the more conscientious newspaper men. The great daily newspaper is the only college most of the people ever know and the only library. When therefore, the owners of such a great daily paper come to a minister and hand him their paper saying, "Take it, run it; do what you please with it; shape its policy to suit yourself; we are tired of it and will keep hands off; you shall have complete control," that minister is little less than a fool who throws away such a weapon and possible sword of the spirit.

As to how well a minister can succeed in making his paper a guide, philosophy and friend to the people, standing for the people's rights and liberties, and maintaining always the causes of the people, that is a question which only time can answer. Many people, not knowing the slow

processes by which a newspaper is built up and its strength and independence secured, will criticize and say that there has been no change in it and no development; others more appreciative and observing will note its ideals and purposes and its gradual growth in sureness and strength toward the goals at which its editor aims. Any minister undertaking such work will make mistakes many times, and he will be painfully conscious of those mistakes and their far-reaching effect. He will often eat his bread in grief and repentance; but after all, the mistakes may be reduced to a minimum if he asks himself concerning every utterance and every step taken the simple question, "Is it right?" If he has no personal ax to grind, or ambition to serve, and if he determinedly excludes all such ends and aims and uses only ordinary common sense, his mistakes will be fewer far than his wise and right decisions.

CHARACTER AND APPEARANCE

He will meet with many differences of opinion as to what a newspaper ought to be, and how it ought to look. In reality it does not make so much difference how it looks as what it is. Looks is a mere matter of taste and expediency; what it actually is, that is the all important thing. A newspaper may be rough, rugged and uncouth in appearance; it may use lots of black bold type and even red; it may be accused of being yellow and sensational; but if down underneath it is clean and sweet and honest and fair, if, in other words, its heart is right, it cannot be far wrong. It is with newspapers as with men; the important thing is not whether they wear overalls or dress clothes, the important thing is what is inside of them.

There is many a newspaper that is ever so proper in its exterior appearance, subdued and correct, almost English, in its quietness, which after all is only a pale faced, bitter thing, unscrupulous, selfish, snobbish, smug. Almost every big city, beginning with Boston and coming straight across the continent, has such a newspaper. On the other hand, there is many a newspaper, black with big type—and this after all is modern American taste, good or bad—which is fighting the people's battles against predatory wealth and those great interests which would exploit the common herd to which most of us belong. Can there be any doubt if one has to choose between these two extremes which one a minister of the gospel ought to take?

The mission of a newspaper, then, as I see it, is to supply to most of its readers almost exclusively their intellectual food, and even spiritual guidance. It ought to give the people what they want, but always a little better than they want. It ought to perform what the teachers call the process of apperception. That is, a paper should lead its readers on step by step to what they ought to know and what they ought to be. A newspaper ought to stand for the rights and the well being of the great masses of the people, never for the privileged, never for the few, never for the exceptionally favored who are able to care for themselves. In other words, the secular newspaper

ought to choose as its motto and its standard the golden rule and the sermon on the mount.

"NUBBINS"

There is a column in my paper which is solely my own, an editorial column headed with the homely word, "Nubbins," a bucolic term which means small, undersized ears of corn. That column speaks the editorial policy of the *Kansas City Post*. This column deals with anything and everything that seems to me vital to the people who read it. Into it I frequently put the previous Sunday's sermon, or the gist of it; in it I quote the great leaders, moral and spiritual, of our nation and the world; in it there is much intended only to amuse, interest or enlighten. The attempt is to make it as diverting, concrete, simple and plain as possible. No paragraph passes muster that I do not think the office boy can understand.

Now for the pulpit. Where can one find a more stimulating atmosphere for sermons than the editorial office of a great daily newspaper? Of course if one wishes to preach philosophy, theology, or literature to a supreme degree, he can't make such sermons in the editorial sanctum; but if he wishes to preach human life, its ups and downs and ins and outs, its seamy side as well as its pretty side, where can he better obtain his material than in the editorial rooms of a great modern daily? There, tangled wires of the pulsing city life find their center; there the events of state, nation and the world are focused; there one can sit and past him will flow the comedies, the dramas and the tragedies that are played out upon the stage of this world. It is just barely possible that we ministers have gathered our sermons a little too much out of books and not out of human life; most of us have been aware of this fact, sometimes painfully so; but certainly no man who works during the week on a daily newspaper can be lacking, when Sunday comes round, in that sort of material which comes straight from the hearts of the people.

A PROBLEM IN ORGANIZATION

How is it possible, one naturally asks, to carry on at one time the machinery of a great church and of a great daily newspaper? There is only one answer, and that is, organization. Both institutions must be well administered; and the man who tries to do both must not fritter away his time and strength upon details which others can look after just as well as he, and perhaps better. Moody one time said, "It is better to set ten people at work, than it is to do ten men's work." Dr. Frank Crane recently declared that there were two things wrong about all of us preachers: one is that we are under-paid and the other is that we haven't enough to do.

Certainly if a man spends his whole time fooling with collections and committees, with Ladies' Aids, and with calls upon people who would prefer not to see him, he hasn't enough to do. All of us ministers, then, I take it, might profit by careful discrimination as to what is worth while doing and what is not. Nine times out of ten we can put somebody else to doing the thing which is too exacting upon our own time and strength. The whole matter then reduces itself to a question of administration.

Business men have long understood that he is a poor administrator who wears himself out over details which some employee can do equally as well, if not better. One of the serious problems of a minister with a growing church—the bigger it is the more serious is the problem—is to keep everybody doing something. The minister, then, who has not learned the art of delegating tasks to others is lacking in one of the qualifications of a minister. Business men frequently say that unless the head of an establishment can go away safely and be gone a month or six months, knowing that his concern will all the time be running almost, if not quite as well as if he were there, he has not properly organized his business. It is a truism, then, to say that the modern church must learn lessons in administration from the children of this world who are often wiser in their generation than the children of light.

AN EDITORIAL MINISTRY

The Linwood Boulevard Christian Church in Kansas City has about twenty paid employes, while the *Kansas City Post* has about 300. Incidentally the minister has an opportunity to study the industrial question as well as a variety of other social questions at first hand, and not through books, reports or committees. Incidentally also, the fact that he is a minister brings many and many a person to the newspaper office for help in unraveling difficult life problems. When they are too intricate for him, these problems, he has the help of his staff. Through the instrumentality of this paper, quite a number of men in the last three years have been set on their feet, taken out of prison, paroled, or received some sort of justice in the courts. After all, this phase of editorial work has been the most gratifying to me of any that I have been able to do.

The hours? They can be almost what you will. Joseph Pulitzer is said to have made the *New York World* by going down to his office at about eleven in the morning and remaining until two in the afternoon. All the rest of his time he put in at his home or where he pleased. The present writer, however, usually arrives at the newspaper office at 8:30 and though the most important of his tasks are finished by noon, usually remains at the office because it is the most convenient place until three or four in the afternoon. This schedule is frequently broken by funerals or weddings, or calls upon the sick, all of which he has thus far refused to delegate to anybody else. He does not, however, go to cemeteries, but only attends the funeral service at the house or church.

ONLY ONE MESSAGE

Sermon making is going on in his head all the time. He is unhappy unless he has his next Sunday's sermon subject before Tuesday, or Wednesday at the latest, which he ponders at all odd moments, in bed before sleeping or arising, in the car going to and from the office, or on any other errand. By the end of the week the subject-matter is pretty well in mind and the outline can be drawn up before Saturday's sun sets. Let no man suppose, however, that any minister, no matter how long his experience, can go into the pulpit on Sunday morning unprepared and keep up his ministry.

As for the message, ring the changes on it how you will,

there is only one message for the preacher today and the older he gets in the service the more he is aware of it. At times, however, he will meet the temptation to lug in this or that or the other question of casuistry—but that message is the same which I have suggested for the daily press, the golden rule and the sermon on the mount. So do the two methods of presentation flow together into one; the aim and purpose is the same in each.

DOUBLE-BARRELED SUCCESS

While this double-barrel arrangement may be said to be still in the experimental stage, nevertheless in the three years of experience it has been fairly successful and will be permanent so far as can now be seen. The church has grown steadily with additions to its membership at almost every service. We have had no revival, so-called, for five or six years; the accessions come in steadily at the regular meetings Sunday morning and evening. The membership is now about 2000, and the attendance all that our two auditoriums will accommodate. Financially the church has no difficulties. As for the newspaper, its circulation has grown something like 20,000 and the financial returns are satisfactory. The writer does not own a dollar's worth of stock in the paper, and therefore has none of the financial responsibilities; in truth, he is more editor than publisher, though he is called both.

On the whole it is a very interesting, even exacting life, and though I do not have opportunity to travel or to play golf as much as formerly, still I am having a world of fun out of it. When friends inquire, "Why don't you come out to the golf course?" the reply naturally is, "Well, I just have so much fun down town that I don't care about it." As to the effect upon health, ask the scales.

Recently the writer has learned of another minister, Rev. Alexander Cummings of Poughkeepsie, N. Y., who is rector of an Episcopal church and editor of a secular daily, and has been for years. Perhaps the editor of *The Christian Century* would do well to ask him for his story.

The Lion In His Den

By Lynn Harold Hough

THE Lion was holding a book in his hand. He was making little inarticulate sounds of mirth as he read. I stood beside him waiting. He turned the book toward me and I caught its title, "The Mirrors of Washington." "Have you read it?" he asked.

"I finished it last night," was my reply.

"And what do you think of it?"

"A clever cynicism now and then is relished by the best of men," I paraphrased.

"He is all that," admitted the Lion, "and more, the way in which he uses that sharp thin blade of his. Listen to this: 'After his election he [President Harding] took Senators Freylinghuysen, Hale and Elkins with him on his trip to Texas. Senator Knox observing his choice is reported to have said, "I think he is taking those three along because he wanted complete mental relaxation."' Or take this: 'It is characteristic of certain tempera-

ments that when they first face life they should run away from it, as Mr. Wilson did, when having studied law and having been admitted to the bar, he abandoned practice and went to teach in a girls' school.' And here are two other morsels: 'Washington gossip credits him [Woodrow Wilson] with inventing the phrase, "the bungalow mind," to describe the present occupant of the White House. Another remark of his anent the new President is said to have been, "I look forward to the new administration with no unpleasant anticipation except those caused by Mr. Harding's literary style."' There is a good deal of wicked malice in this sort of thing. But it is done with a flash and energy and often with a penetration which makes you see to the heart of a man's inadequacy even while you laugh."

My friend kept turning over the pages of the book. He came to the discussion of Senator Lodge: "This is a work of art," he declared, "black art perhaps, but wonderfully effective. It is as if some mischievous demon had told all of Senator Lodge's dark secrets before the day of judgment. Sometimes you feel that the worst you can say of a certain type of man is that he has to live with himself." The Lion mused for a moment. Then he went on: "This book is a gallery of petty men seen against the background of great issues. He makes you see Lansing as a study in timorous futility. Colonel House is a pleased spectator, quite out of place when he finds that by some queer magic his box at the opera has been flung into the center of the stage. Hoover is a man who knows how to deal with facts and forces but is curiously ill at ease with people. Hughes is a man whose gift of lucid exposition makes things seem simpler than they really are. Hiram Johnson is a phonograph with the American people themselves as a record. 'The Mirrors of Washington' is the work of a diagnostician. And like that sort of work it is much keener in the presence of disease than in the presence of health."

PATHOLOGICAL STUDIES

"You pay rather a large price for such a book," I ventured. "I finished it feeling that I had been in a hospital. I wanted to get out of doors. After all there are things besides germs. I wanted to give the work a sub-title. I wanted to call it: *Pathological Studies of American Public Men.*"

The Lion smiled a little soberly. "To be sure, you never go to such a book for information. The author has the easy objectivity of a man without conviction. He has the easy merciless gaiety of a man without ideals. He has the bright and cutting urbanity of a man who does not care deeply about anything. For all that, it's an extremely stimulating book he has written. Many a man of greater depth and seriousness could learn much from the authors of these stinging sketches."

The Lion was fingering the book as he spoke. Then there was a quiet fire in his eyes as he uttered the last word of all conversation that day: "The man who wrote 'The Mirrors of Washington' has missed one thing for all his cleverness. He has not discovered that America has a soul!"

The Outlook for Ireland

AT last there are signs of sanity in the Irish situation. Both sides seem to have reached the conclusion that the slow and cruel war of attrition cannot settle the issue. That was the best Sinn Fein could hope for, as there could be only one issue in a straightaway resort to violence. The British government could exterminate the Irish people if there were no moral sentiment to call a halt on the type of warfare required to do it. But there is such a moral sentiment, and it has called the halt. How far it is due to purely British opinion and how far that opinion has been moved by the moral repugnance of the rest of the world, no one can say. One thing is very apparent and that is that the policies of the government in Ireland were alienating the moral confidence of the world and bringing the judgment of the best Englishmen down in indignation on Sir Hamar Greenwood and his policies. It boots little to argue as to who fired the first shot or who first suggested the truce. It was not the shot that killed the archduke that made the war—it only furnished a match for a powder train already laid. Just so in the Irish war, the question is not who fired the first shot, but who laid the powder train.

* * *

Recognizing the Irish War

We may now call it a war in Ireland. Lloyd George's cry against the "murder gang" has been met by a British general in Ireland who denounced it as unjust, saying the men they were fighting were not murderers but patriots, the best of young Irish blood, heroic and devoted, who had resorted to guerilla warfare because there was no other kind possible against such overwhelming odds. This is not said in defense of Sinn Fein tactics but to classify the situation as one of guerilla warfare and not criminal murder. In treating with President de Valera, releasing all the thirty-six imprisoned members of Dail Eirean, the Irish independent parliament, in order that they might officially consider the proffer of peace, and in formally agreeing to a military truce, the premier has given tacit recognition of the war status of the Irish rebel government. The peace negotiations are being conducted just as would be in a formal rebellion where there is no victory for the government and no complete victory by the rebels. The truce has so far been scrupulously observed by both armies, the only breach of peace being committed by Orangemen in Belfast in their bitter hatred of their Catholic neighbors.

We must recall that in the last election four-fifths of the Irish votes were cast for the Sinn Fein candidates; that in Ulster itself Sinn Fein carried many districts and as a result the unionist claim to control Ulster was whittled down to cover only one-half that section. The vice-president of the republican organization, Arthur Griffith, is Protestant, and there are many others like him. Mr. Griffith carried a majority in the recent Ulster independent election also, but will, of course, not take his seat in the Ulster parliament. If Ulsterites charge intimidation in Sinn Fein territory, Sinn Fein replies with like charges regarding Ulster, and points with pride to the fact that they polled a good vote and even elected their vice-president to an Ulster seat in spite of it. There is no doubt that de Valera and Griffith represent the overwhelming majority in Ireland. Outside Ulster there was no opposition to their candidates in the late election.

* * *

The History Behind It All

There can be no understanding of the Irish issue without a knowledge of the history behind it all. It is a seven-hundred-year history of conquest and the exercise of the authority of a superior power. During all that time the Celtic Irish have accepted British rule only because there was no other alternative. Their lands were wrested from them and given to their conquerors; they were denied the right to possess, refused trial by their peers, debarred from holding office, had an alien church established upon them and made a subject race in every way. Ulster was made Protestant by "planting" Scotch settlers there for the express purpose of establishing a seat of authority, and from time immemorial the

Catholic population were discriminated against both politically and economically.

The above summary is not my own. It is one given me by an Englishman whose ancestors moved to Ireland several generations ago, became landlords, and taught this man as a lad to despise Gladstone as the incarnation of his satanic majesty because of his home rule bill. He is a man as well known in English religious circles as is John R. Mott in America, a Protestant and a man of means, but one who is emancipated from the prejudices of his class and thus is able to objectify the situation and make a judgment on the basis of justice. The Celtic Irish, he says, are of such different temperament from the English that their government must be their own, and he honors them for the tenaciousness of their contention for it. He also pointed out to us the fact that Sir Edward Carson, before the war, did the exact things that Sinn Feiners were later shot for doing, and said that the elevation of him and his co-conspirators to places in the government afterwards was one of the causes of the Sinn Fein rebellion. "The government," he declared, "has not tried to be impartial but has done whatever Ulster desired it to do."

* * *

Is It an Irish Victory?

"There will be no resumption of the black and tan methods," said a great Conservative, a man who is mentioned as a possible Premier, if the Tories win again. "The English people will not stand for it. If peace is not made we will probably let them drift as they can until the weakness of their government and time and events determine a way out." The greater bitterness is in Ulster. "The Ulsterman is at once the most sensitive, bitter and obstinate person in the world," said a leading Protestant to us, and added that had the Irish been treated in the same way as the Welsh and Scotch, there would have been no trouble. He said also, and in this he agreed with Froude in the conclusion of his history of Ireland, that England had always done the right thing too late. Suppose the land had been divided before the great famine, or

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home rule granted when Gladstone went down to defeat for it, or the pre-war home rule bill been enacted instead of suspended. Suppose the counsel of such Protestant Irishmen as Sir Horace Plunkett and A. E. Russell, editor of the *Irish Homestead*, had been followed, instead of the malevolent demands of Sir Edward Carson and the bitter-enders of the bitterest of the Ulsterites. There need have been no war. And now if peace negotiations fail, every sign is that it will be through Ulsterite obstinacy.

If it does not fail, it may be counted as an Irish victory. It will

not be a republican victory, however. Sinn Fein can do no more than win home rule, but it will probably be full dominion home rule—the largest measure ever offered Ireland—with full guarantees for Ulster. The writer believes all this could have been better won by passive resistance than by cruel guerilla warfare, and the heritage of heroism would have been greater and the entail of bitterness much less. Ireland is safer in an interdependence with England than independent of her, and war kills interdependence.

London, Aug. 15, 1921.

ALVA W. TAYLOR.

British Table Talk

Wensley Dale, Yorkshire, August 8, 1921.

THERE are hosts of the inhabitants of these islands now under canvas. I too share that lot and a very happy lot too. But though camp tends to health and merriment and many good things, it is not favorable to the production of "copy," nor does it leave me with many clues to the things about which people are talking in these parts. Here we talk much and laugh more, but what London is saying we have no means of judging and for the present we do not greatly care. We have come apart and are separate. Camp is a little republic, set up for a limited time during which its members realize what human society can be at its best. Given about forty or fifty public schoolboys with the average age of sixteen; add a score or so of undergraduates and two or three seniors; put them in a field in a lovely Yorkshire dale beside a swift and turbulent river; leave them to order their life according to the teachings of the divine Lord and there arises the society which of all societies most nearly reproduces the kingdom of God on earth. Out of that republic evil things are banished. There the spirit of loyal service is enthroned. There the hilarity of the saints is recovered. But no one knows this till he has been there.

* * *

The Free Church Camps for Schoolboys

This title, the "Free Church Camp for Schoolboys," we have borne for twenty-two years. When we started there were few camps in the land. Now there is no suitable field in the country but has its camps when August begins. Cadets, Scouts, Boys' Brigade, Girl Guards and a thousand others are living this simple, glorious life. But we still continue our own distinctive camps, and by this time there is a brotherhood of us all over the world who have seen the same vision and heard the same call. In camp, religion comes not as an "extra" but simply and naturally as the heart of all things. Evening chapel follows upon a riotous singsong, but no one feels any necessity to change his clothes or his voice or his face. And it is no unfamiliar experience to old campers to know the trust and the wonder and the peace when in their midst Christ stands at eventide. Others may reason about such things: but those who have been in camp are sure that they know.

* * *

The Next Revival

There are tidings of revival in certain parts of England. But some of us are troubled by the question, To what are we to be revived? Have we any clear idea of what will make the Christian life of today worthy of its Lord? Are we, for example, to be content with the present attitude of the members of churches towards the many problems of the time—practical problems, not matters of theory? Are we to be satisfied with an individual religious life, ordered and timed to much of the Master's teaching and yet a life which acquiesces in war and social wrongs and in business compromises? Or have we come to see our need of a power to lift us into a life more worthy of Christ, along the whole range of its activity? This does not mean that

there can be any contrast between an individual salvation and a social, as though we had ceased to need the call to a life redeemed from the guilt of sin. It only means that we need to know the full tale of our sin and to be delivered from all sin, from drunkenness and uncleanness, yes and from the sin of war and the cruelty of an industrial system built upon foundations which are certainly not of Christ. Any revival which is to meet our need must be a revival not of part of the gospel, but of the whole: in Newman's words, we cannot "halve the gospel of God's grace." This is not said with any desire to take from the value of the awakening which is proceeding in East Anglia. It is only a query which is on many lips today. Given that a man is converted from his own personal sins—and who can doubt that we need such conversions desperately?—what is he going to carry of fresh vision and insight into his life as a citizen and a member of an industrial order? How will he think differently of war or of sweating or of the pursuit of wealth? Will he be different as a voter or as an employer or as a servant? In other words, it is not clear that we have set before ourselves the kind of life into which we must be lifted and shall be lifted when a revival comes.

* * *

Keswick and Its Mission

The only 'sensational' item at the Convention of this year was the sudden collapse of one of the large marquees on Friday night during a crowded meeting. The first speaker, Dr. Saillens, of Paris, was just warming to his subject when the storm, which had been gathering all day, reached its crisis. Swaying and creaking for some time in the fierceness of the onslaught, the tent suddenly gave up the struggle and one half collapsed—roof, sides, poles and all—on the heads of about a thousand startled people. Their conduct was admirable—not a shriek, not a sign of panic, and, thank God, after they had been extricated, not a single one hurt!

The Keswick convention which has had this deliverance has been a remarkable power in English religious life. It has stood for the power of the Holy Spirit to lead the soul into the heights of Christian experience. Sometimes it seemed and still seems to be held down to the letter of Holy Scripture. Concerning its speakers there has been a sharp controversy in the press. Many of the oldest supporters of the convention stand out strongly for a platform free from all suspicion. In other words, they would have only those who will accept the infallibility of the sacred books and who do not yield one inch to modern scholarship. Such an uncompromising position is not held by all who are of the Keswick tradition, but it is still strong and it prevents many of us who value the positive witness to the Holy Spirit from association with the convention. Why should a literal interpretation of the Bible be essential to the "deepening of spiritual life"?

* * *

The Pacific— a New Issue

It is doubtful whether the majority of our people understand the issues which will be discussed at Washington in No-

vember. We have not been accustomed to think in terms of the Pacific, but we know enough, most of us, to pray that the conference between your land and ours may be a landmark in the progress of the nations towards a living fellowship, and some of us are not blind to the fact that the immediate future of the world will be decided not on the battlefields of Europe but upon the Pacific. One thing can be said: whatever wild language may be spoken by voices from this side, the average Englishman desires nothing more than that the United States and his own land may think together and work together for the peace of the world.

* * *

Oxford and Summer Schools

Oxford is the scene of many conferences at the present time. In vacation it is as busy almost as three summer schools. In each of these the master of the college took a leading part. Do Americans know the master of Balliol? Very few in this country, outside of Oxford, know him as they should. For years, A. L. Smith was the leading history tutor in Oxford. He probably has inspired more books than any other teacher and written less, but his power has been in recent years outside the academic circle. His hand could be detected in the commission upon adult education and in the report of the archbishops' committee on industrial life. One of these Oxford conferences dealt with the league of nations. Its program seems to have been remarkable for its range and interest. Here are the impressions of one delegate:

But of the League of Nations Union Summer School in particular. It was in striking contrast to the old apathy in regard to foreign affairs that two hundred persons of all ages and descriptions were found spending a week of "holidays" in the serious study of international relations, in addition to three hundred others who are traveling to Geneva and Bruges for similar schools. Before 1914 this would have been unthinkable; we are learning that it is as true of the world as of the church that we are everyone members one of another.

The program of the school dealt exhaustively, and, perhaps, to some exhaustingly, with the activities of the league. Experts on every subject—Dr. Nitobe, of Japan, on the machinery of the league, Sir George Paish on the economic situation, Lord Phillimore on the international court of justice, Major Ormsby Gore on mandates, Major General Sir Ferderick Maurice on armaments—poured out the knowledge they have made their own, while Professor Gilbert Murray in his own course of lectures seemed the sum and equal of them all.

* * *

"The Dark Tower"

But the call of the field and the river is too loud to be resisted any longer. By the time these words are printed this Yorkshire dale will be a memory, but at present it is a great and wonderful reality. A little above the village stands an ancient castle where Queen Mary of Scots once lodged, to remind us that these quiet places have seen warriors moving to battle and a hunted queen escape. North Yorkshire is a land rich in historical memories. It is not hard to think that here many a "Childe Roland to the dark tower came" and here today many are preparing themselves for their dark tower and for all the strange thrill and adventure of life.

EDWARD SHILLITO.

BOOKS

Any book in print may be secured from The Christian Century Press, 508 S. Dearborn Street, Chicago. Give name of publisher, if possible.

THE SUNDAY SCHOOL

Paul at the University of Athens*

WE ought to have a week to talk about this lesson. It is the climax of Paul's experience to date. He has reached Athens, proud center of learning. Paul is not an ignorant evangelist, suddenly converted and possessor of a narrow-minded theology. He was suddenly converted, but he took three years in silence before he trusted himself to speak. Paul is a student, brought up to know the Grecian mind and disciplined in the college of Gamaliel. Paul is a seasoned and tempered soul. The silence in Arabia has been followed by several years of hard toil and misunderstanding. He has not been spoiled by success. His theology is his own. He tells us that. He talks about "My Gospel." He has not borrowed some old stuff that has been cast off in respectable circles. Paul can use his own mind; he does not have to steal his sermons. Paul has lived the life, he does not have to buy books of illustrations! And here this keen scholar comes to the big university and is invited to lecture. It is like being invited to Oxford or Harvard. Paul rises to the occasion. He uses his knowledge of Grecian philosophy. He employs stately address. He touches big things. More than all, he uses consummate tact. I received the other day a copy of a trade journal which printed this address of Paul's as the supreme instance of making a tactful approach. In the psychology of salesmanship this story ranks at the top. He capitalizes their religious trait. He makes an artful point of contact. He sweeps on to sell his own product—Christianity. If Paul had been a trimmer he might have continued his lectures, but he went on to his mighty conclusion that God was interested not in altars and statues but in character—repentance and righteousness. That is what alienated those cultured and haughty Athenians—that talk about repentance. We know what the religious life of Athens was, formal, beautiful, divorced from righteousness. There was no connection between religion and morals. Jupiter was the worst rascal of the lot. No stories in metropolitan journals could equal his escapades; no rich and dissolute American could begin to dream of the scandals of Zeus. Athenian youths, we are told, would say, "Zeus can do it, why may not we?" Excellent logic. Why should a man be better than his god? Olympus was inhabited by a gang of gods and goddesses that would make Montmartre seem tame! Broadway in its palmiest days of lobster palaces was a Sunday school compared with that celebrated hill where Venus and her kin made merry. Religion had no dealings with righteousness. Paul dares to speak of a God who demands repentance! He declares a religion that demands righteousness. Before Caesarean governors and university audiences that man will talk about righteousness! If he had only gone up into the air, talking about philosophy, using great booming words that meant nothing in particular, he might have been retained as a regular lecturer! Felix might have heard him again! But no, Paul goes in hard for downright righteousness, repentance and righteousness! He is a very John the Baptist—a cultured John the Baptist. So they laugh him to scorn. Why, this poor fellow is in earnest about being good. They laugh at him and stroll down to the baths—these beautiful, polished, accomplished men of Athens. Only a handful believe and of them we never hear again. What became of them? Did they struggle for a while and then give up, we wonder, or did some noble soul die in the faith, having passed on the torch to another believing one? I repeat, there is nothing worse than godless culture. Our religion stands for righteousness or nothing. Repentance was never more needed than in Athens—strange as that may sound.

JOHN R. EWERS.

*International Uniform Lesson for Sept. 11, "Paul in Athens." Scripture, Acts 17:16-31.

CORRESPONDENCE

The Next Two Critical Months

EDITOR THE CHRISTIAN CENTURY:

SIR: These brilliant days should be full of quiet plans for an autumn campaign that shall put new life into millions of depressed or confused or thoughtless minds. The prospects for good crops, for diminishing the sum total of misery in Europe and in Asia and for lessening our out of works and getting back prosperity will depend much upon what twenty-five to thirty men will decide to do at the disarmament conference in November. What they decide may set forward or back the clock of progress for a century.

How much do the average citizens, the men in the street, understand about the momentous issues that are at stake? But it is not difficult to arouse them when they are led to see the relation between cause and effect and know that nearly twenty per cent of our federal tax could be cut off if these twenty-five or thirty men would act rationally. I find complacent and apathetic women who have been golfing, doing fancy work and automobiling this summer can become alert and interested when it is brought home to them as voters how responsible they are in this distracted world for the leisure that gives them the privilege to think and to sew for the naked babies of Europe. The majority of toilers have little time to think and no one to present to them the facts. A stupendous responsibility rests on those who are informed or who have the opportunity to get informed.

If the disarmament conference is to lift the pall that hangs over the business world today in most countries there must be a shaking of dry bones and a new vision on the part of the great public to whom our President appeals for support. The size of taxes depends more than anything else upon preparations for future war. Only in regard to those can we economize to any noticeable amount when we are spending only twelve per cent of our national budget on all constructive work that Uncle Sam is trying to do. Try as he may, Gen. Dawes can do little to reduce our staggering burden. Our preparation for future war depends on national policy as regards our relation to other nations. How are we shaping our national policy as regards our relation to other nations? How are we shaping our national policy? Is it to put reliance on force or reliance on ideas?

During these days of waiting and the crystallizing of ideas, no members of any church, or club, or grange, or union, or chamber of commerce should fail to take some step to see that their respective organizations help them and the outside public to get explicit information regarding the problem of the Pacific and those other matters which vitally affect the realization of the prayer, "Thy will be done on earth as it is in heaven." Community forums should be planned by neighboring groups of clergy to discuss regularly how citizens can bring themselves to bear on present issues. Sunday evening discourses must be blocked out in the spirit of Amos and Hosea and religion brought into practical politics. There should be extra meetings planned for every woman's club if its club program is already full of the usual secondary matters. Let women take more time for reading up on the Chinese student movement, on the liberals in Japan, on the anti-alien law of California, on the cost of our present mad naval program compared with any that has gone before; upon Will Irwin's demonstration of how the chemical warfare of the future will destroy babies as well as men, and hear less of art, literature and ancient history until the disarmament conference has decided whether the world is to go forward or back.

"The Woman's International League for Peace and Freedom," in its biennial meeting at Vienna recently, has decided upon starting in the twenty countries represented in it a movement for an international disarmament week just before

the Washington conference. Let American citizens of all organizations combine with these and lead off in the instruction of the masses as to its significance. Now is the time for definite plans that effort may be focused and effective.

Brookline, Mass.

LUCIA AMES MEAD.

Is England Ahead of Us?

EDITOR THE CHRISTIAN CENTURY:

SIR: London was not at all excited about it. But to the Americans who were present, it seemed a remarkable demonstration. It was held on Saturday afternoon, July 16th. Led by a choir and band, the parade marched from Bedford Square by way of Oxford Street to Hyde Park. From seven stands arranged in a circle, forty-nine speakers, one after the other, addressed the assembled throng on "The Social Message of Christianity." At the conclusion of the fervent addresses a momentous resolution was presented for consideration. Almost unanimously it was passed by the assembled thousands. The resolution reads as follows:

"In face of the collapse of our existing economic, industrial, and social order, and of so much blindness in statesmanship, this meeting urges all men and women of goodwill to recognize that the solution of the deadlock can be found only in the practical application of the principles of Christianity to all the departments of human life.

"It declares that a persistent refusal to apply these principles of truth, justice, and brotherly love is a denial of Jesus Christ, who lived and died for their establishment on earth.

"It further records its conviction that the present system, being based largely on unrestricted competition for private and sectional advantage, must be brought to an end, since it fosters the sins of avarice and injustice, lays a yoke of thralldom upon masses of men and women, and leads almost inevitably to war.

"Therefore this meeting calls upon all Christian people to find in the failure of the old society a supreme opportunity for the building up of a new order that shall be founded on brotherly co-operation in service for the common good."

To an American onlooker this demonstration seemed highly significant for four reasons. First, the resolution itself is certainly significant in that it is by far the most vigorous pronouncement that has come thus far from any church body or group of important Christian leaders in England or elsewhere. The declarations of the Lambeth Conference of Anglican Bishops and the Social Creed of the Federal Council of Churches, the latter of which has been so bitterly attacked by certain groups in America, are mild documents as compared with this resolution.

Second, the resolution becomes still more significant when the personnel of the forty-nine speakers who urged its adoption is analyzed. A number of the most influential clergymen in the British Isles were included in the list of speakers. Among others were the following: At least four bishops of the church of England, a Dominican Father and several Roman Catholic priests, Congregational, Free Catholic, Methodist, Baptist, Presbyterian and Unitarian clergymen, and representatives from the Friends, the Free Religious Movement, college professors and trade union leaders. Many of the individual names will be recognized by American readers: Bishop Temple, of Manchester; Dr. W. E. Orchard, of King's Weigh House; Rev. F. W. Norwood, of the City Temple; Dr. A. E. Garvie, of New College; Rev. Tom Sykes, of the National Brotherhood Federation; Noel Buxton, Labor Candidate for Parliament; Father Vincent McNabb, of St. Dominic's Priory; Miss Muriel Lester, of Kingsley Hall; Miss Margaret Bondfield, of the National Federation of Women Workers.

Third, the attitude of the police and the authorities seemed significant to an American. Speaker after speaker emphasized the collapse of the existing industrial and social order and spoke of the imperative necessity of replacing the present system of unrestricted competition with a system based upon cooperative activity.

Many of the speakers expressed the conviction that the present system should be brought to an end as quickly as possible in order to prevent the further exploitation and degradation of the masses. In America these addresses would have been called revolutionary and in all probability some of the speakers would have been arrested and sent to jail for seditious utterances. Not so in London. The police were present in large numbers at the demonstration. Their purpose, however, was not to arrest the speakers but to see to it that they were not interfered with during their addresses. The whole demonstration occurred within sight of Kensington Palace, with the Houses of Parliament only a few minutes away.

In order to prevent certain Americans from becoming unduly alarmed at the thought of revolution in England, let us hasten to say that the revolution urged by the speakers was not one of violence and bloodshed but a peaceful, constitutional revolution. In fact, the whole demonstration was arranged under the auspices of the Fellowship of Reconciliation, an out and out anti-war society, opposed to all forms of violence. There does not seem to be even the remotest possibility that there will be a bloody revolution in England. It does seem certain, however, that fundamental changes will be made in the industrial system within the next decades.

Fourth, the whole demonstration seemed significant as typical of the new interest being taken by the churches and religious leaders of England in social and industrial problems. Large numbers of clergymen have become members of the Labor Party and are seeking in every possible way to aid in improving the conditions of the working classes. It is not fair to say that the church as a whole in England has become aroused to a full sense of its responsibility in helping to solve the complex problems of industry, but it is undoubtedly true that there is an increasing desire on the part of Christian leaders to render all possible assistance to the depressed classes and an increasing activity on their part to this end. Many of the outstanding labor leaders are themselves active members of churches and some of the most influential are lay preachers, including Arthur Henderson, one of the most important labor members of the House of Commons.

The Americans who were present in Hyde Park on this Saturday afternoon went away wondering why such a demonstration has not been held in the United States. KIRBY PAGE.
London, Eng.

Immersion as a Test of Fellowship

EDITOR THE CHRISTIAN CENTURY:

SIR: I appreciated greatly Rev. W. J. Lhamon's article in the July 21 number. I have long waited to see such a clear and plain statement of the relation of the early church to its scriptures.

Although our ideas of biblical infallibility were developed at the Reformation is it not true that the Pharisees of Jesus' day held a very similar view? One of the things Jesus did was to free those who followed him from the Pharisee burden of literalness, legalism and compulsory practices; and religion became "infused with faith and love." Then the ages grow dark and darker—there rises an infallible church; then an infallible book again, and now Mr. Lhamon fears another infallible church! He thinks that by their action at St. Louis last year they are becoming "believers in their own infallibility."

It seems that some Disciples, though holding to the immersionist character of baptism, themselves, dislike to enforce the same on other Christians if their conscience in this matter differs. These Disciples realize, I suppose, that they are not judges over their brothers' consciences and that both, possibly, "know only in part," and they do not want to do anything implying their infallibility. Will not freedom of belief as to baptism have to be admitted; or is it already among them? I understand that they allow freedom of belief except in this one thing; all must believe that Jesus is the Christ, the son of God. Can not there be as many views and theories of baptism as there are people baptized, if need be? But now as to the practice of baptism. Dr. Garrison points out, in his letter in the issue of Aug. 18, some of the stumbling blocks and questions that would arise if the unimmersed were admitted. In the act of baptism who would desire to offend any brother's conscience? Why should the Quaker, who is convinced that baptism (dipping in water) is nothing, balk at doing the "nothing" which his Baptist brother regards as something? Jesus said in Matthew 3:15 that it was then fitting for him to thus satisfy every claim of religion (20th century version). Would it still be fitting for non-immersionist Christians to satisfy their other brothers' claims? If we hold with Saint Peter that baptism is the answer of a good conscience toward God, many a pedobaptist and non-immersionist may be short on baptism, not because they are unimmersed, but because they have never regarded their brothers' light.

What if Quakers were admitted? Would unity then be destroyed? Ordinarily yes, such unity as there would then be would be the inward motives of goodness and purposes of helpfulness and devotion, and not the uniform expression of them. That is not enough?

Sameness of belief departed long ago; if uniformity of acts expressing consecration and obedience are to be kept or regained will it not come through motives of consideration for the scruples and the light which has been given others?

Can the church ever Christianize the social order until it "socializes" somewhat its church order? HOLIDAY PHILLIPS.
Amo, Ind.

Princess Salome

A Tale of the Days of Camel-Bells

By DR. BURRIS JENKINS

As a writer of fiction, Dr. Burris Jenkins, of Kansas City, is as yet scarcely known, but as a minister of the Disciples of Christ, as a publisher, as author of "THE PROTESTANT," and as a man of many and varied activities, his name is familiar to thousands. To his many achievements he has now added "PRINCESS SALOME," a powerful novel of the days of Christ. A masterpiece of descriptive fiction and a message of tremendous significance that seems almost inspired in its broad and human conception of Christianity. It searches the very inner recesses of the soul and turns the eye of the reader inward upon himself. George A. Miller, President of the International Convention of Disciples of Christ, says of "PRINCESS SALOME": "It will produce faith and love in many cold and indifferent hearts and lives."

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Bishop Wants More Dignified Money-Raising Methods

The Episcopal church fair got a severe rap from Bishop Brent when the Women's Auxiliary of Western New York met recently. The bishop was the preacher at the opening service and he declared that some methods of raising money in the church were so nearly immoral as to make him blush. Great church leaders are more and more favoring the outright giving of the money that is necessary in order to put forward the kingdom of God.

Pan-Presbyterian Meeting in September

Pittsburgh will be on the map once more for the Christian world when all eyes turn to the great Pan-Presbyterian meeting which will be held there beginning September 16. At this meeting representatives from the various Presbyterian and Reformed churches of the world will sit together, and these representatives will in a measure speak for twenty million people. Three great interests will face this body. The Lambeth proposals bulk easily first. There will be a majority and a minority report on this matter. The minority, representing mostly the Reformed churches of this country and the Southern Presbyterian church will scout the whole Lambeth business. The majority report will be much more liberal in spirit. It will propose that the Episcopalians and the Presbyterians get together and confer on unity before the matter is carried to other ecclesiastical families. The meeting will be deeply concerned with regard to a Presbyterian union. Should these twenty million people form a union they would be a force to be reckoned with in the coming negotiations with regard to the larger unity of God's people. The woman question will be debated with vigor. The English Presbyterians have thrown down the gauntlet by allowing women to be ordained as elders, though this does not carry with it the privilege of preaching. This is a great innovation in the Presbyterian group.

Distributes Best Book on Christian Science

While there is all too much of a sensationalism that is cheap and pointless, the great preachers of every age have known how to shock people into thinking. Dr. James T. Gordon of San Francisco, who preaches in First Congregational church, is succeeding in a city which is admittedly the hardest city on the American continent for church work. One of his devices for securing attention recently is a very interesting one. He advertised that at the close of his evening service he would distribute free to every worshipper the best book on Christian Science. Each person who came to church received a copy of John's Gospel. The attitude of this Gospel writer to those who deny that Jesus came in the flesh is well known.

Bankers Advertise the Churches

The bankers of Portsmouth, Ohio, appreciate the churches, and are willing to spend their money to tell the people of their town about it. In a large display advertisement five columns wide they recently set forth their reasons for urging everyone in Portsmouth to attend the churches. The following are some of the interesting statements to be found in the ad: "Every banker in Portsmouth knows that if the churches had not been here since the beginning of the town the banks could not stay a week,—never would have been. Law and order must precede safe banking. Churches induce law and order. We support the churches, each banker and employee according to his choice, because we want Portsmouth to grow and become a better place in which to live and raise a family. We know that along the path of righteousness and this alone lies stable, continuous prosperity. We want to put our influence on the side of right every time." The churches of Portsmouth make a more effective impression upon the business men of the town because of the fact that they are organized into a federation composed of twenty-five congregations of seven denominations.

Small Denomination Is Very Aggressive

The Seventh Day Adventist denomination is a relatively small group, but is one of the most active in the world. It operates forty colleges and eighty sanitariums in various parts of the world. During the past year forty-one publishing houses put out six million dollars worth of literature. Few of the great denominations of America, if indeed any of them, could equal the value of this product from the printing presses. The Adventists have come the more into public attention this year by reason of their propaganda against Sunday legislation.

Episcopalians Capture Wireless Field

Filling the air with religion is the latest exploit of an Episcopal church. First a church in Pittsburgh began sending out the evening service by wireless. A telephone carried the sermon and music out to the outskirts of the city where a powerful radio outfit send it hundreds of miles to operators who were listening in. Trinity church of Hamilton, Ohio, has recently made arrangements to send their morning service over a radius of five hundred miles. Portable sets will be furnished invalids who wish to attend church by listening in. The Hamilton church will reproduce the Pittsburgh evening service with a special outfit on Sunday evenings.

Labor Papers Becoming Aware of Church Attitude

As the church gives better publicity to her social and industrial creed, long since adopted by the representatives of thirty-two protestant denominations, the labor papers of the land are treating the

church with much greater respect. Too long the social creed of the churches was hidden away in the archives. A recent issue of the journal called Labor contained liberal extracts from both Catholics and Protestants on the industrial question. Since readers of The Christian Century may be less familiar with Catholic opinion, the following excerpt from Labor given as coming from the Pope, is presented: "The questions regarding the conditions and hours of labor, salaries and strikes are not of a purely economic character; they are moral problems in their very essence and can be settled only by having recourse to the fundamental principles of justice and charity."

Will Move College of Missions

The College of Missions of the Disciples of Christ, located at Indianapolis, has sent to the foreign field more than a hundred and fifty missionaries. This record is not equaled by any other institution for the graduate training of missionaries. The institution was founded following the report of the Edinburgh conference favoring such institutions. Difficulties have appeared with the years, chief of which is the lack of university facilities. Pedagogy, Christian social service and many other interests are taught in the great universities, and the expense of duplicating such faculties at Indianapolis seems in the judgment of the board of trustees prohibitive. Recently these trustees issued to their public a frank statement of the difficulties in the way of going forward with the institution under present conditions. The alternative of the board is either to develop a university at Indianapolis or else take the College of Missions to the campus of some university. The board pronounces the first alternative impractical. The trustees frankly confess that the returned missionaries do not go to the College of Missions on their furloughs, though they would greatly prefer to do so. On furlough the missionary usually pursues a specialized course of study. At the present time and for some years past the vast majority of Disciples missionaries have attended the University of Chicago when on furlough. The board of trustees does not indicate in its public statement where the College of Missions will be moved to. The sentiment of the board is known to be divided on this point.

Funeral of a Suicide

Ecclesiastical law in the older communions is very rigid on the subject of the funeral for suicides. The Roman Catholic church refuses a funeral service and burial in holy ground. The Lutheran church refuses a service. The Episcopal church will not permit a suicide to be buried from the church. Recently a young man in an eastern city committed suicide by drowning. The evidence was indubitable. Nevertheless the rector of the Episcopal church conducted the funeral in the church on the ground

that "The young man's death was not regarded as an ordinary suicide, but was due to a nervous state brought about by conditions beyond his control." The ministers of many evangelical denominations make no distinctions in the matter of funerals, holding a service of scripture and prayer and gospel preaching over any body. Even these have sometimes been daunted by the problem of the man who takes his own life. Is such a man responsible for his own act, as the church of former centuries taught, or is he the victim of a nervous condition, as the law of our land mercifully presupposes?

Methodist Ministry and Longevity

Insurance companies all say that the ministry is the longest lived occupation in America, the ministers having a better life history than the farmers, who come second. The Methodists have been compiling statistics recently on their old ministers, and it has been discovered that there are thirty Methodist ministers in northern Methodism who are over ninety years of age. The oldest minister in this group is Rev. Seth Reed of Flint, Mich. He has a record of over seventy years of preaching, which is believed to be the greatest record ever made by a minister in this country. The man second in rank is Rev. Edwin Stuart Best of Malden, Mass. He is now in his 97th year. It is significant that many ministers in the eighties in this country still preach occasionally, and engage in literary labors.

How Churches Lose Members

The Presbyterian church has a very careful system of keeping its records, and statistics from this source are quite reliable. The recently published statistics of this denomination give some impression of the way in which denominations lose their members, for it is well known that the large ingatherings every year are not matched by the net gains. Death seems to be the least serious loss to the membership of the Presbyterian church. Out of a membership of 1,692,558 the death loss last year was only 19,958, or slightly over one per cent. The number dismissed to other churches was 61,157, which must be compared with 84,858 received from other churches, leaving a balance on the right side of the ledger. The real leakage is shown by the fact that 61,157 were placed upon the suspended roll, while only 12,345 were restored from the list of inactives of previous years. This indicates a loss of fifty thousand a year approximately through spiritual relapse, as compared with a loss of twenty thousand a year through physical death. It would seem that the spiritual death rate among Presbyterians is two and one-half times as high as the physical death rate.

Unitarians Steal Thunder of the Orthodox

Not long since a Unitarian writer bewailed the alleged fact that the orthodox churches were stealing the Unitarian thunder and filling their churches with

people to hear good heretical preaching, while the Unitarian churches, original depositories of heresy, were gathering together a handful. Whether this suggestion has been taken seriously by the leaders of the denomination, one may not know, but the announcement is out for a big drive in the Unitarian fellowship, just the kind of spiritual dissipation that orthodox communions have been indulging in during recent years. The goals that are set are the most ambitious yet proposed in any communion. The Unitarian churches seek a twenty-five per cent gain in membership. They also set up the ideals of more spiritual power in the churches and larger service in the world. It is evident that henceforth the Unitarian fellowship is to be reckoned with as an aggressive factor in American christianity. One does not need to agree with all their doctrines to rejoice that this is so.

New York's Notable Y. M. C. A.

A religious organization that has 31,514 members; gathers 17,092 of them in its educational classes; furnishes 834,312 lodgings in its dormitories; serves 2,238,076 meals in its restaurants at pre-war prices; enrolls 2,593 in its naturalization classes and secures first or final papers for them; places 7,472 unemployed men and boys in positions; conducts 8,292 gymnasium classes with attendance of 769,555; helps 5,022 stranded men to get on their feet again; holds 939 automobile street meetings with 242,405 attendants, 852 shop and factory meetings, 102,209 listeners, and 2,247 other religious meetings drawing 202,221—this in the course of a year's work, is surely something of an institution. These figures of service rendered are given in the 69th annual report of the New York City

Faith Healing Since the War

EVERY kind of religious "ism" and schism has been prospered by the unrest that has fallen upon the world since the war. A number of new faith healers have come into the limelight in various sections of the world. Italy has given us a wonder-worker by the name of J. Barbera, who for a time practiced in New York among his countrymen. His method of healing was to place a crucifix in the hand of his patient, rub the hand holding the cross over the affected part, and apply the healing oil. He was making a reputation for many cures, with a profitable inflow of fees, when the courts of New York cruelly put an end to the operation of divine grace.

In Avignon, France, is a spectacular "healer" whose operations are described thus: "He drinks a glass of cognac, washes his hands in ether, and rubs the affected part." This man has brought so many pilgrims to town, and local business has enjoyed such profit from them that there has been no interference on the part of the police.

The most spectacular figure among these new faith healers is that of Aimee Semple McPherson, a Canadian evangelist, who is now operating in Denver. She has worked in a number of American cities, but it is in Denver, the erstwhile abode of Francis Schlatter, that she has found the most fruitful field. She conducts the conventional revivalistic services at the close of which she emphasizes the power of faith to heal. She holds three services daily, and the City Auditorium, seating ten thousand people, has been filled to capacity. Her technique is thus described: "The sick, with their cards, mount the platform, lifting their faces and hands to heaven. On the platform behind them is a row of chairs. Behind these chairs there is strung a rope to receive canes and crutches. Beside the evangelist stands an assistant with a silver dish containing anointing oil. The setting is complete and nothing is lost from which an impressionable mind could profit."

Since everything is conditioned on

faith, practically everyone coming for healing professes benefit, for to deny benefit would be to admit at once the very condition through which faith must operate. A great many people throw away their crutches who later go and buy a new pair. Some of these take their place in the line a second time to make a new experiment in faith. Dr. C. S. Bluemel of Denver has taken pains to investigate a number of the most wonderful cases of "healing." His findings are published in the July number of Colorado Medicine. While his mental attitude betrays some bias arising from his professional presuppositions, there can be no doubt about the accuracy of his diagnosis in the following cases. He says: "I am fortunate in having personal knowledge of a number of 'cures' wrought by the evangelist. One young man suffering from tuberculosis left his bed at the county hospital on the evening of June 22 and attended the revival service. From the platform he publicly proclaimed himself cured of his disease. After the service he returned to the hospital and a few days later developed tubercular meningitis. He died July 5, thirteen days after the miracle of healing."

"A young woman with tuberculosis of the hip joint got up from her bed, removed a loose-fitting body cast and proclaimed that she was cured. Ten minutes later I saw her in an ante-room, lying on a couch in complete collapse."

"A patient of mine with early locomotor ataxia went to the meeting to be cured. He surrendered his cane amid wild cheers from the audience. The next day he returned to my office with a new cane."

"A retired pastor proclaimed that he was cured of lameness. He is still drawing compensation for this disability. Thus it would seem that he must be lame, either physically or morally."

"An old gentleman with left-sided paralysis went on the platform to be healed. In his zeal he waved his right hand to the audience, which hailed the miracle with prolonged applause."

Y. M. C. A., with its nine branches. Religious work has featured the last year. Altogether, 4,542 religious meetings were held, with attendance of 572,521. The 144 Bible classes enrolled 9,297 men and boys, with total attendance of 78,848 at the 3,675 sessions. Best of all, definite decisions to follow Christ were made by 2,203, more than in any recent year. The total attendance at the New York Y. M. C. A. schools, with their 224 teachers, was 663,965, and 2,970 ex-service men were given scholarships through the "Y" National War Work Council. The association is one of the great constructive character-building forces of the city.

Missouri Centennial

The State of Missouri is this year celebrating the one hundredth anniversary of its admission into the union. A special celebration was held during the past two weeks at Sedalia in connection with the state fair. It was estimated that nearly 50,000 people attended the exercises. A historical pageant was enacted as one of the special features. This recounted the history of the state from Indian days to the present time and portrayed vividly the various episodes of state experience previous to, during, and since the civil war. The pageant was rendered each evening and was participated in by scores of persons impersonating the various personages famous in the story of the state. Athletic and musical events followed the usual program of the state fair and celebration. Appropriate addresses were made by state and city officials representing various parts of Missouri. A unique feature was the observance of Sunday, August 14th, with religious exercises in the great stock pavilion and at the grand stand. At these two places, large audiences were addressed morning and evening by Dr. James I. Vance of Nashville, Tennessee, and Dr. Herbert L. Willett of Chicago. The value of a celebration of this character, particularly of a historical pageant so carefully prepared as was the one rendered at Sedalia, can hardly be over stated as an educational factor in the life of a commonwealth.

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Outspoken Essays:

By *Dean W. R. Inge*

Dean Inge, of St. Paul's Cathedral, London, is one of the great scholars of the Church of England, a Christian philosopher, a keen student of modern life and its tendencies against the background of history. His writings have given religious faith in England a new intellectual appeal. He has won attention no less by the fearless honesty of his inquiry than by his profound comment upon the problems which today engage the minds of men. While he excludes from his consideration no source of knowledge, his approach to the study of these matters is that of the man who believes in God, who believes in the teaching of Jesus, who, because of this faith, accepts the priestly vocation and devotes himself to the service of his fellows through the avenues which the church affords. This book is one of the most popular of the books of "the gloomy dean," as he is sometimes unjustly called. Dr. Newton believes that this book is one of the few current books that will be read fifty years from now.

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EDITORIAL

The Peril of Ireland

IRELAND faces the gravest danger of her history at this present moment. She carried world sentiment with her a long way in her demand for political freedom, but if her attitude becomes one in which there is no spirit of concession, she will have to stand alone save for the support of Irish hyphenates in various countries. She has been offered an honorable peace with complete control of her local affairs. The status in the empire is one that other nations have not thought to be incompatible with self-respect. The federal union of the United States fought a great war that the United States should be one nation rather than two antagonistic ones. It is hardly likely that world opinion will favor a different policy with regard to a proposed secession from the British Empire. That Ireland should have self-government men of democratic convictions have long since been convinced, but that the British Empire should live with an independent nation at her door and one which so recently trafficked treasonably with the Germans is hardly to be expected. Ireland stands upon the eve either of the great and honorable peace for which her statesmen have labored for a hundred years, or of a disastrous civil war in which she has not one chance in a thousand to win. The danger of the moment is that the nation is now being led by doctrinaire extremists. These extremists may or may not have the support of the majority of the Irish people. It would be interesting to test this very question by a plebiscite. It can hardly be believed by peaceful men and women outside of Ireland that a majority would deliberately vote themselves into a bloody and fruitless contest in which Ireland would have everything to lose and not much possibility of gaining anything. It will be a great pity if the vatican influences which play

so great a part in Irish politics do not at this time speak in behalf of peace. The old mother church made a great mistake in the world war. Is she about to make another?

Ku Klux Organization a Bad Influence

THE revival of the Ku Klux Klan has come to be a bad influence in many sections of the country. The colored people of Chicago recently held a large mass meeting to protest against the recent organization of a branch of the southern society in this city. The presence of the Ku Klux Klan does not make the life even of white people safer, but more hazardous, for the worst passions of the black man are aroused by the dramatic symbols of ancient feuds. In Texas there have been many night raids, some of them committed against white people. Forty-nine legislators in Texas have presented a petition to the governor in behalf of a bill to prescribe penalties "for persons disguising themselves and violating the laws of the state by inflicting punishment upon persons against whom no legal complaint has been filed." The spokesman for the request left no doubt that the bill was aimed to curb the activities of the Ku Klux Klan. While without doubt many sincere though misguided people have joined the organization out of a sense of duty, for the most part the new movement has been fostered by a mixture of race prejudice and commercialism. The Ku Klux Klan demands an unusual amount of paraphernalia, and the paraphernalia houses would be more interested in seeing it go forward than some insurance order meeting infrequently, and which needs no flowing robes and striking costumes. Meanwhile the better elements of both north and south may well strike hands in an effort to bring about better feeling between the two races by a fraternal consideration of griev-

ances on both sides. This would mean just an honest Christian effort to resolve each situation in the spirit of the gospel. All efforts to frighten the Negro into subjection are doomed to ultimate defeat. But it is possible to educate him to respect his own racial heritage and to keep the law, just as we hope it is possible to teach white men that mobs are not proper tools for use by a democracy.

Unemployment Is Increasing

THE employment situation seems to be growing rapidly worse. Thousands of employes of the Deering Harvester Works of Chicago will be walking the streets for a job during September. Whether the works will open again before January 1 is problematical. Conditions are not essentially different at the McCormick works. The United States issues an Industrial Employment Survey Bulletin. This bulletin shows the ratio of unemployment in 1,428 firms located in sixty-five chief industrial centers. It finds an increase of unemployment during June of 2.9 per cent and a further increase of 1.1 per cent during July. The increase in six months ending July 31 was 7.3 per cent. This six month period is the one in which normally we would expect conditions to be improving continually. At the most favorable time of year for unemployment, the number of idle men has grown greater with each passing month. Meanwhile a great many public enterprises are being held up awaiting better prices. Seventy million dollars of road money are awaiting investment in Illinois. Many public buildings wait for better conditions. It would seem that it would be better for the public morals if some of these great public funds were spent now so as to give employment, rather than to raise great charity funds next winter to support a considerable population in idleness. The church takes interest in these facts because it is to the church that the down-and-out man turns as a last resort. The churches may as well prepare now for charity on a great scale during the coming winter. Meanwhile, it is none of the church's business how the nation carries on its industrial enterprises!

Making Way for the Community Church

SECTARIANISM has hindered the cause of Christ in many a rural community. This is nicely illustrated by the situation at Streetsboro, Ohio, which has been described by the Home Mission Council. Two tiny churches had disputed the field for years, one a Presbyterian church with forty-two members, the other a Methodist church with eighty-five members. The Presbyterians had no regular preaching and the Methodists had preaching every other week on a Sunday afternoon. The young people of the community, less interested to the denominational shibboleths than their elders, grew tired of the situation. They went out through the community to get pledges for \$1,900 per year. The result is that the Presbyterians will unite with the Methodist church, the Presbyterian building has been torn down to make way for a parsonage, and a com-

munity which had meager religious opportunities is now once more on the church map. The solution in Streetsboro may not be the ideal solution. The surrender of the field to the numerically strong denomination took a lot of grace on the part of the Presbyterians, but it was better than a continuation of competition. The better solution is the community church out and out. Eventually these churches will come to have a recognized status in connection with our organized Christianity. Some day the village churches may be so predominantly of this type that the cities will grow weary of keeping old names and irrelevant loyalties which stand in the way of the interests of the kingdom of God. The community church should be free to choose its own minister without outside compulsion, though with kindly advice from the leaders of any denomination when this is requested. It should reduce its creedal requirements to the minimum and stress in place of the creed a program of service to which the members will give themselves in whole-hearted cooperation. Such a church would win in most communities multitudes of right living people who stay out of our sectarian churches whose denominational affiliation eclipses necessarily and inevitably their service to the kingdom of God.

Crane's Criticisms Not Altogether Ridiculous

CRITICS of Dr. Frank Crane's widely quoted article in the Century Magazine on "The Four Immoralities of the Church" have displayed, with two or three exceptions, singular lack of imagination. Their comments have been based upon the assumption that to call the church "immoral" because it is exclusive, respectable, free and militant is simply ridiculous, and the man who uses such terms is only making a bid for that kind of attention which our public gives to the maker of clever and daring absurdities. This, however, betrays dullness of comprehension. There is a very substantial background of present day opinion in the light of which Dr. Crane's argument must be read. A practical philosophy of religion as not a thing above or apart from our common democratic life, but integral to our democratic life is defining itself in many minds. It is this non-institutionalized sort of religion which the Crane article undertakes to set over against the sort of religion which has immured itself in a church and which keeps itself apart, making contact with democratic society only or chiefly through campaigns of invasion for recruiting purposes. The historic church institution as we now have it unquestionably goes on the assumption that its chief service to humanity is rendered through a policy of sequestration of its converts in a more or less exclusive social group entered by certain tests—creedal, ceremonial or otherwise—and within which are to be achieved the virtues and satisfactions of the spiritual life. It is against this sequestration theory of religion that Dr. Crane launches his paradoxes. He is aware of the resentment with which the non-ecclesiastical mind regards the superior assumptions of churchmanship. He is aware, too, of the many dynamic forces, essentially if not professedly Christian, which are operating outside the church. And he feels the impotence of the church as at present organized with

its congenial group of souls, to control or convert the mighty forces of our social life which really determine the world's character. What he is feeling after is a more democratic status for religion, that not a few selected ones only but even those who now think of themselves as non-religious may have the inspiration of faith that comes only through fellowship.

Denominationalism the Foe of Democracy

WHETHER or not such an absolute integration of religion with our common democratic life ever becomes possible, it must be manifest that the sort of churches we now have are far from being true representatives of the principles and spirit of Jesus. The community idea has wholly dropped away from our Christianity since the Lutheran reformation broke our religion into so many competing and jealous sects. Students of social conditions in our Protestant communities agree that the churches do more than all other forces together to hinder the knitting of a community into self-conscious unity for a program of self-improvement and unselfish service. This is an awful charge for the church to rest under. The whole system of Protestant denominationalism is artificial and impertinent, playing the mischief with all our social ideals, and hindering progress. When one looks at concrete cases of our church life in relation to its own community there is poignant meaning and application in Dr. Crane's statements. The church is exclusive—artificially, undemocratically exclusive, unchristianly exclusive. The church is respectable—artificially the creator of false statuses for members of our democratic communities. The church *does* cheapen itself through its free appeal, and its own sense of responsibility to deliver its goods is weakened by the very lack of a quid pro quo. And the church's militancy is more often than otherwise stimulated by sectarian zeal and other motives inherent in the denominational system but neither democratic nor Christian. Whether we take the situation in ecclesiastical terms or in spiritual terms, it comes to this issue: We can never have either a united church or a pure Christianity until the democratic community is taken up as a whole into the program of religion.

The Interdependent World

DR. CHARLES W. ELIOT has shown how by reading for fifteen minutes daily a selected number of books filling a five-foot shelf, one may become acquainted with the best of the world's thought. To understand and digest Prof. G. F. Nicholai's "Biology of War," read in short installments every day for a year and then re-read, would, we believe, give the thoughtful teacher who digested it more in one book of science, philosophy and practical suggestion for teaching fundamental principles than any other reading in a given time. For research, in ancient and modern history, in science of all departments, in poetry, philology, practical business, and ancient and modern philosophy, the book is a wonder of learning which reminds one of the work of the marvelously

learned Grotius. This does not mean that it is pedantic or dull, only that the author seems to have taken all knowledge for his province. The greatest marvel is the judicial poise, the insight and the good-will shown in every chapter, taken with the fact that the book was written in a prison-cell.

How such a feat was mentally possible, or was permitted; how the manuscript got smuggled from Germany to Switzerland and was carefully translated and annotated; how the professor, broken in health, escaped in an aeroplane to Denmark is a romance which has few counterparts even in the many extraordinary episodes of the world war.

The teacher who relies on prescribed textbooks and compendiums, and has never ventured outside the mechanics of pedagogy will find the "Biology of War" hard reading and may not understand what relation it has to his profession. But the volume of 550 pages is primarily written for the teacher. The last man who will read it or understand it is the man of military profession. It is a philosophy of human relationships carefully reasoned out, and was inspired by a spirit of rebuke to the ninety-three representatives of German science and art and religion whose hot-blooded appeal in October, 1914, became a notorious document.

The book opens up vistas of thought that make one gasp in wonder, as when one from the plains gets his first glimpse of a snowy mountain-peak. The unity of the world of mind and matter, the interpenetration of science, art and politics by the one informing spirit; the whole false philosophy of a narrow nationalism, of domination and war, as believed by so many of Nicholai's own countrymen, are here elaborated in occasionally such simple form that even the schoolboy can understand. For instance:

No living man can be conceived as other than part of an organism. A man talks and learns only because he sees others doing so; that is, because he has some connection with these others. He can work only because he relies on the work of other men. For instance, I can write only because somewhere men have felled trees, other men have cut them up. Others again have converted them to paper, and finally a whole series of men have conveyed the finished product to me. Another endless series of men furnish me with a pen, another with a pen-holder and another with ink. But in order that these words may be printed, more endless hosts throughout the world have been busy. Some mined the lead for the type, others the iron for the machines, others again produced the oils and dyestuffs for the printer's ink; and each of these workers requires tools and food, the production of which has employed more enormous groups of people.

Thus if we go back to ultimate causes perhaps the world may have had to help in order that even the smallest thought of an author may be transmitted to his reader. . . . Neither intellectually nor physically would man be conceivable except he be regarded as part of a great organism.

This doctrine, simplified, restated in various forms and made the subject of school themes, should be a fundamental element in all grammar school and high school teaching. Beginning with tracing the origin of everything in the home from the banana and coffee bean to the photograph of a Raphael, the child's vision must be extended with the cycle of the months to the perception of the organic nature of an interdependent world. The outburst of narrow

nationalism which has recently Balkanized Europe, erected hampering political and economic barriers and set the clock back for generations must be shown as the tragic outcome of a false attitude towards the world and against man's true nature. All progress must face toward cooperation not separation.

War is not only abnormal but futile. Its glorification is an essentially modern thing and its justification by pseudo-science still more recent. The profound demonstration of this as biologic and historic fact is given, but it is not so that he who runs may read. The thinker must dig out the thought and slowly digest it to comprehend it. But the essence of it all can be made comprehensible to the high school student and partly perceived even by the child who is only beginning geography and history. It is much to be desired that a short, popularized edition should be published to bring to the common man the main principles of this volume.

Everything in the lessons on history, geography, civics, literature, and patriotism should be made to emphasize the central truth of human interdependence. Said Nicholai even in the midst of the world war: "The war is only an episode, and intercommunication, going to and fro is an epoch . . . intercommunication, which does not include merely trade, post and railroads but, after all, everything forming a tie between man and man; and a survey of the history of evolution would soon prove that all this [human relationships] springs from the same origin—love. Humanity, love and intercommunication, therefore, mean the same thing. What, therefore, ought to be done is to write a history of intercommunication from the point of view of humanity and likewise to promote it." The full significance of these words dawns on the reader only after much study of the text.

No greater boon could be given the rising generation than teachers inspired with the Kantian insight as regards the spiritual nature of the world. Nicholai's doctrine is based on Kant. He says, "Is it not at once obvious that of all conceivable moral maxims none could be so unsuited to war as the injunction, 'Act so that thy action might become a universal maxim?' For if I shoot an enemy, I can not do so according to Kant, unless I also desire him to shoot me. Kant's philosophy is absolutely irreconcilable with war. It is Kant or war." Nicholai scores the philosopher who claimed that "only a good Kantian could be a good soldier and says, 'The way Kant has been misused is even more repellant than the way religion has been misused.'"

The details of the world war will now fill school-histories, and whether war comes in future will depend upon the philosophy of human relationships that is to be taught the rising generation. If the teacher would get at the kernel, instead of the husks of what he is to teach, let him study the bold German who declaimed against the folly of his countrymen and in the midst of war serenely looked beyond to an epoch of enlightenment and reason. The final chapter is superfluous and unsatisfactory and might well have been omitted. It displays a Comptian attitude of mind which Nicholai's beloved Kant would have been the first to repudiate. It does not, however, affect the main thesis so marvelously elaborated.

The Grace of God

"My grace is sufficient for thee."—2 Cor. 12:9.

ALL lovers of Bunyan know what dealings he had with this text, whereof he has told us in "Grace Abounding." One day while reading this epistle he came upon this text, but it seemed not to have anything to say to him. Indeed, he thought it a tiny text, hardly more than a casual phrase, and not large enough to meet his need. But a fortnight later, in an hour of sadness and terror, that "piece of a sentence," as he called it, darted into his mind like a new star in the sky. Once it seemed too small, but now it seemed to have arms so wide that it could not only enclose him, but many such as he. So great was his joy that he went about repeating it, laying emphasis upon each word, especially upon the last two, which brought it home to his heart. Actually it seemed as if the Lord had looked down from heaven through the tiles and spoken those words to him in his need.

Such a book is the Bible, and there is not another like it in its power to "find us," as Coleridge used to say, revealing its deep truths to us, as it did to Bunyan, when we are ready for them. It is a book of life, not merely a book about life. It is therefore that it "speaks things," as Cromwell would say, telling us not only the truth as it has been learned from living, but the process by which it was wrought out. An example in point is the experience of St. Paul with his thorn in the flesh. What the exact nature of his affliction was is not told us. Nor do we need to know. No doubt we are designedly kept in the dark, and wisely so, lest we should feel that we could bear his burden, and excuse ourselves for failure to bear our own. Enough that it is a symbol of any trial that cuts to the quick, any handicap that hurts deeply and cannot be removed by prayer. St. Paul accepted it as designed because it was needed, and set about to learn what it had to teach and how he could rise above it. The result was a great discovery of the grace of God enabling him not only to bear it, but to overcome it. At once he saw that this abounding grace, which he found equal to the chief difficulty of his life, applies to all our limitations, infirmities, and distresses: "My grace is sufficient for thee."

No wonder the grace of God becomes the first word and the last in the gospel of St. Paul. No other theme is so often on his lips. It is his favorite benediction. It is the burden of his thought and speech alike, as it is the foundation of his faith. By grace are we saved; by grace we are sanctified and set apart for service. Progress in the life of the spirit is a growth "from grace to grace," and the further we go the more amazing becomes the revelation of the "riches of grace." Even the most casual student of St. Paul must have noticed how the phrase "through Christ" becomes "in Christ," as his life deepens into the mellow wonder of his later years. If his words often grope and stagger under the pressure of his thought, it is because he had learned, in the trial and struggle of his days, a truth as ineffable and unutterable as the things heard in the "third heaven" fourteen years before. At last, as the master became all in all, summing up all persons and all things, the words grace and Christ became interchangeable terms in the language of his faith. More and more the word

grace seems to tell the whole fact and fullness of the spirit of Jesus, as that spirit was revealed and interpreted in heroic and creative experience of the greatest preacher of our faith.

What is the grace of God which St. Paul found to be more than adequate to the needs of his life, alike in its lesser ills and its great tragedies? The question recalls the saying of St. Augustine: "I know until you ask me; when you ask me, I do not know." As George Eliot said, the deepest things by which we live elude our words—they break through language and escape—speech being only "a ripple on the bosom of the unspoken." Of course, in the original tongue, the word grace means beauty, but as it is here used it means more than anyone has ever put into the word beauty—yea, though he make it to include the wonder of dawn and eve, the lilt of flowing waters, the songs of birds, the majesty of mountains and ebb and flow of seas, the strength of man, the loveliness of woman, the laughter of little children, the love of friend; the miracles of chisel, brush, and pen; the zest of conflict for the ideal and the peace of duty done:

I have known a world hang star-like
O'er a dreary waste of years,
And it only seemed the brighter
Looked at through a mist of tears.

What is gravitation? It is a subtle, invisible, universal force, steadfast, dependable, holding in its grasp the stars that swing round their vast orbits and the tiny dust-fleck that floats in the evening air. What is electricity? It is an ever-present, inscrutable, all-pervasive power, hard to know from life itself, eluding our analysis, yet waiting our patient discovery, and ready to serve our uses in forms innumerable. What is the grace of God? It is the eternal power of God, his living love in which we "live and move and have our being," everywhere present, always active, enswathing, sustaining all human life, equally the long reaches of history and the separate motions of each mind; a wonder hardly guessed by us, waiting to do "exceeding abundantly" above all we can ask and think. Many-sided, inexhaustible, accessible, unwearied, unwashed, and infinitely beneficent, it is not possible to say that there is any "higher gift than grace," or to describe the grace of God as anything other than God himself, by whose power we live every moment, who is our fullness and in whom alone we are complete—"the love that moves the sun and all the stars," and, no less, the redeeming mercy which surrounds the limitations and liberties, the disaster and deliverances of life:

God's presence and his very self,
And essence all divine.

"The grace of God!" cried Stevenson. "We live in it, we breathe it, we walk upon it. It is the roof, the rafters, the floor, and the nails of the universe!" Surely here is "the one thing needful" for us today, as it has been for all men in the past; and to know what it is that sustains us, to be aware who it is with whom we have to do always and everywhere—that is religion. All men live by the grace of God, whether they know or not. The religious man differs from his neighbor not in the facts of life, but in their interpretation; what in one is an unconscious life in

God becomes in the other a grateful and joyous fellowship with him. Nor will there ever be a time, even if all the dreams of social seers come true, when the grace of God will not be the supreme need of our race, and of each one of us. Much as we may hope from human genius, some things will remain unchanged no matter how far the wit of man may go. The bodily life will always have its hundred doorless avenues of pain and anguish. Infirmities will beset us, disappointments dishearten us, sorrow be-shadow us, and the old divine discontent torment us. Until whatever is to be the end of mortal things death will not fail to haunt our days, leaving us with aching hearts and empty arms. Never, while we live upon this earth, will there be a day when we shall not need the comfort and assurance of this text: "My grace is sufficient for thee."

If all this seems rather vague, perhaps it will be at once plainer and more practical if we think of the grace of God as akin to the power of renewal, of recovery, of repair in nature. Wounds tend to heal. The body in disease fights for its health, using all its resources to repel the invader. No physician ever healed a disease. All he can do is to help the healing forces of nature to do their work. When an injury is wrought nature starts to repair it. Trampled fields soon become green again. Similarly, in the moral and spiritual world, there is a power ever at work resisting evil and striving to overcome it. As the tide of misery rises a tide of mercy rises against it. "Where sin abounded grace did much more abound."

Many theories of sin have been held, but all of them together are needed to fathom the abysmal reality of it. Socrates said that sin is due to ignorance, and that the way out of it is the way of knowledge. Much of it is the fruit of ignorance, but not all. Plato said that living is like driving a team of horses, one tame and the other wild. Occasionally the wild horse runs away and there is a wreck. Sin is thus an outbreak of the wild animal within us. This, too, explains much, but it does not cover all the facts. Aristotle went deeper when he said that there is a profound perversity of will in man whereby he does wrong deliberately, cunningly, daringly in face of the right. Until we have reckoned with this fact, testified to by our own hearts and revealed by all the masters and interpreters of the human spirit, we have not measured the reality of sin. Truly here is a fact with which only the grace of God can deal, and this is what St. Paul meant when he said that it is by grace we are saved, as every man must know who has been mercifully kept from damning himself.

Cleansing from sin, comfort in sorrow, victory over our handicaps—these things we need, as God knows; but in our day men are seeking much else. New cults are founded and flourish, which have doubtless the worship of God for their great purpose, but they also have the purpose of healing both body and mind. The quest is for power—power to master disease, to conquer fear, to subdue dark moods, to rise above the ills that beset and the shadows that becloud life. In truth, men are seeking personal efficiency through religion, and therein they are right. They have learned that they can change their lives by thinking, by altering their inner attitude, and attain to a brighter and more fruitful existence. Here again they are right. Christian Science

and related cults are not accidental; they bespeak a more practical personal application of spiritual realities to the actual lives of men. The church has been remiss in the matter of specific direction in the details of the spiritual life. It has told men to pray, but it has not told them how to pray. Prayer is a high, hard, difficult art to master, as St. Teresa learned.

Many pious folk are alarmed at the study of psychology of religion, as if it somehow leaves God out. Far from it. It is strange that as soon as we learn how a thing is done we at once conclude that God did not do it, whereas our business is to learn his laws and obey them. The way to power is to remove the things that check or obstruct the flow of the divine life within us, releasing within ourselves the sources of power, always at our disposal, so that they may flood our life and fill it with light and loveliness. Thus, literally, we work out our salvation—by physical sanitation, moral hygiene, and spiritual fellowship—by the grace of him who worketh in us to will and to do. There is no need, as the manner of some is, to take this one aspect of the religious life and by over-emphasis make a new religion of it. On the other hand, if people are being led away from the church in their quest of power to overcome disease and temptation, it must be that the church has somehow failed to preach, much less to practice, a full-orbed gospel of Christ. We must rediscover the riches of grace and its uses for body and mind, as well as for the health and healing of the soul. Wherefore do we seek power, if it be not to rebuild a shattered world and help forward the kingdom of heaven?

Power sought selfishly, for our own ease, or success, or even health, will not be found, for in these high matters we get by losing and can only keep by giving away. For the healing of the world, for the attainment of the nobler mind, the great heart, the creative sympathy so much needed today we must seek the grace of God! Nothing else or less is adequate to the bewildering confusion in which we grope and stumble. Only the faith that there is a spirit in man, greater than man himself, can arm us in our war against war. No longer must we fatalistically submit to evils, however venerable, as eternal or necessary; we must gird our swords of light and make battle. For these vast enterprises we need power—even the “power from on high” promised to those who seek it—else the world will run on in the old rut. Evermore the words return to renew our faith in a day of rancour and reaction: “My grace is sufficient for thee, for, lo! I am with you all the way, even to the end of the world.”

For it is in Christ that the grace of God takes living form, looking into our eyes with hope, and touching our hands with power; even “the strange power which men call weakness.” St. Paul taxed his marvelous power of speech in trying to tell us this unutterable truth, and where his words were blinded by the glory of the vision no one else may hope to enter. The Grace of God taking win-some, haunting, hallowing Form and walking by our side; the Word of God speaking to us in human tones telling us the truth about life and death and all that lies between and beyond—it is wonderful beyond all mortal tongue or pen! There is no moral difficulty we may not master, no perplexity we may not solve, no sin we may not overcome.

no grace we may attain by the grace of him who turned a crown of thorns into a diadem of victory and redemption!

J. F. N.

The Chalk Mark and the Blacking

A Parable of Safed the Sage

THERE was a certain Ethiopian, and he worked for the Pullman Benevolent Society. And he could not remember what Shoes belonged to What Berth. Therefore did he mark with Chalk upon the Sole of the Shoes the number of the Berth. And he blacked them and replaced them.

And there came a night when he had gathered the Shoes, and he fell asleep before they were blacked. And he hastened, and he wiped the dust off them with a Rag, and he replaced them under the Berths. And the passengers tipped him just the same. For they beheld the chalk mark and accepted it as evidence that their Shoes had been blacked.

And the Porter said, Behold I have made a great discovery. If people think their Shoes have been blacked, then they are blacked.

For he had been to College, and he knew the system of a celebrated German Philosopher whose name was Albrecht Ritschl.

And he said, This is a world of Value Judgments, and things are worth whatever they are accepted as being worth.

And he found his Chalk mark was worth a quarter, and the blacking of Shoes was worth no more.

But he tried it once upon me, and I gave him another lesson in Philosophy.

And I said, Oh, thou shrewd and crafty Ethiopian, there are men who have gotten rich by the sale of Mining Stocks whose value was based on thy system, and there are others who have gained great renown as Philosophers who work the same racket, but in the long run, it is nothing to write home about. The world will little note nor long remember the whiteness of thy Chalk upon the soles of their Shoes; they will want to judge thee by the blackness of the blacking upon the residue thereof.

And I said, Thou hast the number of my Berth, and I also have thy number. It is not 23, for I will not report thee for thy neglect, but speak to thee kindly. Black thou thy Shoes, and do it honestly, or else betake thee to the hay and omit the Chalk mark.

And I considered how many men there be who fall into the same system. They discover some method whereby their work shall appear to have been done, and then go to sleep with the calm assurance that their absent treatment will not be discovered. But there cometh a time when the establishment is laying off help, and then are those men on the wrong side of the Employment Gate.

For what I say unto the Ethiopian, that do I say to all men, that white Chalk mark upon the sole of the Shoe is no permanent or satisfactory substitute for the black mark of the blacking brush where the blacking doth belong. And men's sins do find them out.

War and the Teaching of Jesus

By Rufus M. Jones

A DISTINGUISHED Christian scholar in one of our American Divinity Schools declared, during the intensity of the war strain, that he had got to the point where he could imagine Jesus dressed in khaki and sighting with his eye down the barrel of a rifle leveled at his enemy. Every word of the Galilean Master which could be used to give sanction to war was mobilized into service. It was, to be sure, a very thin collection of sayings and doings that was mustered out for this purpose, but they were used many times over and with considerable ingenuity. The scene at the cleansing of the temple when the whip of small cords was used rose to a place of almost supreme importance among the events of the great narratives. Very few readers seemed to notice, however, that no one of the synoptist writers referred to any whip, or that John implies that it was used only for the sheep and the oxen. So meager were the available passages that most interpreters gave up trying to support their case with gospel texts and frankly resorted to the *ad hominem* method of declaring that Christ lived in an atmosphere of apocalyptic expectation when the end of all things seemed near, and that if he had lived in our day when the issues of evil had to be met, he would have spoken and acted very differently—in short, he would have been like other men if he had been in these hard circumstances!

LEVELING CHRIST DOWN

All this seems to me very doubtful exegesis. It is always sad to find it necessary to level Christ down to our standards. It is surely a sounder and truer method to admit honestly and sincerely that we have come to a crisis when we can no longer follow him, because he is too far above us, and that therefore for the moment we feel compelled to drop to a lower human standard, hoping that in happier times we may come back once more to his way of life. There are numerous texts in the Old Testament which approve of war, and if the preacher feels that he must give his blessing upon those who fight let him brace his arguments for war by quotations from "them of old time," and let him leave Jesus untarnished, standing in his faith and purity and practicing, under circumstances as hard as any we have faced, a way of life which eliminates hatred and war. Let us endeavor to discover, if we can, his spirit and his method as they are expressed and exhibited in the gospels.

The constructive task laid upon our generation calls for something more than diplomacy and statesmanship. It calls for a rediscovery of spiritual energies that will rebuild the world. The new order of things which we hope and pray may rise out of the wreck of the old civilization, which has been ground in the awful millstones of war, can come forth into life and power only through the operation of positive spiritual forces on a greater scale than has ever been known before. I believe that there are new energies of life to be found in the primitive Christian gospel, taken seriously and practically as a way of life and a way of action. The gospel of Jesus Christ

is not for Utopia—some dream land built out of sheer imagination—but for this mixed world of ours. We have no way of knowing what other worlds are like. We search in vain for the scenery and conditions of life beyond our sphere of time and space. What we do possess is a luminous account of the laws and conditions that underlie and determine complete and perfect human life in this world where we are.

A PERFECT PERSONAL LIFE

The gospel presents first of all an actual instance of a perfect personal life. When we go back to the headwaters of Christianity we come not to a metaphysical theory, or a theological dogma, or a capricious fancy constructed out of exuberant hopes—we come to a personal exhibition of divine life revealed in human life, the eternal in the midst of time. We come to One who felt in his own consciousness union of mind and heart and will of God, and who was at the same time so truly of our nature that we see in him, as we see nowhere else, the goal and type of complete normal, spiritual life.

The gospel is primarily a Person. It is not a code, it is a Life. It is not a system, it is an incarnation. It is not a body of commands, it is the warm and intimate appeal of a Person who has felt and known the mystery and tragedy of this strange struggle of ours and who through it all has triumphed. It is not a magical way of escape from pain and vicissitude, it is the personal inspiration of One who can say, in quiet simplicity, "I am the Truth," "I am the Life," "I am the Way," "I am the Door." This is the innermost gospel—the gospel within the gospel—this harmonized Will, this completely adjusted Person who shows us for once Life as it ought to be.

GOD'S RESOURCES

In close and intimate conjunction with this innermost gospel there is a no less wonderful gospel-strand, dealing with the possibilities and implications of our own human life. Its diagnosis of human nature as it is now is tremendously searching and its account is grave and sober. There is something radically wrong within. Man's nature carries in it a hampering element that tends to spoil the life. There is a serious taint in the stuff, a twist in the fibre, a weakness in the grain. Man does not do what he is meant to do. He does not follow his vision. He misses the mark, he gets *lost*. But in spite of this elemental fact of nature which all human experience verifies, and the common consciousness of the race acknowledges, the gospel is exceedingly optimistic about man. There are no set limits to his possibilities. There is no known terminus to his destiny. There is no fixed stopping place for his potential personality. This gospel uses breathlessly bold words of prophesy about us. "You are," it says, "to be perfect even as your Father is perfect." "You are to learn how to forgive even as Your Father in heaven forgives." "You are to love," this perfect Lover of men

tells us, "even as I have loved you." "All things are possible for him who believeth." - "Greater things than these which you have seen me do shall you do."

This high expectation is not due to blind enthusiastic hope. It is deeply and solidly based, as everything in the gospel is based, on the fundamental nature of man's soul and on the inexhaustible resources of the God who is here revealed. The spiritual transformations, which are the matters of real importance in the history of Christianity, are not in violation of the laws of the universe; they exhibit and illustrate the essential laws of life. The highest spiritual experiences, the supreme beatitudes of religion, all attach inevitably and inherently to the nature of life. As we go up in the scale we do not leave laws behind and go to a vacuum region beyond laws; we rather come under the operation of higher laws and enter upon a region where new and unexpected forces and energies come into play. The most wonderful thing about the gospel is its proclamation, its impressive revelation, of these higher laws and forces and energies. The amazing faith in the possibilities of men, and all the astonishing expectations that are crowded into the gospel, have their ground in a new and deeper knowledge of those regions and levels of life that had not been explored and charted before. We are dealing here with a fresh invasion of life and with a corresponding revelation of its fundamental laws and principles. So many things project and stand out and call for comment in this revelation of life that it is not easy to select the transcendently important features. But there are two peaks of truth that show forth in peculiar splendor and dominance—(1) *the redemptive or conquering, power of love*; (2) *the irresistible expansion of the kingdom of God*.

DISAPPOINTED IN JESUS

Christ was not the first to proclaim the redemptive power of love. There were flashes and gleams of its discovery as a principle of life not only in Hosea, and in "the suffering servant" chapters of Isaiah, but also in Euripides and Plato, in the stories of the Buddha, and in the highest reaches of almost all pre-Christian literature. Christ brought it from the dim light of dawn to full sunrise radiance. He raised it to the *n*th power as a law and way of life. At no point of his teaching or of his practice did he strike across and reverse popular opinion more completely than in his enunciation and exhibition of this sacrificial and redemptive law of life. The people about him all expected a Messiah who should be a world-ruler, a greater David, a breaker of the oppressor's yoke, a "mighty restorer of the kingdom of Israel." He would be, in his own power, "the chariots of Israel and the horsemen thereof." Every sign of the possession of magical power rallied the multitude to him. They were ready to shout "Hosanna" the moment they were convinced that their strong deliverer had come.

He finally disappointed their hopes. He persistently refused to follow the lines of popular expectation. The jeer of the mob shows why they lost faith in him. "He saved others, himself he could not save." But there is no better statement of the central principal of life than

that. Repeatedly it came from his own lips in the paradoxical words of his teaching: "He that saves himself loses himself, and he that loses himself finds himself." It was his purpose, not to change the map of the world, not to set up one king in place of another, not to shift the capital from one hill to another, not to inaugurate a new political empire for an old one—it was his purpose to create a society of persons, liberated from their old nature by a fresh discovery of God, shrinking from sin and abhorring it, because they had found the divine meaning of life, throbbing with joy because a new world and new dimensions of being had opened out on their vision, living no longer by rivalry and competition, but living by love and its contagious power.

TRUSTING HIS LOVE COMPLETELY

There is only one way to produce that kind of a society. It does not come by command. It cannot be created by act of legislature or by sovereign edict. No force of battalions can compel it. The only way to create a society like that is to begin by exhibiting it in a life that incarnates and embodies it. The only way to produce love as an operative force of life is to trust love completely—and to *love* regardless of all cost. The only way to reveal the nature of God as love and to carry it as a constructive force into the tissues of the social world is to translate it into the vital stuff of actual life, to make it visible and vocal. The only way to break the drift of sin and the instinctive drive of selfishness is to kindle a new and higher passion and to set a new attraction at work. Just this Christ did and he did it in such a way that it comes to light not merely as the highest law of life for earth, but as the essential nature of the divine character as well.

There is a striking verse in Mark's narrative which is a crucial passage for understanding the unfolding of Christ's purpose: "And they were on their way going up to Jerusalem and Jesus was going on before; and they that followed were amazed and afraid." This is not a chance item in an itinerary. It is a crisis of consciousness, a watershed moment in a life-purpose. Until then the stress had been on proclamation; he had been a teacher. He had dwelt upon great ideas, presented with new perspective, new illustrations and new authority. Men listened to his message, were aroused by its novelty and freshness. They approved of his words. They hailed with joy the good news of unexpected privileges. But they remained entrenched in selfishness. The Pharisees made no new adjustments to fit the message. Even his simple Galilean friends, with all their enthusiasm, were still fast bound in habit and instinct and selfish desires. They saw a better life, but they were not ready to pay the price for it. The old diseases of nature and society were eating away at the heart of life. Something more must be tried, some greater dynamic must be discovered, some other force must be brought into operation, a new step must be ventured. He must make the last and greatest appeal within a person's gift and power. He must be ready to go the whole way. He must eliminate all secondary considerations, all thought of self, all expedient and utili-

tarian methods and stake everything on the uttermost appeal of love. Calvary is the answer.

CENTRAL SPIRITUAL FACT

The world, with its crude theories and its arid metaphysical theologies, has wrapped this central fact of spiritual history round with its own clumsy coverings, but again and again the warm, tender vital truth, in its liberating and inspiring power, has burst open the veils that cover it and has broken in like a newly risen sun and wakened men out of their sleep, made their selfishness seem abhorrent and the way of love seem the only way of life. The greatest of the spiritual awakenings down through the centuries of Christian history have come as the result of the re-discovery of the power of love as revealed in Jesus Christ, the fresh re-discovery of the living fact, the unveiled vision of One who loved men and without any reserve gave himself for them—of One who absolutely trusted love to redeem and to conquer.

This way of life—the way which he exhibited and raised to its full glory—is the kingdom of God. The kingdom is not primarily a post-mortem state, it is not a thing of geography, it is not a political achievement, it is not a millennial dream. It is a way of living. It is a spirit, a disposition, a rightly fashioned will. It is a settled, tested, unqualified confidence in, and practice of, love as a way of life. The Kingdom *has come* in its essential meaning as soon as there is one person in the world who has attained the Abba-crying experience, and who has added to this upward relationship of love to God the outward reaching attitude of love to all men—the relationship of brothers. But on the other hand the kingdom is the total divine task and consummation of the ages. It is the unending continuation of the work of creation, the making of man. So long as men are still selfish, so long as sin remains, so long as there are social evils to be eradicated, the kingdom will not have fully come. In fact no earthly achievement, no temporal stage, can completely express the full idea of the kingdom, for it includes in its entire meaning both the visible and the invisible, the temporal and the eternal triumph of the spiritual purpose of God.

THE KINGDOM ALWAYS COMES

The kingdom expands as fast as this contagion of love, awakened by the perfect incarnation of it, conquers men's hearts and carries them into this way of life. It does not come by "observation." It is not a spectacle to behold. It is not an event of date or locality. It is coming now. It is coming always. A Russian student who refused to serve in the army, because he believed war to be contrary to the kingdom of God, was told by his commander that his "idea" was right, but that the kingdom had not yet come. "No, sire," the student answered, "it may not have come for you, but it has come for me." The great spiritual question for any man is, how seriously he takes this way of life, how far he is ready to grow with Christ, how completely he trusts love as a method, how determined he is to back his "idea" with his life and with all he holds dear.

This double fellowship of love—a love that joins one's

life in joyous union with God as Father and that binds the same life into self-giving social relationship with a world of brothers—this conjunct life is the kingdom of God. It has not come yet for the entire world. It is only in its dawning stage. There are large areas of darkness left. There are terrible moral diseases still unhealed. There are great stretches of jungle which the organizing forces of love have not yet conquered. Marks of moral imperfection mar both the individual life and the social system. The goal is still far away and there is yet much travail and tragedy to be endured. But there are persons living now for whom, as for this Russian student, the kingdom *has come*—persons who in the complex and difficult world are minded to practice love, intelligently applied, as a way of life.

There is, however, nothing in the proper sense of the word impractical about this way of life, nor is it in any way an irrational course of action. On the contrary it proves to be both practical and highly rational. There is no essential conflict between the method of love and the use of force, so long as force is used as discipline and not as destruction. The real problem is to discover where to mark the limits of force. The early stages of moral discipline, both in the history of the child and of the race, prove beyond any question that restraints and constraints play a great role in the formative process of fixing and settling the distinction between right and wrong, goodness and badness.

BOTH PRACTICAL AND RATIONAL

Nature herself has a forceful way of driving into the consciousness of youthful learners her preferences in the matter of conduct and she has a sphinx-like way of telling her children that the way of the transgressor is not only hard but impossible. Nature's method is tremendously effective but it is slow and the lesson is often long-delayed. Society does not wait for the slow sequences of natural processes. Parents and moral guardians anticipate results and, drawing from the experience of the race, they apply artificial restraints and constraints and so save the learner many bitter lessons. But no wise guardian supposes that the work of moralizing can be carried very far by methods of force and constraint. Higher agencies must come into operation before the goal is reached. Remarkable results have already been attained in all educational work by the substitution of the moral and psychological appeal for the use of force, and still more impressive is the transformation that has been wrought in penal institutions by the introduction of higher agencies in the place of force, for correcting, reforming and redeeming those who have gone seriously astray. The world has only begun to realize the immense effectiveness of love and consecration even with the criminal class, and great results will follow the enlarged and improved application of them.

So, too, it must be admitted that some of the civilizing work of the world has been done in the earlier stages by methods of conflict and warfare. Fighting is no doubt a primitive instinct, and instinct can be trusted to steer beings until there is more adequate light to steer by. There have been wars which left men farther on at the end than

at the beginning, though it would be difficult to prove that it was the military method or the successful homicide that secured the advance. Certain desirable qualities have no doubt been stimulated by war at its best, though even here it was the moral issue, the appeal of the ideal, rather than the killing that called forth the heroic virtues and the admirable traits.

But even if we could grant all that can be claimed of fruitful result from this ancient method of instinct, what a price is paid for it! Charles Lamb has told in his humorous essay how the men in China got their roast pig. Through an accidental fire a Chinese chanced to discover how very good to eat was the pig which the fire had caught in its flames and roasted to a crisp. Knowing no other method, he and the other Chinese, who had learned the taste, proceeded to burn down their houses whenever they wanted roast pig.

FOLLY OF WAR

The method of war is a similar kind of economy. It burns down the house and the town, lays waste the land, mortgages the resources of the future, kills its finest physical specimens of the nation, tears with its merciless plowshares through the homes and hearts of the combatants on both sides in order to get results which could always be better secured by Christian methods even though they are slow, as are all rational, moral and educative methods. Other agencies, higher methods, are now available. The old way is antiquated and out-dated, and morally condemned. Truth and righteousness have now found other defenses than theegis of the strong arm. They are no longer at the mercy of the blind instinct. While instinct was in full operation, and before reflection and conscience arose, there was naturally no sense of condemnation. The bee is not conscious of wrongdoing in appropriating honey from clover which belongs to another. But as soon as the incomparable worth and sanctity of personality become clear, as soon as the meaning of social relationship and corporate life is attained, as soon as the majesty and power of love have been proved, the destructive method of war seems then to the awakened conscience inherently an evil way, not to be sanctioned or endured.

War now stands out in irreconcilable conflict with the spirit of love and with the central principle of the kingdom of God, to which the highest loyalty is due. There cannot be any occasion that warrants the suspension of the higher way now that it has been discovered and its power revealed. Love cannot deny its own nature and sanction the way of hate and rapine. However dark the hour, however extreme the crisis, love must continue to hope all things, to believe all things, and, if necessary, to endure all things. It is, nevertheless, no soft and acquiescent attitude. It does not surrender, with free hand, the reins to the capricious will of evil men. There is always a majesty attaching to determined moral goodness. Love, in this wide and deep social and corporate meaning, is power and not weakness. It will flame forth in moral indignation when injustice threatens. It will register its voice and vote for righteousness with no uncertain sound. It can speak and act with a force quite as effective as that of

guns. It is possible to be militant and yet to be a member of the kingdom. It is not inconsistent with the spirit of love in behalf of truth and goodness to use the mightiest weapons there are—so long as they are weapons adapted to the constructive purposes of love.

In a world diverse as ours is, there will naturally be at any one stage of history a strange mingling of the old way and the new way, of the past and the future, of exponents of force and exponents of love. The way of the kingdom is not set up by miracle. It "comes" by the slow triumph of one type of life over other types. Those who have been awakened and who see the vision are called to live in this unfinished world by laws and principles which are only partially and feebly recognized. It requires courage and it demands high faith. But the way to make laws and principles spread and grow and prevail is to acknowledge them as true, to accept them as the way of life, and to carry them as far as can be done into operation in the complex affairs of daily life. There is no clearer call, no more rational appeal, no higher loyalty than those which rise out of the fellowship with Christ, and cost what they may, there is no nobler venture than to obey the call, to answer the appeal, to live by this loyalty.

The Fate of the Prophet

By Marshall Wingfield

IT came to pass while I was yet a sojourner in the School of the Prophets that many wayfaring men did pass by, and they spake kindly unto me saying, endure thou the penury and hardships as becometh a man who would speak the words of the Most High, and when thou shalt begin to prophesy verily thou shalt be rewarded.

And when the day drew nigh that I should receive the mantle of a prophet, behold they made a feast for me and spake many gracious words unto me concerning my perseverance. And I was filled with joy. And not many days after I opened my mouth and began to prophesy, and behold! they who had commended my patience under affliction, cried out unto the multitude, saying, Hear not the beardless prophet, for he knowest not whereof he speaks.

Then began I to write mine oracles on parchment, so that in after days men might judge my words, and know that they had been weighed well and considered diligently. And as I read unto the multitude the words which I had written behold there were men who stood up and cried unto the congregation, saying, Hear him not, for he shall bore thee exceedingly.

And after many days I took unto myself a wife from the House of the Prophets and she did journey with me throughout the length and breadth of the land. And on the Sabbath day did she stand up in the Temple for to sing. And there were some who spake against her saying, The wife of the Prophet is presumptuous: she should be seen and not heard. Whereupon did mine helpmeet cease to sing in the Sanctuary; but again did the people speak, saying, The wife of the Prophet is of the Daughters of

Men, and careth not for the Sons of God, neither entereth she into their Worship.

And on the days between the Sabbaths we journeyed from house to house, ministering to the poor and the afflicted and speaking glad tidings unto them. Whereupon many waxed indignant, saying, The Prophet desireth the favor of the rabble and hath forsaken his Parchments and the Chamber of Reflection and speaketh not as in the days of old.

Then I gat me unto mine house and unto the Chamber of Reflection and I continued there many days. And as I sat at my window which looketh out toward the Temple there came unto me the voice of those who passed by, saying, The Prophet hath forsaken the poor and the needy

and is seen no more in the streets of the city. He hath waxed fat and hath lifted up his soul unto vanity. He delighteth to mingle with those who dwell in palaces. And when I heard these things mine heart was moved within me and I was sore distressed.

And it came to pass after many years when my beard was full grown, and the children whom I had held in mine arms became men and women, that those who had spoken against my youth did also rise up against me and did speak against my gray hairs, saying, This man should no longer Minister in the Sanctuary.

And then I remembered that, from the beginning, the Prophets had been stoned and cast out by those unto whom they were sent. And so I was comforted.

A Self-Questionnaire

By George Gleason

DR. FITCH asks the question: "Can the church survive in the changing order?" We might reply: "The social order can survive only by a changing church." A few weeks ago, I was asked to speak to a group of church members on "Suggestions to the church from the point of view of one who has lived twenty years in the orient." Remembering the old saying, "One cannot see the mountains for the hills," and knowing that any criticisms would be recognized as coming from one who loves and believes in the church, I asked the following questions:

1. Is the church long on individualism, and short on collectivism?

From the Men and Religion Movement started by Fred B. Smith, from the work of such able social leaders as Raymond Robins, Stitt Wilson, Rufus Jones, Harry Ward, Sherwood Eddy, and numerous others of prominence, I have gathered the impression that each of these men might have been more effective had he stood out less as a leader, and lost himself more in a group. If such men and a score of others whom we could mention would really get together and work out a social program on which they all could unite; if each man would then take a definite part in the carrying out of this program, some as newspaper writers, some as promoters in the church magazines, some as investigators, some as lecturers, and others as trainers of other workers, their effectiveness might be greatly multiplied. Among us American Christians there is abundant personal loyalty to Christ, but are we not decidedly lacking in the unified interpretation of his program? I sometimes wonder if we do not prefer lone spiritual joy-riding to the slower tramp of an army marching on to collective achievement.

If, for instance, the church leaders were united in dealing with public questions, is there a single problem in the average American community which could not promptly be solved? A few days ago I met at midnight on a street in Philadelphia three girls of teen age, loudly talking and

laughing. I know enough of the ways of youth to be sure that those three children were heading straight to lives of dissoluteness. Within four blocks of that corner were ten vigorous, well equipped churches. Why have not those Christian societies united and placed on the streets every Saturday night enough good women to spot such wayward moving girls and save them before they fall over the awful cliff? Look at our moving picture advertisements. The Literary Digest a few weeks ago quoted the following salacious example of an exhibitor's bid for family trade:

"COVERED WITH KISSES"

"This pretty girl, so unlike his wife, her eyes lighted with love-flames, smiling wantonly, made him feel that his life had melted to a happy sigh, and all the world was his on one warm kiss."

If our Christian workers were accustomed to more collective action, a moral emergency such as this flaring poster presents could be met just as promptly as the health department met the recent threatened plague of typhus in New York City. Immediately after such a notice appeared, a committee meeting would be called of the public moral health department of the local churches. The responsible movie authority would either tear down the sign or leave town. The thrill of such moral campaigning might bring into the church more of the keen young men and women who are uninterested in our much talk and little action. In Osaka, Japan, we have worked in three vigorous fights against prostitution and know from personal experience their vitalizing effects.

2. Is there sufficient group study of tense community problems?

Reading Miss Follett's "The New State" has suggested the necessity of Christians attacking the social questions with a new method. There may still be some place for the individualist who breaks away from his group and regardless of those around him, takes a lone stand. The logical outcome, however, of such leadership is a worn out leader. Our broken former President for whose high

ideals many of us have the profoundest admiration is the type of such individualistic leadership today. What we need is a method of developing a united group idea on social and international questions. At the present moment, the Y. M. C. A. is torn between a desire to stand out boldly with the Y. W. C. A. and the Federal Council of Churches, and the fear of breaking with some of our old loyal supporters who still are undetermined as to the way out of our social imbroglio. Had we developed the custom of meeting such problems in small local groups, of continuing constructive discussion until each group came to its conclusion, and had we organized the machinery for gathering representatives of these local groups and working out an idea representing the large organization, no branch of the Christian church need be halting at this moment between two opinions. The forums are an immature effort to get individual opinions expressed, but there ought to be a scientific method of reaching conclusions. Let the church read the first hundred pages of Miss Follett's book and learn how to make democracy function.

3. Should preaching be reduced in quantity as well as elevated in quality?

Many pastors preach to the same congregation two sermons on Sunday and practically another at the Wednesday prayer meeting. Many a minister's aim in his church work seems to be summed up in the notice, "Come to church three times a week and hear me preach." Harry Emerson Fosdick is, I suppose, the peer of any preacher in America today, and yet he preaches only one sermon a week, and then for less than ten months in the year. What a labor goes into these forty sermons! Can any man preach more than four new sermons a month which are really worth delivering? I sometimes wonder whether the keen business and professional men who sit meek and dumb in our churches, could not effectively substitute for the pastor on Sunday evenings, and at other functions, leaving the shepherd of the flock more time for study, investigation and prayer over each one of his public utterances. One who speaks fluently can talk any length of time on any subject, and say nothing. The prophetic message, however, must be intensely lived by the prophet before it can move the pew. This requires stretches of quiet time, and a physical and mental vitality which no human being possesses in sufficient supply to produce more than in a limited degree. Dr. Russell Conwell's "Acres of Diamonds" has been delivered 5921 times. How far would you advise friends to go to hear repeated last Sunday's sermon?

4. Has the church adapted its program to changing conditions?

My father was brought up in the suburbs of a little New Hampshire village. Into his home by the old water power saw mill came one weekly paper, which the family read from cover to cover. For excitement they had Sunday church, with the picnic lunch and a mild form of community play and social gathering before the afternoon meeting. The school spelling match, and the spring "sugar-off" were added excitement. There were no autos making available every social function within fifty miles, no moving picture shows, no daily and Sunday papers, and no magazines pouring into the home. When I arrived in

San Francisco, after seven years abroad, I stood petrified with amazement before the overflowing news counter in the Market Street Ferry. The intellectual bill of fare now available in our public libraries, and flaming in varied colors on the city street corners makes America a different world from that of fifty and one hundred years ago. Still our church service programs remain nearly the same. The hymns, the prayer, the anthem and the sermon on seething Fifth Avenue almost duplicate the meeting house exercises on the peaceful village common of a century past. What changes should be made? Anything that will make the church a spiritual power house for the application of Christian principles to all forms of public and private life. The religious tragedy of America is the inability of the church to belt into human service the idle motive power of its 27,000,000 members.

5. How can religious education be improved?

The Interchurch investigations revealed the fact that we Protestants give in our Sunday schools twenty-four hours a year of religious instructions to 16,000,000 youths under twenty-five years of age. The Jews give eighty-five hours on Sundays and two hundred and fifty more on week days, a total of three hundred thirty-five hours a year of religious education. The Roman Catholic's record is two hundred hours. Is it not obvious that any church is rotting if its future supports are not being reared? The very first work, therefore, of any church should be the informing and guidance of that precious stream of children growing in the community?

6. Have we neglected personalization?

My Japanese associate when visiting this country remarked: "Association men work with charts and not with personalities." For the making of character the charting of methods must not take the place of contacts with individuals. Mr. Sajima once told me that when he goes back to Japan he is going to advise every association secretary to gather a little group of twelve disciples, following the example of our Lord. This inner circle evangelism where every Christian worker has his own class and by personal fellowship leads each member to the Master, and trains him to be an inner circle center himself is, it seems to me, the only sure way to work. Let none of us think that attendance at any number of committee meetings, service on any number of commissions, or writing of clever graphs can possibly take the place of this quiet "hound of heaven" method of following individuals until they know the Master.

7. Is our spiritual voltage adequate?

Someone has described the midweek church service as a worship "soothing into inactivity." Do we meet for prayer or for listening to a talk? Americans are "talked to death." "Special speakers" are constantly invited to press their oratory on innocent gatherings of men and women who ought to be doing all the talking themselves, and who might be working out a program of service so large and so humanly impossible that they would be driven to prayer. This would make our prayer meetings actual gatherings for generating unseen power. Workers in the church would find it impossible to carry the burdens assumed by them without attending these gatherings for fellowship in intercession.

Is prayer in or out of style? Some association secretaries I have visited were embarrassed when I proposed that we pray together. The door was locked and the curtains drawn, for fear that it might be known that in the general secretary's office such a thing was going on. In other places, however, it has seemed as natural to bow in prayer before the Father in the business office of the head of the association as to hold a committee meeting or dictate letters. This great force of prayer we Americans, who love to "put things across," whose motto is "Do it now," have inadvertently neglected. It may be that out of the east, from India, China or Japan, some warm, meditative Christian will come and teach us to follow in the footsteps of our Lord, who went out a great while before day, and even spent a whole night in prayer to God.

Let no reader think with pessimism of the American church. We must look with awe upon these big denominational funds. In the miracle of prohibition, one must recognize the church in action. A traveler may visit Wanamaker's 2300 pupil Sunday school, and attend both in Canada and in the states churches where there is standing room only. In every city one visits can be found churches that are a vital factor in the community. The above questions are raised, therefore, as the constructive suggestions of one who, because of constant living in a different atmosphere may see some sides of church life unnoticed by those immersed in her activities. The writer believes that the church will rise to her opportunity of leavening human life with the principles and spirit of Jesus, but that constant revision of method will speed her progress.

Church Union in Canada

By William E. Gilroy

THE General Assembly of the Presbyterian church in Canada, meeting in Toronto, in June, voted by an overwhelming majority, 414 for, and 107 against—about four to one—to proceed with the necessary steps for the consummation of union with the Methodist church of Canada, and the Congregational churches of Canada. As this action of the Presbyterians was taken upon a definitely proposed basis of union, already almost unanimously approved by the Methodists and Congregationalists, who had taken official action, and were waiting only for the Presbyterians to come to a decision, it would appear that these three bodies have now entered upon the closing stages of the most remarkable church union movement in modern times.

The movement has been remarkable for its extent, covering, territorially, the entire dominion, and the interests of the three bodies in foreign lands; involving the two largest Protestant denominations in the country, and representing, all told, much more than one-half of the Protestant population, and almost one-third of the total population, of Canada. It has been remarkable for the persistence with which, in a period of almost twenty years, it has gone on, in spite of some elements of determined opposition, and in spite of the inevitable delays, which often prove more disastrous to such movements than actual opposition. But more remarkable is the fact that the movement has been from the beginning a definite movement for organic union, largely taking for granted sentimental and academic considerations regarding church union in general, and resisting strongly every effort toward compromise on the basis of federation, or cooperation. And this fact is itself the more remarkable when the elements seeking such organic union are taken into account—two great bodies, historically divided, not only by temper and tradition, but by the bitter cleavage between Calvinism and Arminianism, not only seeking organic union with each other, but putting polity as well as dogma into the melting-pot in their effort to take into the union a group of churches, small, but

vigorous, and almost ferociously independent. So far as I am aware, it is the first effort upon a wide scale to bring into organic union these opposite poles of Calvinism and Arminianism, connexionalism and congregationalism.

WHY ALL ARE NOT IN

The question will naturally be asked, Why has a movement so broad, and so diverse, not taken in all the Protestant elements in Canada? The fact is that as far back as 1906, when the nature of the movement was already fairly well defined, official action was taken explaining what had been done thus far, and inviting both the Baptists and the Church of England to participate in further discussions, should they deem it advisable to do so. The Baptist Convention of Ontario and Quebec replied to this overture by setting forth their distinctive principles, and stating that because of these principles they considered it "necessary to maintain a separate organized existence," and "to propagate their views throughout the world." The Episcopalians received the proposals cordially. There are undoubtedly many in that communion who have earnestly desired to see their church a party to the negotiations, on much the same basis as the other bodies, but the prevailing opinion has been favorable toward parleyings, approaches and academic discussions, such as we are familiar with in all negotiations with Episcopalians on this side of the line. The Presbyterians, Methodists and Congregationalists have been unwilling to halt their movement, or to sacrifice its immediacy and its definitely practical character for the sake of some less certain, and far distant, if broader, results. There has been question, also, as to whether the result would prove broader, or whether the inclusion of the Episcopalians in the negotiations would not introduce new necessities for compromise. My impression is that the invitation to the Church of England in Canada was suggested rather as a concession to the general sentiment regarding church union, than as an act of hope. In any case, the movement nears consummation, as it began—a movement

involving only the three fellowships, Presbyterian, Methodist and Congregational.

BACKGROUND OF THE MOVEMENT

It is interesting to note that each of the negotiating bodies has back of it a worthy history of union sentiment and accomplishment. The Presbyterian church in Canada, and the Methodist church of Canada, both represent great denominational unions and consolidations of elements once discordant, and bitterly divided. The various types of Presbyterianism, and of Methodism, in the old land, became transported and re-established in Canada in small sects, which within the broad nomenclature of Presbyterian, or Methodist, respectively, revealed almost as intense lines of cleavage as if they had been denominations springing from entirely different roots, and bearing totally different names. When we remember that in the United States a wide variety of Presbyterianisms, and of Methodisms, still obtains, we must recognize that it was no small achievement for union sentiment to have created years ago a "Presbyterian church in Canada," and a "Methodist church of Canada." The Congregationalists, of course, lacked unifying connexional incentives, but they had established among their small and scattered churches a free Union, of much strength and prestige; their ministers had been pioneers in the proclamation of the church union idea; and they had effected a small, but working, union with the United Brethren churches in Canada.

Two great causes seem to have been at work directing this spirit of union toward larger ends. On the one hand, the vastness of the field and the rapidity of the development in western Canada and northern Ontario had rendered necessary some spirit of comity and cooperation between the various home missionary societies, if overlapping and waste were to be prevented, and the needs of newer districts adequately met. And on the other hand, both in newer and older communities, the drawing together of the churches and ministers of the different denominations in the temperance movement, and in various practical activities of moral reform and evangelism, had revealed the fact that there was a community of faith, vision and purpose, that seemed to be of more moment and importance than historic, and theoretical, differences. It was felt that newer movements of thought, and newer problems, had created new alignments; that if there were variations of temper and viewpoint, these variations were fully as wide between men in the same denomination, as between men in different denominations. Denominational distinctions had lost much of any validity that they had ever possessed. Thus, while the officials of the three denominations were learning to know and esteem one another, as they were brought in contact for the solving of the problem of establishing religion in the outposts, the rank and file of ministry and laity were constantly saying, in effect, "We have come together for the practical things of service, and of warfare against evil, why should we not come together in the primary things of faith and fellowship in which this spirit of service has its motive and incentive?"

EARLY BEGINNINGS

This attitude had become so widely developed through-

out the three denominations that any exact statement as to time, or place, regarding the historical origin of the movement is apt to be misleading and inadequate. For practical purposes the movement may fittingly be dated from the year 1902, when the General Conference of the Methodist church of Canada, meeting in its quadrennial session, passed an elaborate resolution dealing with the matter. In this resolution the conference declared itself "in favor of a measure of organic unity wide enough to embrace all the evangelical denominations in Canada," but, recognizing that such a comprehensive scheme was not immediately practicable, declared further, in words of such historical importance as to be transcribed in full:

This General Conference is of the opinion that the time is opportune for a definite practical movement concentrating attention on, and aiming at the practical organic unity of, those denominations already led by Providence into such close fraternal relations.

And whereas a definite proposal has been discussed to some extent in the press and elsewhere looking to ultimate organic union of the Presbyterian, Congregational and Methodist churches in Canada, this General Conference, in no spirit of exclusiveness towards others not named, declares that it would regard a movement with this object in view with great gratification, believing that the deliberate friendly discussion of the doctrinal, practical and administrative problems involved, with the purpose of reaching an agreement, would not only facilitate the finding and formulation of a basis of union, but would also educate the people interested into a deeper spirit of unity, and into that spirit of reasonable mutual concession on which the successful consummation of such movements ultimately so largely depends.

Commending the whole matter to the prayerful interest and sympathy of the Methodist church, the resolution closed with the definite appointment of a committee "to receive communications on the subject of the foregoing resolutions from the churches named, confer with committees that may be appointed by such churches, and report to the next General Conference."

Favorable action, in the appointment of similar committees, was taken in the following year by the Presbyterian General Assembly, and by the Congregational Union of Ontario and Quebec. The committees of the three bodies met in April, 1904, and unanimously adopted the following resolution:

That this joint Committee, composed of representatives of the Presbyterian, Methodist and Congregational churches, assembled to confer together respecting an organic union of the churches named, would reverently and gratefully recognize the token of the Master's presence as evidenced by the cordial, brotherly spirit and earnest desire for divine guidance maintained throughout the entire session.

While recognizing the limitations of our authority as to any action that would commit our respective churches in regard to a proposal that is yet in the initial stage, we feel free, nevertheless, to say that we are of one mind that organic union is both desirable and practicable, and we commend the whole subject to the sympathetic and favorable consideration of the chief assemblies of the churches concerned for such further action as they may deem wise and expedient.

This finding being duly reported to the official gatherings of Presbyterians and of Congregationalists, in June and July following, both bodies appointed committees to

confer definitely with the committee already appointed by the Methodists, for the purpose of discovering if a basis of organic union could be determined.

"THE JOINT COMMITTEE"

This was the origin of the celebrated "Joint Committee," which, changing somewhat from year to year in its personnel, and in spite of the tragic removal by death of some of its leading figures, continued its labors, each denominational section reporting back from time to time to the Conference, Assembly, or Union, which it represented, seeking further instructions and authority, until gradually the "Proposed Basis of Union" upon which the decision of the negotiating churches would have to be taken, was formulated.

Visitors to Toronto are familiar with the large departmental stores of the Eaton and Simpson Companies, respectively, on opposite corners of the intersection of Yonge and Queen streets. It was in the historic Knox Church, just back of the Simpson store, and since demolished to make way for the growth of that institution, that the first session of the Joint Committee was held, in December, 1904. On the suggestion of the Presbyterian Committee the Joint Committee proceeded to consider the subjects of doctrine, polity, the training of the ministry, and administration. Almost the entire day was spent in discussion, "the interchange of views being very general and exceedingly frank." As an interested observer, and listener, on that occasion, I can fully corroborate the statement of the official report that "the whole discussion was marked by the utmost freedom, but was pervaded throughout by a spirit of kindness and mutual forbearance." The denominational committees met separately in the evening to consider the advisability of appointing sub-committees to confer further on the topics that had been discussed. When the Joint Committee assembled again the next morning, there was unanimous desire to proceed along the lines proposed. An executive, or central, committee was appointed, to act for the Joint Committee in the interval between sessions, to communicate with sub-committees, and to appoint sub-committees to deal with subjects not specially assigned. The task of determining, if possible, a basis of union was then delegated to five sub-committees, with subjects assigned as follows:

1. Doctrine.
2. Polity, including organization and government, conditions, rights and duties of church membership, etc.
3. The ministry, including training, pastoral office, period of service, rights, privileges, and relation to the doctrines of the church.
4. Administration, including all missionary, benevolent, educational, publishing, and other agencies of the church.
5. Law, including titles to church property, general and local, and legislation.

Each sub-committee was formed in the proportion of two Methodists, two Presbyterians, and one Congregationalist (the Congregationalists being numerically a small group), and consisted of forty members, with the exception of the sub-committee on law, which had only fifteen.

When the Joint Committee assembled for its second session, exactly one year later, Dec. 20, 1905, this time in the Metropolitan Methodist Church, Toronto, the sub-committees gave evidence of close application to their tasks, and presented very complete proposals upon the subjects assigned. These immediately became the bases of further discussion in the sessions of the Joint Committee, in denominational gatherings, and in the religious and secular press. The Joint Committee continued to meet annually, but at the end of the fifth conference, in December, 1908, they expressed the opinion that their work was "now substantially completed." They also expressed their belief that the organic union of the negotiating bodies was practicable, recommended that the voting on the question of union should take place in the three bodies simultaneously, and voiced the hope that in the event of the tripartite union becoming accomplished, a still more comprehensive union with non-negotiating bodies might in future be realized.

Time has vindicated the belief of the Joint Committee as to the substantial completion of its labors, in 1908. Later discussion and action have only very slightly modified the 'Proposed Basis of Union,' as then defined. The hope, however, of a speedy, if not immediate, consummation of union, which then prevailed among the most optimistic exponents of union has been long deferred and sadly disappointed. It was believed by many at that time that within a period of three years, or five at the most, the union would be an accomplished fact. It speaks much for the power of the movement, and for its moral and spiritual validity, that it has persisted and gained in strength, in spite of continued delays and postponements.

THE TIME ELEMENT

In great movements toward church union the utmost of expedition is bound to be slow. In this particular movement it was necessary that the various denominational sections of the Joint Committee should report back to annual gatherings, and in the case of the Methodists to a General Conference meeting only once in four years. The Methodists were from the first almost unanimously favorable to union. So strong was the sentiment that their conference would have approved of it on almost any terms, yet in the practical negotiations some of the members of their committee wished to enforce a form of subscription to doctrinal standards to which many Congregationalists would never have submitted. The Congregational Union—the Union of Ontario and Quebec had now become the Union "of Canada"—had no power to speak for the independent churches and ministers of which it was composed. Unlike the Methodist General Conference, and the Presbyterian General Assembly, which could take action officially committing their churches and ministers, the Union had only advisory authority and the power of moral suasion. But the Congregational churches and ministers were, almost without exception, favorable to the union movement. They recognized that there was no reason why the highly connexionalized Methodist and Presbyterian bodies should not get together, and they were prepared to go in, unless the conditions were such as to involve the complete abandonment of spiritual independence. They had come to recog-

nize that greater catholicity of fellowship and organization might not be inconsistent with the deepest convictions of those who believed in the freedom of Christian experience.

There were a few, like the writer, who viewed with some alarm the possibility of the too great standardization of all the religious life and organization of the dominion. Recognizing that the church union movement—and this specific phase of it—was right and proper, amply justified by the facts and conditions, they felt that there might still be a place, where a sense of divine call was present, for certain ministers and churches, working sympathetically, and possibly cooperatively, alongside a great denomination, but maintaining an independence and individuality conducive to special pioneer work of interpretation and service, hardly likely to be possible or so effective if completely merged in the larger group. As a matter of fact, the greatest concessions, and modifications of the proposed basis of union, were secured by the Congregationalists. This was due not entirely to the high personnel of the Congregational section of the Joint Committee, and to the clear and determined way in which they advanced their claims, but also to the fact that many Methodists and Presbyterians desired to find in the proposed united church a freer basis of fellowship and ministry. It may be said that the Congregationalists as a whole were accorded almost all the liberty they desired, but there were some few, keen idealists, who felt that the proposed basis of union still bore the taints of the old denominationalism, and fell far short of the ideal of a church spiritually free; though they recognized that it was a profound step forward for existing denominationalism, a much larger step than the most hopeful could have dared to anticipate a few years back.

PRESBYTERIAN OPPOSITION

The most vital cause of continued delay in the consummation of the union, however, has been the existence of powerful and determined elements of opposition in the Presbyterian church. The opposition from the beginning has represented a minority, both in the General Assembly, in the Presbyteries, and in the church membership at large. That is, a *voting* minority, for the opponents of union have laid stress upon the fact that in the plebiscite of the membership, in 1911, only 27 per cent of the total membership voted in favor of union on the proposed basis, a large percentage of the membership not voting either way. There can be little doubt that the great preponderance of popular sentiment among the Presbyterians is favorable to union, and that time has been working on the side of the pro-union forces, wearing down opposition, and winning over some who were at first doubtful, or unfavorable to union. In the recent General Assembly meeting, in Toronto, at least one of the most notable speeches in favor of union was made by a well-known minister whose attitude had been formerly unfavorable. A strong minority, however, has continued irreconcilable, waging an organized fight against union in the church at large, blocking the movement in every possible way in the church courts, and threatening appeal to the civil courts in the event of the Presbyterian church deciding to enter the proposed union—a threat to which the amazing victory of the "Wee

Frees," in their appeal to the courts in Scotland, has given an unpleasant significance.

The Methodists and Congregationalists, having by popular vote, in 1911, by very large majorities approved of union on the proposed basis, and their authoritative councils having reaffirmed such approval, and expressed themselves as ready and waiting to consummate the union, the whole movement has been awaiting the decision of the Presbyterians—a decision which normally would have been taken during the period of the war. As a matter of fact the issue came up for such decision at the General Assembly, in 1917. The debate revealed the continuance of division, about one-fourth of the Assembly determinedly opposing the union, and the majority not only favoring union, but many of them doing so with intensity, and with apparent resolve that no minority should be permitted to stand in the way of progress, or overthrow a movement which they believed to be both needful for the country, and inspired of God. It appeared as if a disruption of the Presbyterian church in Canada was inevitable, when suddenly both sides yielded to the suggestion that the whole matter be postponed until two years after the close of the war, with the understanding that there should be in the interval no propaganda, or discussion of the question, on either side.

It is in accordance with that action that the issue came before the General Assembly this year. By a vote of about four to one the Assembly decided to proceed with the steps necessary for the consummation of union. The minority has not been quite as strong numerically as formerly, and my impression is that the opposition has not been quite so intense. It is, however, still strong enough, and persistent enough, to make the way toward union hazardous with dangers and difficulties. The Presbyterians will undoubtedly do everything within reason to prevent a split in their ranks, or to keep any disruption within narrow limits. But it will be much more necessary to proceed carefully in the clearing away of administrative and legal obstacles than it would be if there were no opposition. There is room for wide latitude of interpretation as to what may constitute the steps necessary for the consummation of the union. My own opinion is that it will be some years yet, at least five, and possibly ten, before the final consummation takes place.

PRACTICAL RESULTS AND BENEFITS

Meanwhile many of the fruits of the union movements are evident. There is a fine basis of working cooperation which has practically eliminated overlapping in the mission fields at home and abroad; in the older sections there has been a drawing together of churches and there have been readjustments, and in both older and newer communities union churches have been established, anticipating the ultimate goal. There has been a decided elimination of the sectarian spirit. In the typical Ontario town, where I was born and brought up, churches and ministers who formerly pursued their own lone way are now finding new paths of fellowship and helpfulness. Joint services have been held for the first time, and recently when the Methodist minister was on the point of leaving the other congregations of the town gave up their own services and

joined in the farewell service at the Methodist church. In innumerable such ways the effects of the union movement are becoming apparent throughout the country.

From my own particular standpoint I should like to feel that more was being done to meet needs and situations, which the increasing standardization of religion leaves largely untouched. There is in Canada, in my judgment, a lack of a certain type of liberalism, which in this country seems to me to be displaying its usefulness and effectiveness. I am not sure to what extent this liberalism, which seems to me bound to develop, will have room and encouragement in the united church. My impression is that where there is a great movement for standardization—which a great movement for church union almost inevitably becomes under present conditions—there will be certain unstandardized elements, a sort of vanguard and a rearguard, not fully in touch with the main army. Of the rearguard there is plenty of evidence in Canada; I am not so sure about the vanguard. Let us hope that the main army there and elsewhere will allow neither rearguard nor vanguard to become too far separated from the main movement. In expressing this possible criticism, I wish to voice also my strong conviction as to the value of a main-army movement, bringing together sects and denominations that ought to be together, and that only historic division, or some spirit of narrowness, or lack of vision, keeps apart. I wish also, from close observation of the Canadian movement from the beginning, at first as a denominational editor, and for some years as a member of the Joint Committee, to bear testimony to the fine spirit in which the whole movement was conceived, and carried on.

THE SECRET OF SUCCESS

The halting of the movement through the causes which I have indicated is apt to conceal what I wish could be grasped, namely, the remarkable way in which the leaders of the three bodies came together, and the rapidity with which they determined a proposed basis of union, acceptable to the great majority in all three bodies, and very slightly modified in subsequent discussions. I attribute this largely to the spirit displayed in the meetings of the Joint Committee. It was often said that if the entire membership of the churches could have been present at the sessions of the Joint Committee the consummation of union could have been brought about very speedily. From the first there seemed little disposition to talk for talk's sake, and I think no disposition whatever to discuss issues for discussion's sake. The one clear aim of trying to find a common meeting-ground seemed ever apparent, and the basal principle of the quest of union was evidently not compromise, but the desire that there might be found some means whereby each of the negotiating bodies could contribute to The United Church of Canada its most distinctive and positive elements of faith, experience and polity. Careful examination of the Proposed Basis of Union will reveal how ably this principle has been exemplified. One finds there no evidence of a policy of scrapping everything in order to reconstruct the material. One finds rather a blending of elements critically examined and carefully selected, and an effort to create a new body out of

what was best in all three. So effectually has this been done that I have never heard regarding the Basis of Union such criticism as, "It is Presbyterian," or "It is Methodist." If there is any predominance of influence in the proposals, it would appear to be Congregational, which is as much an evidence of the growing democracy of the age as of the influence of an ecclesiastical group.

VERSE

Hooks

BUT are you growing hooks? That smug, sleek look
Of you becomes your type of pulchritude;
But, grown too smooth, you jostle through the crowd
Not taking hold nor taken hold of. Hooks
Of others slip from off your rounded sides.
And leave folks only sore from being bumped.
For everybody, 'most, is feeling 'round
To find a grappling hold. They'd rather far
Be rudely dragged along than only brushed.
No painless sliding through will ease this want:
You can't make head by being smooth. This race
The swift can't win. You get there first if stripped
And lithe and free of all encumbrances,
But "getting there" is not the end; you must
Arrive with cargo, loaded down with freight,
With some one or some many hanging on,—
The more the larger the reward. The prize
Goes to the cumbered, not the fleet. The hooks
Retard the going of the hooker, it may be,
But speed the going of the hooked. The test
Lies there. The speed of progress is the gait
At which the slowest moves, and not the spurt
Of Hot-foot leaping free before the host.
When any has arrived all must be there.
The glory of the race and goal is that.

JOSEPH ERNEST MCAFEE.

Free

OH, Friend of mine,
Go free! Go free of me!
Fling off that subtle art of echoing my heart,
Smoothing my way through all the livelong day.
Forget me for a while!
Be whole! Go free!
Build round thy soul a space,
Wherein thy own life's grace
May find a breathing place.
Gird thyself now for lone adventuring
Into the land of vision.
Hear thy Great Lover's voice!
Grow strong! Be free!
And then come back to me!

JULIA MORTON PLUMMER.

Lord Robert Cecil on the League of Nations

ONE of the most engaging personalities we have met over here is Lord Robert Cecil. Lady Astor, hearing of our group and its mission, invited us to meet a number of English leaders at her house. Among them were Arthur Henderson, Mr. Barnes, late labor member of the war cabinet, and Lord Robert. The latter proved himself as democratic as are those democratic leaders of England, Barnes and Henderson, or as Lady Astor who is proud of her American birth, loves to entertain Americans and is one of the best democrats in the House of Commons. "She has more moral courage in her little finger," said a bishop that evening, "than has half of the parliament." We expected to find her sedate and dignified; instead, we found her informal, witty and more like an American woman of the unconventional frontier than a lady of the realm. Lord Robert has recently taken his seat with the opposition to the coalition government, says he would welcome a labor government, condemns the Irish policy and makes the league of nations, as does General Smuts, a religious passion. We had opportunity personally to converse with him concerning the league and a few days later he met our group at the league of nations association for more formal discussion and questioning. He is scholarly in face and bearing, deliberate and careful in expression, and thinks in the big simplicities.

* * *

The League or Catastrophe

Lloyd George told the world a few days ago that enginery of destruction so terrible as to defy the imagination is now in hand. Lord Robert agrees with the premier, and reminded us that the late war brought Europe to the verge of that sort of a catastrophe. But for America's entrance into the conflict, European civilization might have been so utterly ruined as to be more like that of the ninth century than the twentieth. He also reminded us that no one far from Europe can realize the terror of the late war, nor the desolation it has left in its wake. He assured us that the old policy of force simply means another war in time—there can be no escape. As an example of its workings he refers us to the Holy Alliance and the plans laid for preserving the peace of Europe in winding up Napoleonism. Under Czar Alexander the great powers united to compel peace by the use of force. That, Lord Robert believes, is just what the military parties now desire to do, and what, he fears, too many decisions already rendered by the supreme council (of premiers) are leading to. This principle of force has long been advocated by Germany. She had, it is true, the longest unbroken peace of all European governments, but it must be borne in mind that her "kultur" theory was simply the old theory of a superior civilization imposing itself upon others for their good and that of the world. That is what the Holy Alliance sought and that is precisely the aim of those who would continue the entente allies in supreme power.

We have our choice between the old policies, tried and discredited, or the new venture in a council of all nations: it must be either a combination of the allies using force to keep the peace by their imposed will, or a council of all the nations keeping the peace by the use of judicial means to prevent wars arising. The allied combination means ultimately a combination of those nations not included; they will of course seek a place in the sun and a balance of power. Great peoples like the Germans and Russians will not accept the permanent dictation of any alliance of which they are not a part. Smaller nations, feeling themselves discriminated against or finding superior advantages with the other side, will desert to it, and

war will be inevitable. The old way insures war in time; the new way at least gives a chance for peace. We must make war as impossible in settling international disputes as force is unusual in settling personal disputes.

* * *

Establishing a Council for Peace

When in the summer of 1914 war seemed imminent, Great Britain sent out an invitation for a council of peace. No nation refused but some delayed, so that the first blow was struck. Thus was illustrated the fact that voluntary courts, or an association of nations dependent upon threat of war for action, would not prevent war. There must be a continuous machinery, always ready and always at work, and with all nations granted admittance. The great need in Europe today is that Germany be admitted to the league. Until she is, there can be no assurance of unanimity or of freedom from biased councils, because of prejudice against her; to admit her is not to favor Germany but to favor peace. Russia should be in the league but Lenin's government spurns it as a creature of capitalism, and prejudice against him thus prevents other nations from recognizing the need of having the great Russian people represented in world councils. But Lenin's government need not be recognized: the league should be one of peoples; Albania, for instance, was admitted though her government was not yet recognized by any other.

The secretariat gives the league continuity. It is always open and at work; the council may be convened at any moment, and regular sessions adjourned from time to time. The secretariat will make preparation for all events, consider all causes of irritation, record all treaties and prevent secret diplomacy from involving nations in an inescapable complex, as well as promote all sorts of councils of good will through the activities of every kind of international association. Thus the international mind may be kept active. Things settled yesterday by secret diplomacy or left to work their way through irritations to a denouement in war or in a truce of ill feeling, may be continuously brought before council and assembly and a common understanding arrived at, conciliatory attitudes attained and a mutual desire to get one another's viewpoint fostered. The assembly is the great debating chamber through which problems may be brought before the public opinion of an enlightened mankind and to which appeal may be taken on behalf of peoples as against governments. It is often such public discussion rather than authoritative action that prevents war.

Insofar as conciliation has been tried, it has proved its case. The only trouble since the late war has been in a refusal to utilize the machinery of the league. The Silesian tangle is an illustration: all is irritation, with threats of force and war. In the Aland Islands case the league settled the dispute peaceably and removed a potential source of war. It could do the same in the case of Silesia.

* * *

The United States and the League

The league is an established fact: it is only a question as to whether the supreme council of premiers will allow it to function in the settlement of European problems. They are not using it as they should, and it could die, like the Hague Tribunal, of anemia. It is largely in the hands of France. Britain is coming to her senses, thanks to public opinion, and withdrawing from her policies of force in Russia and elsewhere. At the recent conference, every speaker addressing us who has had any experience in Russia, or with her, maintains that

French policy is dangerous both there and in Poland and that it is a policy not unlike that of Prussia yesterday. Tom Shaw, the labor party authority on international politics, says he knows France's wounds and the source of her bitterness, but he holds that the militarists in Paris are exploiting France's troubles to put over their militaristic policies. Lord Robert is a consistent opponent of them and an able critic of Lloyd George's action in alliance with them.

The league covenant is interwoven with the treaty; it is the only safeguard against the wickedness of the treaty. It cannot be pared out of it nor can the treaty be enforced without it. President Harding's disarmament conference is welcome; as in building a tunnel, we will bore from both ends. Disarmament must come, step by step, through limitation until a peace spirit is built up, but there can be no disarmament until there is a permanent and recognized league for peace. Lord Robert Cecil did not say it in so many words, but he left us to infer that he thinks the league will function with the United States, and that it is an established fact which cannot be scrapped for any "association" or other substitute. But he said frankly that our abstention from active participation has been a great loss. It was much more our moral than our material power that was needed. Germany will not ask admittance

for fear of offending us; small nations will hesitate until they know our mind; we are the greatest peace nation in the world, dedicated in our ideals to it and to democracy, and the league needs us both for our ideals and for our arbitral advantage as one aloof from Europe's entanglements. Lord Robert would gladly eliminate article ten. It is not, he believes, a necessity, but was included in order to insure small nations by explicit word. Articles sixteen and seventeen furnish all the legal provision necessary. No nation can be forced to fight; in the first place, the decisions have to be unanimous; in the second place, any nation concerned becomes automatically a member of the council with power to prevent unanimous decision. The only possible use of force made mandatory is that of leveling the economic boycott against a nation going to war without referring the difficulty to the league, or breaking her acceptance of the league's decisions. The reliance of the covenant is moral; it depends upon publicity and established and mandatory conciliation. America, Lord Robert holds, came into the world system when she declared war: it is much more difficult to get out, once in, than to stay out before coming in, and she cannot get out now: it is a question of her being in in a responsible and active way. She can insure success.

ALVA W. TAYLOR.

British Table Talk

Reawakening of the Churches

London, August 16, 1921.

BY the time these lines are printed ministers will be returning from their holidays and churches planning their autumn and winter work. Multitudes of earnest Christians realize that never was there greater need than now for the religious appeal, and they are anxious to make the most of the opportunity. Not only in religious circles but among thoughtful people generally there is a deepening consciousness that in the acceptance of the Christian gospel and the application of the teaching of Jesus lies the only hope of the race. The Rev. Thomas Nightingale, who, as secretary of the National Free Church Council, travels the country, sees distinct signs of the stirring of spiritual life in the churches, and all of them are eager to make their spiritual and moral influence effective on the life of the age. Now, it is believed, is the psychological moment. The Wesleyan Methodist Pastoral says, "From many quarters there come the glad tidings that 'the Lord is reviving His work in our days.' In some industrial areas where hitherto there has been notoriously a sordid and godless setting, the people are become weary of the fleshpots. For them materialism is bankrupt. They are asking for the Bread of Life." Dr. Horton anticipates a great religious movement, not in the form of a revival but in the direction of a change in religious forms and credal statements which will make the religion that is taught fit the new ideas and wider knowledge of the time. He can see no signs of indifference to the great questions of life, of the soul, and of God, but only signs of maladjustment between the old ways and the new knowledge. "The improvement in life and habits today," he says, "is the fruit of a religious life which has not come much to the front. There is greater sobriety and greater decency; and London is almost a reformed city compared with what it was when I first came, 40 years ago. This is due to a religion which works not through churches but through education, literature, and many other spheres." In his view Sunday is neglected because people today do not find that church services and church teaching appeal to them strongly enough. "The only way of changing their habits is to make the church and its teaching so overwhelmingly real that they will choose rather to go to church than to follow their present amusements and to observe the Sabbath as a day of rest and worship on the ground of utility

instead of dogma." That is what Dr. Horton is himself working for. The Rev. Silas K. Hocking also avers that the apparent indifference to religion is due to the growing passion for reality. A canon of Westminster Abbey testifies that congregations are more earnest than they used to be and have a greater sense of responsibility, and he says the free-will offerings in many places are today twice as large as they were some years ago. Canon Glazebrook, speaking at the Modern Churchmen's Conference, said that even among trade unions, which were purely materialistic, there was a new sense of human personality which could only be satisfied by Christian faith, however far the trade unionists might be from thinking so. He was convinced that while in grabbing for wages people seemed to have sold their souls, that was not the end.

* * *

Fighting The Drink Fiend

The churches, particularly Anglican and Wesleyan, are increasing their efforts to combat the drink evil. The need is great and urgent. Last year in Britain the appalling sum of 469,000,000 pounds was spent on liquor. Convictions for drunkenness in England and Wales (excluding Scotland) numbered 95,763. These are more than in the previous year, but fewer than before the war, and the figures for the first half of 1921 show an improvement. But the drink bill steadily rises from year to year. The increased cost of wines, spirits and beer is partly responsible for last year's record expenditure. The anti-drink organizations in the churches, having formed a National Temperance Council, representing fourteen denominations, have now a united programme. The main plank is local option—localities to vote for No Change, Reduction, or No License. Long-sustained pressure upon the government resulted in a round table conference whose conclusions formed the basis of the licensing act just passed. Temperance reformers agreed to accept this as an interim measure. Perpetuating some of the salutary restrictions of the Central Control Board, set up early in the war, the new act represents a substantial advance on previous legislation. The hours of opening public-houses have been reduced on week-days to nine in London and eight outside the metropolis, and on Sundays to five; they must not open before 11 a. m. and must close for two hours in the afternoon. Total Sunday closing prevails

in Wales and Monmouthshire. Temperance members of parliament unsuccessfully fought the clause authorizing restaurants to serve liquor with meals up to half an hour after midnight. The chief defect of the act is that it does not embody the principle of local option, and the temperance forces will not be satisfied until this method becomes the law in England and Wales, as it already is in Scotland. If prohibition is to come it must be through local option. Britain is not yet ripe for prohibition, but more and more people, especially business men, are realizing that a drinking nation cannot successfully compete in commerce with a "dry" nation. During the Bishop of London's recent temperance tour through the country he boldly advocated the total abolition of the drink trade. Led by the new president, Rev. J. A. Sharp, Wesleyan Methodists have organized a five-years' temperance campaign, with a three-fold appeal; to the churches to throw themselves into the fray against the trade, to temperance workers to educate young and old, and to citizens to demand the power to control the traffic—that is, local option. The drink fiend must be killed or manacled, or the nation will be strangled.

* * *

A Puzzling Case

On a hot July evening some three thousand people crowded Queen's Hall and after listening to an hour's address from ex-Archdeacon Wakeford unanimously and enthusiastically passed a resolution demanding a re-opening of his case. Convicted by the consistory court of immoral conduct with an unknown woman on two occasions at a hotel in Peterborough, he appealed to the privy council, who upheld the judgment of the lower court and deprived him of all his offices and emoluments. Since this sentence was promulgated Mr. Wakeford has held in various parts of the country a series of meetings which culminated in the Queen's Hall demonstration. Rarely is the public mind so much exercised as it is over this case. A number of highly respected clergymen believe that Mr. Wakeford is innocent, and several, together with his wife of twenty-eight years, and daughter, supported him on the platform at Queen's Hall. The case presents some puzzling features. Aged 63, Mr. Wakeford, to quote from the Lord Chancellor's judgment, "enjoyed for many years before he went to Lincoln, and continued to enjoy to this day, a considerable reputation for spiritual gifts, and a high character. He is a man of power and eloquence; he has been widely sought throughout the country as a preacher and has received the confidence of those with whom he has been associated in the work of the church." He has published several volumes of sermons. He was Canon and Precentor of Lincoln Cathedral, as well as Archdeacon of Stow. It seems incredible that in daylight, under the circumstances alleged, he should put up at a hotel in a neighborhood where he was known. The case for the prosecution was considerably weakened by evidence that was proved to be false. But most impartial critics would say that the judges had no alternative to giving the verdict they did on the evidence that was unshaken. For the defence it was contended that the charges were entirely false, and were instigated by two clerical enemies, one a brother-in-law. On the other hand, conspiracy, which would be essential to the success of such an undertaking, was not proved. Not a few people would find it easier to believe that Mr. Wakeford had committed the offence with which he was charged than that a man with his record would, if guilty, instead of retiring into obscurity, add to his wrongdoing by going about the country publicly protesting his innocence. The fact that "John Bull" espoused the ex-archdeacon's cause was, by some people, put in the scale against him, but of course Mr. Bottomley's championship in no way affects the essentials of the case. Many persons would feel easier in their minds if they could be assured that injustice has not been done to an innocent man. The "Times" evidently felt that the case was not free from doubt, for it took the unusual course of printing a verbatim report of the privy council judgment, extending to eleven columns, and remarked editorially, "Many will approach a con-

sideration of the evidence with the question in their minds whether a jury would have been entitled to find a verdict of guilty on such testimony in a capital charge." One result of the case is that a public appeal has been made for 4,000 pounds to meet the Bishop of Lincoln's costs of prosecution.

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Personal and General

Of the "Revolutionary Flags in Thaxted Church" Rev. Conrad Noel says: "The red flag stands for revolution, by which we mean a root-and-branch change in the spirit and outlook of the nation, and a consequent new order, both industrial and political, to be achieved without bloodshed, if the rich will permit us, as against mere reformist ameliorations within the system. The Sinn Fein flag stands incidentally for the oppressed people of Ireland and for our responsibility towards them."—Dr. Clifford, who is taking active part in directing the evangelistic campaign he suggested, has humorously explained to a friend that he has not "suddenly turned religious," but is merely urging the churches generally to do what he has always impressed as their duty upon his own people. He deprecates the tendency to leave all spiritual work to ministers, and seeks to encourage young people especially to offer themselves for Christian service.—Rev. Alexander Nairne, D. D., Canon Residentiary of Chester Cathedral since 1914, has been appointed to the canonry of the Chapel Royal Windsor.—Rev. Peter Fleming, formerly of Edinburgh and for the last fourteen years minister of the leading Baptist church in Adelaide, Australia, is preaching in the City Temple during the vacation.—Rev. A. E. Harris, D. D., Bethlehem Baptist Church, Philadelphia, formerly assistant to Dr. Russell Conwell, at the Temple Church in that city, is preaching in various Baptist churches in England and Wales.—Lord Langford, an Irish peer, left 11,500 pounds for helping the poor and needy clergy of the Irish Church.—In his 84th year, Dr. Monro Gibson, who, after laboring in Canada, was for many years minister of St. John's Wood Presbyterian Church, is critically ill.—Principal Forsyth is suffering from a wearying illness and gradually gets weaker.—Rev. T. Jackson Wray, of Saskatchewan, is preaching at Whitefield's, where his father was for many years minister.—Holiday preachers at Westbourne Park Chapel include Dr. Sherwood Eddy, Dr. W. A. Chapple, and Dr. Rolvix Harland.—Rev. John Hornabrook, superintendent of the Manchester district, has completed fifty years in the Wesleyan Methodist ministry.—The Bishop of Salisbury, who died last May, left 16,000 pounds.—Thousands of people of various denominations took part on August 1 in a pilgrimage to what is known as the "Rock of Ages" at Burrington Combe, eight miles from Weston-super-Mare, under which, while sheltering from a thunderstorm, Top-lady wrote his famous hymn.

ALBERT DAWSON.

Contributors to this Issue

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BOOKS

"The Grand Strategy of Evolution"

IT has become almost fashionable for biologists to deal with sociological and religious questions from the standpoints of the various sciences. Even many political and sociological writers have gone to biology for the bases of their ideas and arguments. Most of these have been greatly impressed by the struggle for existence, and the principle of "survival of the fittest," and have built upon them far-reaching conclusions.

But Dr. Patten, of Dartmouth College, believes that there is a biological principle more vital than that of survival—the principle of union, organization, and subordination of the part to the whole. He traces the ancestry of man back to the scorpion-like Eutyterids, and shows that the farther back one goes, the simpler the body organization is found to be. The body was divided into distinct segments or sections, the nervous system was primitive and relatively uncentered, and much of the "brain work" was done outside the head. But the many-sectioned body gave way to one that was united closely, part with part, and preserving only the slightest traces of metamerism. The primitive nervous system became a highly complex one, with a brain centered in the head. The many legs gave way to four appendages, divided into two pairs, and adapted for different work. The whole body became more compact, more coordinated, and immensely more efficient.

But the progress of evolution did not stop with cells and organs; it embraced the activities and values of whole individuals, species, and even orders. Some animals, such as the bees and ants, built up elaborate colonies. Others associated in herds of flocks for mutual offence or defence. Still others, often distinct species, have associated in direct bodily contact, to the advantage of both. From all this Dr. Patten draws what seems to him a very clear lesson for humanity. Men should stop thinking of themselves; they should think of mankind. Strife and rivalry, between man and man, between nation and nation, and between race and race, should be abolished. Man should subserve his own wishes and desires to the good of the world, and be willing to accept the dictates of others as to the place he should occupy and the work he should do. Then, and only then, says Dr. Patten, will humanity be on the "highroad of evolution."

We shall not deal with any argument against Dr. Patten's ideas as to the origin of the vertebrates. Most zoologists and paleontologists think little of his Eurypterid theory, and prefer the segmented worms as ancestors for the backboned animals. But that does not seriously affect the "social philosophy" of the book in question. The principal difficulty is that Dr. Patten seems to have considered only part of the evidence of natural history. His book gives the impression that he has considered those facts which argue for his theory, and has given no great weight to those that oppose it.

Again, we do not quarrel with the conclusions which Dr. Patten has reached; we merely question the firmness of their biological foundations. To compare a man with a ciliated cell in his alimentary tract is not a safe proceeding. To liken human society to an organization of animal cells is going rather far. Progress is natural, for progress is; organization is natural, for organization is. But there is also progress backward, in nature as well as in civilization, and those who do not admit the idea of teleology maintain that progress downward is as natural as progress upward. Moreover, the commonly observable facts of parasitism argue against the essential biological truth of self-effacement and perfect altruism. It is hard to see what good a flea is to a dog, or a malaria parasite to man. Of course, no successful parasite can destroy the race of its host—and yet it is not plain how the destruction of thousands of Cecropia caterpillars by the Ichneumon fly is of great benefit to the Cecropia. And, although the cells achieve perfect accord (unless they fail to do so, as it quite common), and bees live in colonies, many animals war upon others of their own race, and cannibalism is hardly unnatural.

And so, since biology as well as the Bible can be made to prove two sides of some arguments, its evidence may be of very questionable value. We grant that man should think less of men and more of mankind. We admit that the hope of humanity lies in the cultivation of altruism, but we doubt if the essential truth of these beliefs can be either proved or disproved by zoologists, paleontologists, or botanists. Natural science may be a great background for the study of humanity, but a remarkable knowledge of morphology of animals does not guarantee success as a sociologist. Sociology is not the realm of the zoologist, just as genetics is not the realm of the poet. And sociological or political doctrines on animal morphology bases seem to demand firmer support. (Published by Badger, \$5.00 net.)

CARROLL LANE FENTON.

CORRESPONDENCE

"Onward, Christian Soldiers"

EDITOR THE CHRISTIAN CENTURY:

SIR: The admirable editorial note in your last issue, August 18, on Prof. H. Augustine Smith awakens echoes of approval in at least one parson's mind. Especially excellent is his selection of "ten choice Christian hymns." But may not fair exceptions be taken to one of those named, namely, "Onward Christian Soldiers?" Many eyebrows may be raised at this protest as if a scandal or heresy is in the wind. But never, never would I announce this hymn in public, unless to a "closed-shop" church or congregation. And why? (1) Since learning that the author of *Onward Christian Soldiers* was an extreme high, exclusive churchman of the English established church, the ring and sense in these verses has been false and out of tune to my mind and conscience. (2) The sentiment of this hymn is too blatant, boisterous, boastful and many other bad h's to serve as a truly Christian song among worshippers of the Prince of Peace. No wonder that the late government of the Sublime Porte expurgated it from hymnals to be used in Turkey. (3) There are too many unconscious "lies" and straight out errors in its lines to make it suitable for a child of the church to learn and sing. Here are a few of its verses. Do not they run like Prussianized religion? "Marching as to war, With the cross of Jesus going on before." "Christ, the royal Master, leads against the foe." How untrue to the religious facts in the case! Again: "But the church of Christ constant will remain." Not at all, not at all, except "constant" signifies loyal and steadfast; but too many church people suppose that "constant" means "static," always the same in its ideals and works, at a standstill forever. Once more, What a contrary-to-fact statement this: "We are not divided, all one body we, one in hope in doctrine, one in charity." If one could get grown-ups to think this and make it real and true (a consummation devoutly to be wished), then let the hymn be taught to children; but so long as the very opposite is the fact, how can it be right to instill in a child's repertory of "ten" one that has in it so many things not true, however desirable some of them may be, if true. (4) The ordinary tune going with the stanzas is doubtless catchy at first, a march-time to be used in a processional, but oft repeated, worn to tatters, its tedious refrain gets on the nerves. Too often, as I have frequently observed and suffered, the singing drags and is heavy. Why not let "Onward Christian Soldiers" rest till more Christians catch up with its stride and can truly mean and live what is sung as if now true to fact?

QUINCY L. DOWD.

Lombard, Ill.

Religion in State Universities

EDITOR THE CHRISTIAN CENTURY:

SIR: I wish to express my appreciation of Mr. Blakeman's article on state universities. It has become a habit of some preachers to damn them with faint praise, and in some cases to damn them without any praise at all. Those who believe that the Christian religion will rise or fall with the theology

of William Jennings Bryan and the Sunday School Times would probably not be greatly cheered by a closer acquaintance with these institutions, and those who think religion cannot survive without careful ecclesiastical protection will never have any great confidence in institutions whose professors are immune to persecution by the church. Those whose faith is strong enough to believe that Christian truth can take care of itself in an atmosphere of intellectual liberty will see in state universities a means of Christian progress.

There was a time when James Shannon was president of the University of Missouri and pastor of the Christian church in Columbia. Both institutions have grown some since then, and the leadership of either is a large job for one man, but there is no opposition to a man's being active in the university and the church. The present head of our university is an elder in the Presbyterian church. Eight or nine deans are active in church work. Members of the faculty will perhaps average a little better than other laymen in church attendance. Scientists and scholars are much like other people on Sunday morning. But in one way or another much religious teaching is done by the faculty of the university. I doubt if this university is an exception. State institutions are probably quite as religious as the church colleges which oppose them, and come to them for teachers.

W. J. BURNER.

University of Missouri.

THE SUNDAY SCHOOL

Avoiding Offence*

WE should be very careful not to put a stumbling block in a brother's way; also brethren should be careful not to be stumbling over everything! Surely no Christian desires to injure anyone, but there are a lot of peculiar people outside asylums who would curtail the fun to the minimum. I know one good (?) sister who held up her hands in holy horror when she found a few preachers playing crokinole at a district convention! The best thing that could happen to an old foggy like that was to be shocked. One has to steer a reasonable course between the Scylla of injuring weak people and the Charybdis of the super-conscientious. A strong man delights in holding up and helping the weaker persons, but a strong man cannot permit his life to be bound in shallows by superficial ignoramuses or pious idiots.

Paul's idea that the strong ought to bear the burdens of the weak is right. Strength is for weakness, intelligence is for ignorance, light is for darkness, health is for sickness, cheerfulness is for gloom, hope is for despair, love is for hate, generosity is for stinginess, chastity is for impurity, mental brilliance is for mental dullness, sociability is for wall-flowers, the swift are for the slow and Christ is for sinners. Kant tells us that a man's measure is his lifting power. How many can you uplift? How many look to you for light and leading? How many dependants have you? A man with ten children, other things being equal, is a greater man than a bachelor, for the latter only manages to keep himself, while the father of ten supports twelve persons. An inspiring Sunday school teacher upholds the whole class. You know some thrilling examples of this truth. A great pastor is a tower of strength not only to his whole congregation but to scores outside his own church and parish. A great business man gives his time and money to many institutions, he touches and helps hundreds of people. Goucher of Baltimore, many years ago, founded the famous Goucher schools in India which have turned out literally hundreds of native leaders. Who can measure the power of such a man? Osgood, over in Chu Chow, carries that whole city upon his giant's back. He leads the leaders. In war, epidemic or trouble they turn to him as though

he were a god. The temples are used for tennis courts but Osgood sits upon a throne. A college president lifts his entire college. Every young man or woman in the institution is fired by his mentality and by his personal spirit. Do you want to know your size? Go not to your tailor, but to your dependants. You may wear a large hat but possess a very small heart. You may have a large bank account but a shriveled soul. You may own broad acres but be microscopic yourself. If you are strong you are supporting the weak and helping them with their burdens. But just because you are strong you do not have to be limited and cloistered by the whims and caprices of your mental inferiors. If some dear old lady thinks you ought not to play checkers or if some excuse of a man objects to your jolly church parties, ignore their prattle; you cannot sail an ocean liner in a tea cup! Most churches are injured by some of these narrow, ignorant, irritable persons, who make life miserable for any wholesome, human red-blooded man or woman. Pass them up hard and fast, drive them into some other fold, make it so hot for them that they get out. It is a happy day for any church when one of these nuisances abdicates!

There is no consolation for a sinner in what I am saying and someone else is always involved in any sin. There is no sin that can be limited in its effects to yourself. The strong man marks out for himself a straight, true, righteous course, then with fine control and generous help he moves forward. He has abundant sympathy, his time is freely given, his money follows his sympathies. Because he is strong many people depend upon him and he disappoints none of them. We know scores of men and women of this type. Move up into that company; join the people with power. But remember power is for the purpose of helping the other man.

JOHN R. EWERS.

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*Lesson for September 18, "Abstinence for the Sake of Others." Scripture, 1 Cor. 10:23-33; 3:16, 17.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Sunday School Leader Starts on World Tour

W. C. Pearce, associate general secretary of the World Sunday School Association, will start very soon on a trip around the world. A special fund has been organized to provide this trip, and he will visit great leaders in various countries of the world in behalf of Sunday school work. Before his departure a special prayermeeting was held in the offices of the association for the success of the enterprise which was led by Hon. John Wanamaker. Mr. Pearce asserts that the surest and sanest way to heal the hurts of the world is to bring up a generation of children in the teachings of the holy scriptures.

Women Preachers Will Hold Meeting in Chicago

The International Association of Women Preachers will meet in the Jackson Boulevard Christian church of Chicago, September 13-16. This organization is evangelical and interdenominational. Mrs. Austin Hunter, who was recently ordained by the Jackson Boulevard church, is hostess to the meeting. The president is Miss Madeline Southard of Winfield, Kans., and the general secretary is Mrs. Sarah K. Meredith of Canton, Ohio. Miss Southard will speak on the theme "Woman's Share in the Great Adventure."

Presbyterian Story Better After Revision

Revision of the first statistics given out by the Presbyterian church for the work of the past year makes the story better than at first reported at the General Assembly in May. The net gain in membership in the church was 85,000. It was discovered that an error of nearly thirty thousand members had been made in the accounting for the synod of New York alone. The present membership of this denomination with a northern constituency is 1,722,361.

Bryan's Address in Pictures

William Jennings Bryan has an address which he has enjoyed giving in different sections of the country called "Back to God." This address is now printed, and is illustrated by finely colored stereopticon pictures which are put out by the Animatograph company of Davenport. Among the pictures used to illustrate the address are a number of reproductions of the famous paintings. The Commoner continues to lecture the young people on the subject of Darwinism, asserting that the supreme sin of our age is mind worship.

Cooperation in Santo Domingo

A most interesting and significant piece of Christian cooperation is under way in the Dominican republic. Five boards have formed a joint committee and have pooled the sum of eighty thousand dollars as a beginning in the name of their common evangelical Christianity.

They have purchased a commanding piece of property for fifty thousand dollars in the capital city. Missionaries will be commissioned jointly and their work administered jointly. The first boards are the two home mission boards (men's and women's) of the Presbyterian church in the U. S. A., the two home mission boards (men's and women's) of the Methodist Episcopal church and the Foreign Mission Board of the United Brethren. The Free Methodists have a work in the northern part of the republic, which is not yet in affiliation, but should be.

Kansas City Will Have Week-Day Religious Education

Week-day religious education for the children of the public schools will be provided in the Linwood Boulevard district of Kansas City this coming year. Four churches are combining in the support of this project. Following this there has come a demand in other sections of Kansas City for this instruction and it is likely that a number of the school neighborhoods will be organized in this way. Meanwhile in many other cities plans are going forward, and it is probable that more children will receive religious education in connection with the public schools this year than in any previous year.

Kansas City Minister and World Traveler Resigns

Rev. E. E. Violette, pastor of Central Church of the Disciples, Kansas City, has recently offered his resignation. Mr. Violette was at one time a very successful evangelist and he has had the privilege of extended travel throughout the world, conducting a number of parties at different times. His resignation at this time is occasioned by the severe illness of Mrs. Violette, who must seek another climate. He has been held in great esteem by the church. His predecessor in the work was Rev. L. J. Marshall, who is now minister of the Disciples church in Carthage, Mo.

Ministers of the Country Preaching Disarmament

No topic appears so frequently in the sermon announcements of the daily papers these days as does the interest of world peace. Press reports give no indication that there is a minister in the country opposed to a disarmament program. Recently Dr. Edgar DeWitt Jones preached on world peace and presented a very impressive group of statistics by Hudson Maxim as to what the nation might do with the savings of a five year program of disarmament. These figures are as follows: "First year: build 25,000 miles of concrete road 20 feet wide, reaching from ocean to ocean, and from the Gulf of Mexico to the Great Lakes. Second year: build the proposed inter-coastal ship and barge canal from Boston to Florida. Deepen, dredge and straighten the Mississippi river to St. Louis and the Missouri river to Kansas City, so as

to admit ocean liners to the centers of the west. Third year: construct a great electrical super power system connecting the bituminous coal fields of Virginia with the anthracite field of Pennsylvania, utilizing the water power of Niagara and thus supply unlimited electrical power to the most thickly populated area in America. Fourth year: build the deep waterway connecting the Atlantic with the Great Lakes and make Buffalo, Cleveland, Detroit and Chicago seaport cities with ocean steamers communicating with all world ports. Fifth year: redeem 6,000,000 acres of arid lands in the far west, and by means of irrigation systems open 150,000 farms to the people—farms capable of sustaining a population of a million and a half.

Presbyterian Ministers Make Movie Men Be Good

Rev. William Jobush is the young and energetic pastor of a Presbyterian church in Cokeville, Wyo. He divides the field with the Mormons, who are neck and neck with the Presbyterians in numbers. His church is a community church, as may be judged by the fact that in unessential matters he yields to the religious convictions of others, and recently immersed nine converts. The moving picture show of the town decided to open on Sunday with special feature films. The minister replied by saying that if the show house was open seven days a week the church would be also. Recreation every evening hurt the movie business so much that the manager of the latter asked for a truce. There is now co-operation between the church and the theater, but no Sunday shows. The show house is now sometimes donated to the church for special purposes.

Roman Catholic Utterance on Industrial Question

Diverse as the testimony of the Catholics and Protestants may be on doctrinal questions, there is a remarkable unanimity among the leaders of the two great groups of Christians upon the industrial question. This may well be seen in a recent utterance of Cardinal O'Connell in his book called "Church and Labor." He says: "The social problem of the relations between employer and workers must be solved on a Christian basis, or not at all. They must face each other in the proper frame of mind springing from a Christian spirit, before even an initial step toward permanent betterment can be effected. Employers and workers must regard each other as brothers in the same great brotherhood of Christ. The church by her teaching inculcates the only sure method of social regeneration. She would purify the hearts of men of selfishness, greed, envy and hatred, which stand in the way of a better understanding. She abolished slavery, in spite of opposition coming from human interests, and made men socially free. She protected and fostered the workingmen's guilds of the middle ages, using every means in her power to

keep the workers under the gracious and mellowing influence of religion. She alone can be regenerator of the social commonwealth in the conditions which confront us today."

Unitarians Will Hold General Conference at Detroit

The Unitarians will hold their next General Conference at Detroit on October 4. The program for the meeting is already nearing completion. On Tuesday the session will consider the more effective organization of the churches.

Disciples Meet at Winona Lake

THE General Convention of Disciples of Christ closed last Sunday night, September 4, at Winona Lake, Ind., after sessions covering the previous six days. Accustomed to meet in mid-autumn and in metropolitan centers, there was much speculation this year as to the effect of taking the convention to a countryside place while the summer heat was still at its height. The enrollment, however, proved to be almost as large as usual—over 3,000 persons being registered. Besides this number there were hundreds who came by automobile for a day at a time, many of whom did not register. The general feeling among the delegates as to the practicability of holding so large a convention under the restricted conditions obtaining at Winona is somewhat divided. There were special advantages, such as easy access to the auditorium, convenience in meeting one's friends and the absence of diverting interests. The hospitality provided was hearty. The auditorium, a structure seating 7,000 people, built on the well-known lines of a Billy Sunday tabernacle, made an ideal place for holding the sessions of the convention. The acoustics of the building were perfect. The sawdust floor and the stationary seats precluded the noises which generally mar large assemblies compelled to remain in session for several hours at a time. On two or three occasions the falling rain interrupted the speaking, as no voice could be heard above the patter on the roof, but the good-natured gathering sang "Showers of Blessing" until the rain passed by. The week proved to be one of the hottest of the summer, following an otherwise comfortably cool August. The temperature lent a particular appropriateness to the environment of lake and shade and hillside. Among the resolutions presented was one fixing a permanent place of meeting for the convention, prepared no doubt to test the sentiment of the assembly on the matter of meeting permanently at Winona. The sentiment was unfavorable to such an arrangement, and the committee on time and place of the next meeting is now receiving and considering invitations to several large cities.

NEW SOCIETY MAKES GOOD

The feature of greatest interest in the convention was the report of the United Christian Missionary Society. The Disciples of Christ are distinguished among all denominations by the fact that they recently merged all their boards of for-

The discussion will be led by Rev. H. E. B. Speight of Berkeley, Cal., recently called to King's Chapel, Boston, as the associate of Rev. Howard N. Brown. Other speakers on the topic will be Rev. Harry F. Burns of Baltimore and Rev. Robert Loring of Milwaukee. An interesting feature of the meeting is that it will be presided over by Chief Justice William Howard Taft. Dean William W. Fenn of Harvard will deliver one of the convention sermons. The conference will go to the University of Michigan at Ann Arbor for one of its sessions.

eign missions, home missions—including the great woman's organization—church erection, benevolences, and ministerial relief into one organization. This merger was set on its feet only a year ago. This, therefore, was the first opportunity given the denomination to test out the results of the unification of its missionary and benevolent projects. The results more than justified the wisdom of the merger. On account of a change in the fiscal year which now comes to an end on June 30, the reports at this time were for nine months only, but they showed that larger sums of money than ever before have flowed into the missionary and benevolent treasuries. The receipts for the nine months were \$2,030,186.59. This amount was disbursed to the main interests as follows: foreign missions \$823,286.47, home missions \$295,600.94, ministerial relief \$49,443.75, and benevolent work at home \$218,006.86. This is by all odds the largest annual amount received and expended for these causes in the history of the denomination. A budget of \$3,000,000 was adopted for the coming year. The above figures are the more remarkable when it is considered that the totals do not include an amount approximating \$600,000 which was raised by special appeal for payment of the Disciples underwritings in connection with the late Interchurch World Movement.

Dr. Frederick W. Burnham was re-elected president of the United Christian Missionary Society and the list of vice presidents and secretaries of this great organization was also re-elected. While the convention was sitting a group of more than fifty missionaries sailed from San Francisco for various mission fields. To them the convention sent greetings and for them prayers were repeatedly offered. A far larger number of missionaries has been sent out this year than ever before.

PARAGUAY'S CALL

Mrs. Anna R. Atwater, vice president of the United Society and head of the woman's department, had but recently returned from a trip to Paraguay, in South America, whose field has been assigned to the Disciples for missionary endeavor. Mrs. Atwater, a speaker of extraordinary power, brought a message interpreting the whole Latin-American mission field, dwelling, naturally however, upon Paraguay in particular. Mr. and Mrs. C. Manley Morton, missionaries to Asuncion, the capital of Para-

guay, were at the convention. They were home on furlough from their first term of service and brought luminous messages of the need and opportunity afforded by this South American republic for Christian service. Both Mrs. Atwater and the returned missionaries described the needs of Paraguay in terms primarily of Christian education. In all Paraguay, it was said, there is not a single kindergarten, and the society is looking out for workers who will introduce the kindergarten into the schools of that republic. It was announced that the missionaries would have hearty and practical cooperation in this educational work by the governmental department of education in the republic itself. All the great missionary fields of the world were represented by returned missionaries and native Christians who were in this country.

Over all the foreign missionary sessions of the convention there hung a certain pathos due to the absence of Rev. Archibald McLean, whose death occurred during the year. Mr. McLean had been for years not only the official president of the Foreign Missionary Society—now the foreign missionary department of the United Christian Missionary Society—but had become the symbol of the missionary ideal and passion among the Disciples of Christ, having been for nearly forty years the most outstanding interpreter to his communion of the church's missionary duty. He was always easily the most significant and electric and beloved personality in any gathering of Disciples of Christ. To many hearts the fact that A. McLean was no longer to lead the foreign missionary sessions of the general convention made the convention seem, in anticipation, like a strange place. But the strangeness was in anticipation only. For the spirit of the great leader was present and the distinctive functions always in the past discharged by him were discharged with singular power and graciousness by Mrs. Atwater, Dr. Stephen J. Corey and their colleagues in the foreign mission department.

HOME MISSION DEVELOPMENT

All the aspects of home missions received due attention. Particular interest was taken in the work among orientals on the Pacific coast and that among Mexican residents in this country. The work among the Yakima Indians proved also to be one of deep interest. The home mission task is coming to be conceived increasingly as a task in education, both by those who are working at it and those who are administering it. The various benevolences supported by the Disciples, such as homes for the aged and homes for orphan children, though growing in numbers and capacity, are yet turning away more people every year than they are able to accommodate. Six orphanages in as many cities in the country now care for over 400 children, and 125 aged people are cared for by their brethren of this communion. The church extension department, of which Rev. George W. Muckley is chief administrator, is now handling a permanent fund amounting to nearly \$2,000,000. This sum is used to assist congregations to build houses of worship. The policy of this

department is steadily widening to include aid in building edifices for educational work under the home missionary department among immigrant populations in the great cities.

Not quite all the organizations of the Disciples were included in the forming of the United Christian Missionary Society. Notable exceptions are the Board of Education, of which Dr. H. O. Pritchard is secretary; the Board of Temperance and Social Welfare, of which Prof. Alva W. Taylor and Rev. Milo J. Smith are secretaries, and the Association for the Promotion of Christian Unity, headed by Dr. Peter Ainslie of Baltimore, Md. For his board, Dr. Pritchard brought to the convention some interesting statistics with regard to the educational situation among the Disciples. In eighty-eight universities not in the control of the church, 7,786 Disciples students are enrolled, or about 5 per cent of the total university constituency. In the twenty-seven Disciples institutions cooperating with the Board of Education, there are 9,561 students of all faiths—again this year of 362. Among these there are 993 students who have expressed the purpose of entering the Christian ministry or some other form of professional Christian service. Most of these, however, are in the under-graduate courses, and the figures represent a decrease over the preceding year of thirty-eight.

THE SOCIAL NOTE

Prof. A. W. Taylor brought to the convention one of its greatest messages. He came fresh from a two months' visit to the British Isles, Belgium, and France, arriving at the convention direct from the boat only a few hours before he was to speak. His description of the industrial and economic situation in England and Germany was most impressive. With prophetic ardor and insight professor Taylor set forth the unescapable duty of the church in this day to move out into the broad field of social need, carrying its gospel of reconciliation, a gospel which he insisted must be applied to our industrial and other social problems as well as to individual life. He succeeded in raising in the thought of the convention the whole problem of the church's duty in respect to social welfare as it had never been raised before. His message was a prime factor in bringing about the adoption of a more unequivocal resolution looking toward the social action of the church than had ever been adopted by the General Convention. Again and again the social note was struck in this gathering. It was apparent that the public mind of the Disciples of Christ is opening up toward the social problem with increasing insight and conviction. The same note was struck in the closing session of the convention on Sunday night by the editor of *The Christian Century*, who spoke on the subject of "Christian Unity and World Peace." His thesis was the paradox that the church cannot hope effectively to represent the mind of Christ in our social and international situations until it becomes a united church—the one body of Christ, and, on the other hand, that the pathway to

unity lay through the field of social service and international friendship. Dr. Ainslie and his colleague, Rev. H. C. Armstrong, reported that the Association for the Promotion of Christian Unity has received nearly \$10,000 from the churches during the past year, a slightly larger sum than in any previous year. Dr. Ainslie has been granted a year's absence from his church in Baltimore, which season he will spend conducting conferences and "protracted meetings" in various sections of the country, stressing particularly the spiritual life and Christian unity.

A REPRESENTATIVE BODY

All recognized agencies of the Disciples of Christ, whether represented in the United Christian Missionary Society or not, report to the General Convention. The authority of the convention itself has received much increment this year. Whatever tendency once obtained in certain quarters to decline recognition of this recently organized General Convention has disappeared. The convention is a mass meeting which any Disciple may attend and in which he may vote. However, all motions arising in the convention must be referred to the recommendations committee, a large representative body of over a hundred men and women elected by the conventions of the various states and provinces of North America. This committee deliberates on all convention resolutions, and is the real legislative body of the denomination, albeit subject to the approving vote of the convention itself.

Rev. George A. Miller of Washington, D. C., was this year's president of the convention. His grasp of the principles of parliamentary procedure, his insistence that no offensive personalities should find expression, and his inexhaustible fund of humor contributed greatly to make the Winona convention a gratifying exception to the stormy assemblies of recent years. He has helped his communion to see that they can never hope to call themselves a democratic people until they utilize the parliamentary technique by which alone a democracy may express its will. Mr. Miller was not so fortunate in his presidential address as in his parliamentary leadership. While the address could not be called reactionary in any sense, it seemed to lack the power and quality that kindles imagination and courage. It sounded no great note on world peace or industrial justice or Christian unity, such as the rank and file expects of its moral leadership today. However, it had no backward effect.

OPEN FORUM

It was manifest that the convention had acted wisely in setting up a forum of doctrinal discussion. Though the constitution shuts out legislation on doctrinal matters, there is hardly any group of Christians in America so keen in their interest in fundamental religious issues as the Disciples. In the past few years a conservative group operated a "doctrinal congress" in connection with the convention, at which only one type of opinion was allowed expression. This procedure was discouraged last year by

resolution. In its place an entire day was set apart, in the midst of the convention itself, for the free discussion of any subject believed to be of interest. No more interesting sessions were held throughout the week. Whether the church is a static institution, conforming in essential structure to the model of the early church, was debated by Rev. P. H. Welshimer of Canton, Ohio, Rev. O. F. Jordan of Chicago, Rev. J. B. Briney of Kentucky and others. The reception of unimmersed Christians into Disciples churches was discussed by Prof. E. S. Ames of Chicago, Rev. John Ray Ewers of Pittsburgh, Rev. John T. Brown of Kentucky, Rev. Graham Frank and others. It was made manifest that many churches of the Disciples of Christ in various sections of the country are now receiving members of other communions by letter without re-baptism, though continuing the exclusive practice of immersion in baptizing new converts. This practice has sometimes been called "open membership," though its advocates reject this nomenclature and speak of it simply as "practising Christian union." The venerable Mr. Briney, speaking for the conservative side, said that this issue was the most serious internal issue the denomination is facing today. In the election of officers, Rev. S. E. Fisher of Champaign, Ill., was made the president of the General Convention of Disciples of Christ for the ensuing year. The vice presidents elected were Rev. J. T. T. Hundley of Lynchburg, Va., Mr. A. S. Caldwell of Chattanooga and Mrs. O. H. Griest of Indiana. Rev. Graham Frank of Dallas, Texas, continues as secretary and Mr. Orville Thorpe of Dallas, Texas, as treasurer. Mrs. Ellie K. Payne is recording secretary.

PRAYER AND SONG

The music and the spiritual life of the convention develops with the years. The hymns are less and less of the well-known evangelistic swing and more and more the staple hymns of the deeper religious experience. The few lapses from the higher standards of taste and worship which the convention is steadily approaching are more conspicuous than previously by virtue of their new setting. It is doubtful that the rather commonplace singing of ill-selected songs by certain of the male quartettes which luxuriate in the well-known "barber-shop chord" is particularly edifying.

Every morning a seven o'clock prayer meeting was held in the Westminster hotel (later removed to the auditorium for larger space) and every evening an outdoor vesper service was held on the hillside. The Sunday communion service was conducted in good taste, with probably 7,000 people present. Many people go to the General Convention for spiritual uplift. Sometimes the unhappy temper of the discussions has broken up the spiritual currents of the convention life. This year no one who came hungry and thirsty for the things of the spirit went empty away.

Probably no single event in the convention was of greater interest than the

(Continued on page 28)

Will Hold Preachers' Institute at Columbia

The University of Missouri has for a number of years had a Farmers' week and a Journalists' week in which these callings were stressed as significant life opportunities for young people. An innovation in the university program this week will be the Interdenominational Preachers' Institute. Preachers from all over the state will come in to hear lectures on significant topics, and to learn how to cooperate with the university in carrying its benefits to the people. It is hoped that the week may also result in a number of young men choosing the ministry as their life work. The promotion of the Interdenominational Preachers' Institute is in the hands of Dean G. D. Edwards, of the Missouri College of the Bible.

Young Disciples' College Secures a New Leader

Southeastern Christian College, located at Auburn, Ga., is one of the youngest of the Disciples' educational institutions. Recently Pres. John A. Wood resigned the presidency, and the board of trustees called to this position Rev. A. R. Moore.

Mr. Moore has been serving as regional superintendent under the United Christian Missionary Society. He will not be able to lay aside these duties at once, but hopes to do so at an early date. The four states of Georgia, Alabama, Mississippi and Florida look to Southeastern Christian College as the educational center for Disciples young people. It is announced that the school will be filled to capacity this coming year, and funds are being sought for enlargement.

Northfield Has Interesting Program

Economic conditions have had something to do with a slight sag in the attendance at the various summer conferences this summer. The thirty-ninth annual conference at Northfield has been characterized by large audiences, sometimes reaching a total of two thousand, though the number of people in tents and cottages is less than last year. Eminent ministers of this country and Great Britain have contributed to the program. Among these is Rev. F. B. Meyer and Dr. J. Stuart Holden of London, Dr. John A. Hutton of Glasgow, Scotland, and Dr.

Charles E. Jefferson, pastor of Broadway Tabernacle of New York. Dr. Harris E. Kirk of Baltimore gave a series of addresses on preaching which proved of great interest to his hearers. Northfield has a regular summer constituency and some of the people there this year have been in annual attendance for fifteen years or more. This gives to the fellowship of this conference a continuity which is not to be found in many of the other summer conferences over the country. Northfield conference was established by Dwight L. Moody, the well-known evangelist.

Minister Has a Unique Vacation

The month of August is vacation month with the ministers and most of the pulpits of the land have been filled with supply preachers during the past month. Among the vacation experiences of the month few are more unique than that of Rev. H. H. Harmon, pastor of First Christian church of Lincoln, Neb. He and Mrs. Harmon left their family at Estes Park and went on a visit to Dr. S. Earl Taylor, Holbrook, Ariz. Here the erstwhile leader of the Interchurch

DISCIPLES MEET AT WINONA LAKE

(Continued from page 27)

debate over the policy on the foreign mission field with respect to the attitude of Disciples missionary churches toward Christians of other denominational names. This question was thrown into the focus of attention a year ago when the convention was held in St. Louis. Previously, a newspaper discussion had taken place arising out of the request of the Disciples missionaries in China to be permitted to participate in a movement toward a united church of Christ in China. Such a participation would, it was pointed out, involve the practice of Christian unity by the free interchange of members between the now existing churches organized by Disciples and those organized under the auspices of other communions. A conservative journal of the Disciples had demanded the recall of certain missionaries active in making this request, prominent amongst whom was Rev. Frank Garrett, secretary of the China mission. An editorial in *The Christian Century* had stated that the mission churches were already practicing in principle such an exchange of members, a practice which is popularly denominated as "open membership" by Disciples and Baptists. This statement was denied by the officials of the Foreign Missionary Society and the conservative organ called for proof or retraction. At the St. Louis convention the discussion waxed heated and personalities were indulged in without repression. The convention itself, in facing the issue, demanded that the editor of *The Christian Century* should speak. In response, Mr. Morrison read extracts from letters of missionaries in demonstration of his editorial utterances. Great excitement filled the convention hall. A resolution was adopted by the

convention containing a statement of conformity to the practice of Disciples churches in America, the same to be sent to missionaries on the field for their signature. In due season the statement was considered by the members of the China mission, who declined to sign it.

MR. GARRETT'S PRESENCE

It was therefore a happy issue of the year's controversy that Mr. Garrett himself should have arrived in America a few days before the Winona convention assembled. Mr. Garrett stood before the convention and made an address, describing the situation in China with self-evident fidelity to fact and candor of spirit. He went into great detail to help his audience visualize the conditions faced by missionaries and the native church. In every essential detail his description corroborated the correspondence which Mr. Morrison had presented to the St. Louis convention. Whatever discrepancies there might be between the letters of Rev. George B. Baird and the statements by Mr. Garrett were negligible. Mr. Garrett did not undertake to say whether the facts as he described them constituted the practice of so-called "open membership" or not. He was interested only in describing the facts, leaving both to his missionary colleagues in China and to the convention the right to label the facts as they might. After his address Mr. Garrett submitted for two hours to a rapid fire of questions from the audience. These he answered with great clearness, showing that he had thought through every aspect of the problem. At no place did he compromise himself or the China mission with respect to the strong position they had taken when they made their first request to the board of the foreign society; nor did he, for the sake of momentary peace, weaken the testimony for Christian unity, to which the very genius of

Christian missions commits every foreign missionary. The issue was discussed at two sessions, Mr. Garrett speaking again by request at the second session and submitting for the second time to a public questioning. The result of the debate was to pass a resolution the effect of which is to nullify the demand for creedal conformity—the so-called Medbury resolution—adopted by the St. Louis convention a year ago. This action was taken by a vote that may safely be estimated as four to one. It may well be believed that this will be the last attempt in a Disciples convention to impose a creed upon the missionaries.

The question of the removal of the College of Missions from Indianapolis was also the subject of an interesting debate. To perhaps a majority of the delegates the proposal came as a distinct shock and they were not ready to act on it. Hence a resolution was passed which instructed the executive committee to consider the subject for another year and bring in a report. In connection with these instructions, however, was a clause which said that the convention looked with favor upon the removal of the college. The reason given by the advocates of removal is the fact that students for the mission field are graduate students requiring the facilities of a great university and that Indianapolis does not furnish such facilities.

Everywhere there were evidences of growth in parliamentary practice, of the deepening of respect for organization and of the coming of a more spiritual interpretation of religion in this latest convention of the Disciples, whose great communion is becoming one of the more bountiful sources of spiritual power for the great world tasks of the church of Jesus Christ. Those delegates who went to Winona Lake this year are convinced that they have good grounds for thanking God and taking courage.

World Movement, now broken in health, welcomed them with fine hospitality. He furnished them with a camping outfit and a guide. A trip a hundred miles away from a railroad was made, and the Navajo and Hopi tribes of Indians were visited. The religious ceremonials of these peoples were studied. When the Lincoln minister gets back into his pulpit everybody will admit that he has had a real vacation this year.

Minister Preaches From the Farm

The voice of prophecy can never be stilled in a man who has a real message to give to the world. Rev. George Gowen was for ten years pastor of the Disciples church in Chesapeake Bay, Va. To recover his health he has retired to his old home farm in the middle of Tennessee, and from this rural retreat now sends his message out to the world through the public press. He has syndicated a three minute sermon which is now read by four hundred thousand people every week. In addition to this service he preaches to his old friends and neighbors in the surrounding churches. He finds leisure here for his books and magazines, and expects to spend the rest of his days preaching to his section of the world through the printed page.

Devoted Missionary Leader Suffers Loss

R. A. Doan, a unique figure among the Disciples missionary forces, has suffered a great loss recently. His wife, who accompanied him on two different trips to the orient, recently died after more than a year of great suffering with cancer. Mr. Doan was years ago a successful business man and an enthusiastic Bible school teacher. The call for direct service to the kingdom of God came to him and he gave up business and for a number of years has been a missionary secretary at his own charges, negotiating many important property deals in the orient for his society. His only son is in Johns Hopkins university preparing himself to go as a medical missionary to China.

Y. M. C. A. Demonstrates Power of Cooperation

Moving the hut was not the big idea the other day when a dramatic achievement was stage by the Y. M. C. A. at Camp MacArthur. They wanted to show the power of cooperation. The floors of the hut had been taken up. Eight hundred men were placed around the building. At the word of command the building was carried to its new location a half mile away. No man lifted over fifty pounds. The incident is being used this summer everywhere in Y. M. C. A. meetings to illustrate the meaning of teamwork in religious effort.

Presbyterian Minister Fights the Street Carnival

The street carnival is one of the banes of the small town, bringing as it does a good many people of loose morals to the community and gathering up the dollars by gambling devices and things far more socially hurtful. In Mitchell, Ind., Rev. Joseph Lindsay, pastor of the

Presbyterian church, recently inaugurated a campaign against the street carnival in his town. The whole community was aroused by his preaching and a committee went before the city council with a protest. As a result the council has adopted a high license policy with regard to these street shows and stringent regulation will be carried out in the future.

Dr. Reidenbach Changes Denomination

Dr. Clarence E. Reidenbach, who for several years has been pastor of Downey Avenue Christian church of Indianapolis, has accepted a call to Westminster Congregational church of Kansas City. Dr. Reidenbach was trained at Butler college and later at Yale, where he took his Ph.D. degree. His position in Indianapolis was important, as he was pastor of the church adjacent to Butler college and the College of Missions. Secretaries and other Disciples leaders were in his congregation. During the past year Dr. Reidenbach has been editor of the Scroll, organ of the Campbell Institute.

Dr. Shelton Returns to Thibet

Dr. A. L. Shelton, the Disciples missionary who was in the hands of the bandits of Thibet last year, sailed recently from Vancouver to return to his field. Before sailing Dr. Shelton learned that the chieftain who had held him captive had been executed. At this news the missionary expressed regret, as he had hoped that his captor might some day become a convert. Dr. Shelton has been invited into the "forbidden city" of Lhasa, and will make what speed he can to reach this outpost of the world. Mrs. Shelton will be in India for a time engaged in some translation work which is greatly needed in the Thibet field.

Presbyterians Have a Ringling Labor Day Message

Presbyterian pulpits took fire this year from the September issue of the New Era Magazine. James J. Davis, Secretary of Labor for the United States, has an article in the magazine in which he urges the spirit of conciliation in industry. Dr. John McDowell, secretary of the Presbyterian Board of Home Missions, has an article on "Industry's Challenge to the Church." He says: "Love and only love will make industry work together for good; nothing else will. Everything else has failed. Law has failed; education has failed; science has failed; organization has failed; labor unions have failed; employers' associations have failed. Love and love alone can solve our industrial problems and usher in a period of industrial peace and prosperity based on industrial justice. Love will solve the three greatest problems in industry—namely, increased efficiency in production, increased equity in distribution, increased satisfaction in work."

Christian Minister Believes Buddhists and Christians Should Cooperate

Some time ago the Christian world was startled by a challenge from Archbishop Arai, abbot of the Sojiji monastery and head of the Buddhist cult in

Nippon. He suggested that the time had come for Christianity and Buddhism to co-operate to mutual advantage. This proposition was discussed recently by Rev. H. V. White, pastor of the Disciples church in Honolulu. In the Hawaiian islands the two religions come into contact with each other on more nearly equal terms than anywhere else in the world. Mr. White advocates the acceptance of the challenge of the Buddhist archbishop in good faith. His address was of so great interest that a Honolulu paper published it in full. Mr. White said: "Christ will not reject the advances of Gautama, but will rejoice in the opportunity of meeting him for an honest mutual appraisal as we face the great task of setting humanity free from the sin and ignorance that curse it. I believe that long ago the Christ and the Buddha have met in that larger world of the spirit and I cannot but believe that it was a meeting marked by mutual love and veneration."

Illinois Disciples on a New Schedule

The Illinois Disciples have changed the date of their annual convention to fit the new schedule of the national convention. The convention will be held in Decatur, Oct. 3-5. In recent years a district force of workers has been developed for each district of the state. Nearly every church in the state has been visited this year, particularly those that are weak and isolated. The money raised on local fields for the struggling local churches is one of the significant features of the work this year. It is noteworthy that this totals \$180,000.

Churches Go Together for Union Sunday School

The five evangelical churches of West Salem, Ill., including the Moravian, Methodist Episcopal, Free Methodist, Evangelical and Disciples have gone together in common work in a country neighborhood and for several years have maintained a union Sunday school at Mills' Prairie School House. Evangelistic services are being held in which the West Salem ministers participate.

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The Secret of Being a Convincing Talker

How I Learned It in One Evening

By GEORGE RAYMOND

"HAVE you heard the news about Frank Jordan?" This question quickly brought me to the little group which had gathered in the center of the office. Jordan and I had started with the Great Eastern Machinery Company, within a month of each other, four years ago. A year ago Jordan was taken into the accounting division and I was sent out as salesman. Neither of us was blessed with an unusual amount of brilliancy, but we "got by" in our new jobs well enough to hold them.

Imagine my amazement, then, when I heard:

"Jordan's just been made Treasurer of the Company!"

I could hardly believe my ears. But there was the "Notice to Employees" on the bulletin board, telling about Jordan's good fortune.

Now I knew that Jordan was a capable fellow, quiet and unassuming, but I never would have picked him for any such sudden rise. I knew, too, that the Treasurer of the Great Eastern had to be a big man, and I wondered how in the world Jordan landed the place.

The first chance I got, I walked into Jordan's new office and, after congratulating him warmly, I asked him to let me in on the details of how he jumped ahead so quickly. His story is so intensely interesting that I am going to repeat it as closely as I remember.

"I'll tell you just how it happened, George, because you may pick up a pointer or two that will help you.

"You remember how scared I used to be whenever I had to talk to the chief? You remember how you used to tell me that every time I opened my mouth I put my foot into it, meaning of course that every time I spoke I got into trouble? You remember when Ralph Sinton left to take charge of the Western office and I was asked to present him with the loving cup the boys gave him, how flustered I was and how I couldn't say a word because there were people around? You remember how confused I used to be every time I met new people? I couldn't say just what I wanted to say when I wanted to say it; and I determined that if there was any

possible chance to learn how to talk I was going to do it.

"The first thing I did was to buy a number of books on public speaking, but they seemed to be meant for those who wanted to become orators, whereas what I wanted to learn was not only how to speak in public but how

convincingly. Then came my first promotion since I entered the accounting department. I was given the job of answering complaints, and I made good. From that I was given the job of making collections. When Mr. Buckley joined the Officers' Training Camp, I was made Treasurer. Between you and me,

George, my salary is now \$7,500 a year and I expect it will be more from the first of the year.

"And I want to tell you sincerely, that I attribute my success solely to the fact that I learned how to talk to people."

When Jordan finished, I asked him for the address of the publishers of Dr. Law's course and he gave it to me. I sent for it and found it to be exactly as he had stated. After studying the eight simple lessons I began to sell to people who had previously refused to listen to me at all. After four months of record-breaking sales during the dull season of the year, I received a wire from the chief asking me to return to the home office. We had quite a long talk in which I explained how I was able to break sales records—and

I was appointed Sales Manager at almost twice my former salary. I know that there was nothing in me that had changed except that I had acquired the ability to talk, where formerly I simply used "words without reason." I can never thank Jordan enough for telling me about Dr. Law's Course in Business Talking and Public Speaking. Jordan and I are both spending all our spare time making public speeches, and Jordan is being talked about now as Mayor of our little town.

So confident is the Independent Corporation, publishers of "Mastery of Speech," Dr. Law's Course in Business Talking and Public Speaking, that once you have an opportunity to see it in your own home how you can, in one hour, learn the secret of speaking and how you can apply the principles of effective speech under all conditions, that they are willing to send you the Course on free examination. And for a short time only, this famous Course, that has been sold to more than 100,000 men and women at \$5 each, is offered to you for only \$3. This amazing offer is made at the suggestion of Dr. Law himself, who wishes to make it easy for EVERYONE to profit by his Course. But the offer can be held open for only a limited time.

Don't send any money. Merely mail the coupon or write a letter and the complete Course will be sent, all charges prepaid, at once. If you are not entirely satisfied, send it back any time within five days after you receive it and you will owe nothing.

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to speak to individuals under various conditions in business and social life.

"A few weeks later, just as I was about to give up hope of ever learning how to talk interestingly, I read an announcement that Dr. Frederick Houk Law had just completed a new course in business talking and public speaking entitled 'Mastery of Speech.' The course was offered on approval without money in advance, so since I had nothing whatever to lose by examining the lessons, I sent for them and in a few days they arrived. I glanced through the entire eight lessons, reading the headings and a few paragraphs here and there, and in about an hour the whole secret of effective speaking was opened to me.

"For example, I learned why I had always lacked confidence, why talking had always seemed something to be dreaded, whereas, it is really the simplest thing in the world to 'get up and talk.' I learned how to secure complete attention to what I was saying and how to make everything I said interesting, forceful and convincing. I learned the art of listening, the value of silence, and the power of brevity. Instead of being funny at the wrong time, I learned how and when to use humor with telling effect.

"But perhaps the most wonderful thing about the lessons were the actual examples of what things to say and when to say them to meet every condition. I found that there was a right way and a wrong way to present complaints, to give estimates, and to issue orders.

"I picked up some wonderful pointers about how to give my opinions, about how to answer complaints, about how to ask the bank for a loan, about how to ask for extensions. Another thing that struck me forcibly was that instead of antagonizing people when I didn't agree with them, I learned how to bring them around to my way of thinking in the most pleasant sort of way. Then, of course, along with those lessons there were chapters on speaking before large audiences, how to find material for talking and speaking, how to talk to friends, how to talk to servants, and how to talk to children.

"Why, I got the secret the very first evening and it was only a short time before I was able to apply all of the principles and found that my words were beginning to have an almost magical effect upon everybody to whom I spoke. It seemed that I got things done instantly, where formerly, as you know, what I said 'went in one ear and out the other.' I began to acquire an executive ability that surprised me. I smoothed out difficulties like a true diplomat. In my talks with the chief I spoke clearly, simply, con-



Frederick Houk Law

As educator, lecturer, executive, traveler and author, few men are so well equipped by experience and training as Dr. Law to teach the art of effective speaking. His "Mastery of Speech" is the fruit of 20 years' active lecturing and instruction in Eastern schools and colleges, preceded by an education at Oxford Academy, Amherst College, Columbia University, The Teachers College and Brown University. He holds the degrees of A.B., A.M. and Ph.D.

Dr. Law is the author of two novels, two books of poetry, and editor of six school text-books. He was lecturer in Pedagogy in the Extension Work of the College of the City of New York, and is Head of the Dept. of English in the Stuyvesant H. S. and writer of the Weekly Lesson Plans for The Independent.

Singing the Social Gospel

AN OUTSTANDING characteristic of the new hymnal, *HYMNS OF THE UNITED CHURCH* is its modernness. This has been widely commented upon by the hundreds of church leaders who have adopted the book for their congregations. As an illustration of this quality of modernness we would call attention to the unique section on "*The Kingdom of God*," with sub-sections entitled "*Social Aspiration and Progress*," "*Loyalty and Courage*," "*Human Service and Brotherhood*," "*The Nation*," "*Peace Among the Nations*," etc. In this section are 101 great hymns which sing the evangelical social gospel which the modern pulpit preaches. Many of these have never before been used in a Church hymnal. Here are some of the authors' names:

Emily Green Balch
Nolan R. Best
John Hay
Felix Adler
Charles Mackay
John G. Whittier
Ebenezer Elliott
W. Russell Bowie
Charles Kingsley
Rudyard Kipling
Frank Mason North

John Addington Symonds
William DeWitt Hyde
Richard Watson Gilder
Algernon S. Swinburne
Gilbert K. Chesterton
Washington Gladden
William Pierson Merrill
Katherine Lee Bates
Frederick L. Hosmer
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T. Wentworth Higginson

Think of being able to *sing* the social gospel as well as to *preach* it! The social gospel will never seem to be a truly *religious* gospel until the Church learns to sing it. *HYMNS OF THE UNITED CHURCH* is the only Church hymnal in which the social note of today's evangelical preaching finds adequate expression. The use of this hymnal will thrill and inspire your congregation with a new vision and purpose.

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(Second Article)

By William E. Gilroy

With an Editorial

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An Editorial

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Looking Toward The Disarmament Congress

THE INDIANAPOLIS NEWS says: "In looking forward to the great gathering of representatives of the nations that is to meet in Washington November 11, it is the duty of Americans to cultivate a peaceful spirit, and to recognize the fact that peace can be won and enjoyed only by those who earnestly desire it, are dominated by a passion for it, and are willing to work and make sacrifices for it. A good deal more than diplomacy is needed to bring it to pass. Probably not since the beginning of the Christian era has there been a more moving call to the Christian church. Does it believe in the possibility of the fulfillment of the angelic prophecy of 'peace on earth' or is the church itself infected with the foul disease of cynicism and 'practicality?'"

It would perhaps not be too much to say that the fruitage of the coming Congress will be according to the active will and working of the Churches of Christ. If their effort results in a general and persistent demand for disarmament—or approximate disarmament—that wished-for goal will probably be attained. If the Churches are lukewarm in their attitude, the advocates of "practicality" will no doubt win the day. Ten thousand American ministers thoroughly alive and alert to this great opportunity would perhaps bring to pass the fulfillment of the ancient prophecy of perpetual peace. Every minister should have at hand the following books, as aids in a campaign for the making of sentiment for disarmament.

The Next War. By Will Irwin. By no means a war book; rather one which points out the course leading to world peace. A book, which by its general tone and by the wealth of facts and statistics that it presents, leads to comment and discussion. (\$1.50.)

Economic Causes of Modern Wars. By John Bakeless. A prize essay of William College, setting forth all the economic factors which have played an important part in bringing about modern warfare. The period covered is from 1878 to 1918. (\$4.)

The Sword or the Cross. By Kirby Page. Prof. Harry F. Ward, of Union Theological Seminary, says: "Mr. Page has faced the issue and has found an answer that satisfies his soul. What he has written, therefore, deserves the thoughtful consideration of all those whose duty it is to teach the people concerning the moral and spiritual validity of modern war." (\$1.20.)

The Untried Door. By Richard Roberts. The author, who is pastor of the Church of the Pilgrims, Brooklyn, holds that the world has run into a blind alley, while all the time the "untried door"—Jesus' teaching—offers a way out. He maintains that Jesus' teachings are practicable today. (\$1.50.)

The Proposal of Jesus. A bold challenge to the Church to show that it accepts Christ by applying his ideals to the solution of modern problems. (\$2.00.)

A New Mind for the New Age. By Henry Churchill King. (\$1.50.)

The Religious Basis of a Better World Order. By Joseph Fort Newton. (\$1.25.)

The New Horizon in Church and State. By W. H. P. Faunce. (.80.)

World Facts and America's Responsibility. Patton. (\$1.25.)

Some Aspects of International Christianity. By John Kelman. (\$1.00.)

The Fruits of Victory. By Norman Angell. A sequel to "The Great Illusion," containing in as clear and vigorous a style as before, his economic arguments for internationalism. (\$3.)

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EDITORIAL

Reactions to the Lambeth Proposals

THE Lambeth proposals for the unity of the church have now been before the Christian world long enough to have produced quite definite reactions among the various Christian bodies. The approach of the Anglican episcopacy has been met with hesitation and in some instances with coldness. The Methodist denomination particularly has felt that these proposals mean a relapse to the sacramentarian type of religion against which they have so successfully protested throughout their history. Presbyterians, likewise, have not grown enthusiastic over the implications of a union based upon a reordained ministry. Curiously enough, it is among people more widely variant from the Episcopal conception of religion that one finds more sympathy with the Lambeth proposals. In Congregationalism there is a considerable group who would accept reordination, believing that division is worse than the compromises involved in adjustment to the Episcopal scheme. Those denominations which have no authoritative national organization would not be able to deliver their people en masse. Baptists generally treat with scorn all talk of church union. The Disciples have talked union but at this stage in their evolution would certainly not accept the Nicene creed or the episcopal form of church government. It cannot be doubted, however, that the bishops of the Episcopal communion felt that they had gone a long way in making a friendly approach to the Christian world. To meet their warmth and cordiality only with coldness and criticism would be displeasing to the Holy Spirit. The times demand frank statements of difficulties, in considering the Lambeth proposals, but at the same time the greatest of Christian courtesy. Since the last Lambeth conference

it ought to be possible for the evangelical denominations to assume a more friendly spirit to the historic church of England instead of continuing captious criticism. Both the Episcopal church and the free churches must continue to grow before they find a basis for union. The sacramentarianism of the older communion must be abated, and in the free church group must come a new respect for order and organization.

Public School Opens Its Doors

CHILDREN are wending their way once more to the halls of learning. They are not going unwillingly, though the cartoonist loves to picture them so. For even the most active boys, vacation has been long enough. The schools of today are so interesting that it is no hardship to attend them. Learning is mixed with recreation rather than with the birch rod as in former days. The children like this new mixture a great deal better. Once the schools were taught by ministers. Since then a strange indifference in these educational processes has developed in church circles. Just because the church does not any longer do this work, should she be unconcerned with the process? Is there anything in the community more fundamental to the church than the spirit of the school-room? The minister who will visit class-rooms and show an intelligent interest in school programs finds contacts here that are very rewarding. The church should be continually alert in aiding in the enforcement of the law with regard to school attendance. Religion has no enemy worse than ignorance. Letters and literary appreciation open the door to an understanding of the Scriptures and of the deep things of God. In many more communities than at present there should be well-directed attempts to

open up classes for religious instruction in connection with the public school curriculum. Such instruction cannot be paid for with tax money. It may even be advisable to give it in some other building than in the public school property. But the instruction must be given, or our juvenile delinquency will become an increasing menace. Public school superintendents in many communities are ready to give hearty cooperation with such a plan. The churches must believe that religious education is as important as scientific and literary education if they are in dead earnest about the things they profess.

Religion's Present Opportunity

MATERIALISM may obsess a people for a time, but it is never in the long run satisfying. There are too many good things that money cannot buy, and that cannot be captured with guns. From all over the world reports are coming of a fresh interest in the church. In Germany after the war many insisted that there was no divine providence or they would not have been defeated. Now a number of religious workers report that there is no subject in all Germany so interesting as religion. One by one the great religious organizations of the United States have held their national meetings. The reports run uniform. They indicate not only larger missionary offerings, but also a considerable increase in the membership of the churches. If the past five years have been difficult ones in the promotion of the cause of religion, it may be confidently predicted that the next five will be filled with unusual achievement. This does not mean that every congregation will be built up. During this rebirth of religious feeling there will sometimes be destruction to make way for construction. In over-churched communities the rising tide of religious feeling may insist upon unions and federations, thus eliminating many useless organizations. Just as surely many communities now without even a Sunday school within a reasonable distance from the children, will be organized to give instruction in the principles of spiritual living. To meet these new opportunities something more than the conventional and evanescent fall "rally day" is needed in the evangelical churches. It is time to go over the whole program of the churches, restricting here and expanding there, until the program fits the community life. Above all it is time to examine the motive power which operates all of these activities. The times demand more than machinery. Each congregation must make sure that it draws upon the divine resources for power with which to meet the new day.

Judge Landis's Momentous Public Service

THE work of Judge Landis this summer in arbitrating the difficulties of the building trades and their employers has been a note-worthy service. Through the years a steady accumulation of restrictions had made building at last a next to impossible adventure. In a time when there was more demand for housing than ever before, capital shied off and thousands of men have walked the

streets looking for jobs. Not only have the various labor unions sought special privileges, but employers' associations have sought monopolies through alliance with labor unions. It has been the achievement of Judge Landis to break up the unholy alliance between crooked contractors and grafting walking-delegates, and to start the wheels of industry going again. It is not yet certain that the parties to the arbitration will accept the awards made by the judge. If they do not, so much the worse for them. The public has suffered beyond all patience with the housing situation. Whoever gets in the road of this settlement, which is as nearly just as any that can be secured at the present time, will find that the public will deal with him with short shrift. The crowding in great cities has gone on to such an extent that sanitation and public morals are both threatened. In many cities the newspapers are appealing to families to take in roomers as a public duty. The advertisements of desperate families for quarters occupy a considerable space among the want ads. The man with several children often finds himself without any shelter at all. It is either arbitrate our labor troubles, or raise enormous charity funds for the coming winter. There is sufficient capital lying in the banks awaiting the coming of right conditions in the building trades to preclude the need of such charity. The next few weeks are fraught with great significance, for if arbitration in Chicago succeeds, it will set standards throughout the middle west. Christian sentiment should be on the side of industrial peace, when it is based upon justice, for the whole people will gain when the sound of the saw and hammer is heard once more in the land.

Discussion Without a Sting

IN early days, the Disciples were great debaters. It is strange that those valiant theological warriors should produce sons who could stand in fear of discussion. Yet for years those in control of the general conventions sat on the safety valve, and effectively suppressed discussion. The most important matters were hidden away in committees, and only brought out in phraseology that was deemed safe. The officers of the 1921 convention whose sessions recently closed at Winona Lake, Ind., are to be congratulated upon their faith in the good sense of the brethren. They believe that it was possible to carry on a discussion in a way that would not prove divisive. The most delicate matters were put to such a test. The removal of the College of Missions, the report of missionary procedure in China, and the examination of the practice of "open membership" churches in America were all subjected to the forum treatment, and there is nothing to regret. Whether the multitude arrived at right or wrong decisions is beside the point. In the long run they will arrive at right decisions. The success of the discussions this year arose from some very simple considerations. The business was carried on according to Rules of Order. The chairman had the courage to gavel down personalities, no matter how soundly conservative the speaker might be, and to uphold the right of any speaker to express his opinion no matter how

heretical he might be. When democracy functions through proper machinery and is held to proper rules, it may discuss anything under the sun and gain only good from it. A convention forum is a far better thing than a partisan "congress" where only one side has the right of speech. Under a policy of free speech and no favors, the Disciples may hope to resolve their inner differences, so long acute, in a few years. They will never all think alike, but discussion will help them to understand each other. Without this understanding Christian brotherhood is quite impossible.

The Curve of Disciples Progress

AN evangelical religious body born in America in the formative days of American ideals, and now numbering 10,000 churches with 6,000 ministers and 1,300,000 members presents a phenomenon of capital importance to all students of church life in the new world. Numerically the Disciples of Christ are but slightly less in strength than the Northern Presbyterians and the Northern Baptists, almost twice the size of the Congregationalists and one and one-half times as large as the Episcopal communion. In the three decades between 1870 and 1900 their growth reached its peak. Their reputation gained during that period as "the fastest growing religious body in the United States" has not been sustained in the opening decades of the new century. Their recent growth has gone *pari passu* with that of their Christian neighbors showing no exceptional expansion in comparison with the rest.

Several explanations have been offered to account for this falling off in the rate of multiplication. One is the fact that their communion, being a frontier communion in its origin and in the line of its development—the term "frontier" being used in the technical sense familiar to sociology rather than in the mere geographical sense—has fallen victim to the fate that has everywhere overtaken the rural life of America. Hundreds and thousands of Disciples rural churches, as of Methodist and Baptist churches, have dwindled or ceased to exist. Meanwhile the Disciples had been slow in establishing churches in the great centers where the older denominations were in a position to take advantage of the enormous movement in population.

A second explanation is the equally obvious fact that the Disciples recruiting or evangelistic passion has in the present generation suffered measurable diminution. The aggressive temper of their recruiting activities in the fifty years prior to the modern period is well known. Conceiving their mission in terms not only of saving the unchurched but of teaching "the way of the Lord more perfectly" to those already churched, they drew no sharp line of distinction between evangelism and proselytism. The scars of their not always gentle attacks upon prevailing denominational doctrines and practices are still carried in many hearts. But this type of recruiting activity has passed. Two reasons account for its passing. One is

that the Disciples have come to feel themselves less and less a "peculiar people" and have come to possess a deeper sympathy with Christians of other names. Their cooperative spirit has grown greatly in the present generation.

The other reason is that the issues upon which their former evangelism was based have ceased to have living reality in the mind of our generation. Over against a prevailing pseudo-mystical view of conversion the Disciples set their clean-cut, objective appeal to the letter of the New Testament, declaring that faith, repentance and baptism constituted the human side of conversion and the forgiveness of sins the divine side. If a penitent believer submitted to baptism, they said, he need have no anxiety or uncertainty about God's part of the transaction being faithfully performed. This view of conversion and salvation was almost sensationally new in the early western days, and it brought spiritual relief and peace to thousands whose hearts were mystified with the type of Calvinistic preaching then extant. But today this issue has practically ceased to be. At any rate the Disciples solution of it is no longer distinctive to themselves. It has come to be the prevailing view upon which the recruiting appeal of all evangelical denominations proceeds.

Moreover, in close connection with this rationalization of the conversion process the Disciples, standing with the Baptists, preached with great tenacity and argumentative power the doctrine of baptism by immersion. This doctrine was without doubt one of the chief sources of their strength in making converts. But the mind of our generation has lost interest in the old controversy. The immersion dogma is rarely preached, except in unprogressive communities still amenable to the old arguments. Many Disciples ministers of the more cultivated sort who yet affect to cling to the old position take a certain pride in testifying that they never preach on baptism any more but that they let their practice of immersion speak for itself by simply reading from the New Testament, when the ordinance is administered, the passages believed to be relevant, without comment. This is an altogether new evangelistic technique as compared to the way of the fathers. It reflects the growing impatience of public intelligence with the dogmatism characteristic of immersionists in other days.

These two factors: the dwindling of rural churches generally, and the obsolescence of much of the Disciples distinctive subject matter account, we believe, for the loss of that conspicuous position of precedence in rate of growth which the Disciples attained in the latter half of the nineteenth century. Henceforth their destiny would seem to be, and is by their leaders felt to be, bound up with the destiny of Protestantism in general, rather than with any unique truth of which they are the peculiar custodians.

To say all this is, however, to say but half of the truth. For it is steadily coming to the front of the Disciples mind that, after all, the subject-matter of their evangelistic preaching during the period of their great expansion as a denomination did not contain, or at least did not exhaust, the message with which at their origin they were commissioned. Steadily, out of the dim background of their

history, there is arising another conception of their genius as a religious movement. It is dawning upon the minds of this virile American communion that the entire range of particular doctrines, whether of conversion or immersion or what not, represents something quite incidental, opportunistic and unessential in the working out of their divinely given task. Many Disciples are coming to see that they might, conceivably, confess that in all these matters of specific doctrine they were mistaken, without invalidating their essential mission and genius at all.

Tracing their history from its beginning, Disciples are able to see how their movement began in the passion for uniting the dissevered sects of Christ's body. They are discovering the liberal words of the youthful Alexander Campbell who on coming from Scotland flung his great personality with enthusiasm into the movement which his father Thomas Campbell had already launched. Asked what was the meaning of the movement the son replied to his questioners: "We intend to form a church whose door will be as wide as the gate of heaven." Whom Christ receives we should receive, the father had reiterated in his famous document the "Declaration and Address" which Disciples regard as the magna charta of their movement.

The Disciples movement and its principles arose with the attempt to overcome the jangling discords of sectarianism which scandalously divided into unfraternal and futile fragments the one body of Christ in those pioneer communities. This passionate purpose was the original genius of the Disciples. Specific doctrines came in, together with other influences, to confuse and eclipse that purpose though it was never wholly lost. Even in their most belligerent and dogmatic period the Disciples always preached the ideal of Christian unity, though it must be confessed that they gave to their neighbors the impression that unity was impossible save by accepting the particular doctrines and formulas upon which they had hit in their pursuit of this catholic ideal. It is now dawning upon them that these doctrines and formulas are to stand or be abandoned upon their inherent merits, and that the Disciples "plea" for unity does not stand or fall with whatever fate overtakes the dogmas associated with Disciples history.

This insight is giving a new kind of passion and enthusiasm to the forward moving body of Disciples. True, there are many to whom the present interpretation would be unacceptable. They still speak a message whose words and concepts lack altogether any vital contact with the word of our time. But their voice sounds hollow; it is the voice of logic and literality, not the voice of insight and passion. True also, the large body of Disciples only dimly sense, and are not yet willing frankly to formulate, the vision whose adumbrations are arising out of the historic background of the past one hundred years. But there is in the midst of the denomination's life a very rapidly increasing fellowship of enlightened and influential men and women who do see clearly, and who have reached the place where they may speak the truth that is in them, frankly, and without hazarding their ecclesiastical heads.

It is with such impressions as these that a modern-minded Disciple returns home from the latest General Convention of his communion held at Winona Lake, Ind., the

first week in September. There for the first time in Disciples history an official convention made a place for discussing the question of practicing Christian union in local churches by receiving unimmersed Christians without demanding that they be rebaptized. There the denomination's most outstanding, as he is also the most gallant, protagonist of the traditional procedure, declared with great gravity that the question had come to be the most urgent and serious internal issue in Disciplesdom. He wrongly fears, as we see it, that the abandonment of the sectarian practice of rebaptism jeopardizes the practice of immersion. But he rightly perceives that it carries with it a new emphasis, a new vision, a new technique, a new goal and a new spiritual life as compared to those with which his own great generation of Disciples had grown accustomed.

The action of the convention in nullifying the creedal resolution unwittingly adopted a year ago, demanding that missionaries in China should conform in their practices with respect to fellowship to the extra-scriptural practices of the churches in the United States put such an accent of progress and Christian fraternalism into the convention's utterances that only one blind and deaf could fail to discern the direction in which this great body of Christian people is moving.

Opening the Paths to Unity

THE articles on "Church Union in Canada," which Mr. Gilroy has contributed to our columns, meet a wide demand for a clear, precise and authoritative account of a remarkable movement. They tend to clarify the issues relating to all movements for Christian unity, and provide some incentive toward greater activity in the approach toward union of the great religious bodies on this side of the border. A former Congregational editor, ex-chairman of the Congregational Union of Canada, and member for several years of the Joint Committee which elaborated the Basis of Union of the proposed united church, Mr. Gilroy has also written out of wide and varied experiences of church life in the dominion. A pastorate of three years in this country has enabled him to appreciate the points of deepest interest to American readers, and the phases of the Canadian movement which are most closely related to our own problems of church union. He has deemed it his duty to narrate and expound, rather than to discuss, to let the facts speak for themselves; and where he has suggested doubts, difficulties and differences of opinion he has sought to deal with them as they arose in connection with the movement itself, as elements in a full and impartial account.

The Christian Century is in substantial accord with this attitude. It is our judgment that any movement professedly designed to take away the reproach of division and sectarianism in Christendom should be viewed sympathetically, examined with a deep sense of responsibility, and treated with coldness or hostility only when there arises the clear conviction that the movement is calculated

to defeat the very end that it professes to seek. In all the proposals and movements for ultimate unity and for more immediate co-operation and union there is, we believe, the evidence of a spirit working toward larger and better things, an idealism lifting men out of the narrow ecclesiastical ruts. If these proposals and movements are to prove thoroughly effective they must move in an atmosphere of the freest and frankest criticism. But is it too much to ask that the criticism shall be dominated with a corresponding spirit of idealism; that it shall not be cold, capitious or quibbling, but conceived and directed with the Christ-like purpose to fulfil rather than to destroy? Though we should deem the duty of private judgment to be much wider and more fundamental than Newman evidently conceived it to be, we are disposed to accept the validity of his principle, in relation to all these matters of catholicity in faith and organization, that "private judgment, if it is not a duty, is a sin." And we are inclined also to that attitude which Carlyle assumed toward Mohamet: I mean to say all the good of him I justly can. It is the way to get at his secret."

From this point of view of the longing for catholicity, a catholicity that shall be as much of love and liberty, as of faith and organization, one surveys the Canadian church union movement with great hopes, and, it must be confessed, with deep solicitude. A movement for organic union, which seeks to wipe out forever old rivalries and worn-out distinctions, has about it something that in spirit and vision transcends cooperations and federations. Already that idea appears to have uprooted in Canada much of the sectarianism that might have long continued under federation. It seems at least to be a striving for the proper goal, though one cannot help wondering if the organism will prove in every way large enough and free enough for a growing and ever-developing Christian life to find fulness of expression. It is satisfying to discover that the intricacies of Calvinism, and the axioms of Arminianism, have not proven impenetrable barriers to union. Canada has, indeed, been charged with a paucity of theological thought, and a Scottish professor declared—not so long ago—that the need of that country was for "more doctrine," but it must not be forgotten that among those to whom the Basis of Union has proven acceptable are a large number who by heredity, intelligence, training and experience are closely linked with the best doctrinal traditions of the past.

Likewise, there are not a few who have had the finest opportunities of old world training and culture. For not only have Canadian students "finished" in the greatest institutions in Scotland, but the finest minds of Scotland have been freely imported into the dominion. The evidence of their influence is apparent in the doctrinal statement of the proposed United Church, but the point of principal significance is that these men, and Arminians with a corresponding background, have felt so imbued with the practical exigencies of the church's mission that they have come to the place where the old things must be gateways to new paths, instead of barriers in the way. Who can say that that attitude is not just and sound?

Less remarkable, perhaps, is the blending of local in-

dependency, or congregationalism, with connexionalism, but this likewise is no small achievement. Here we see some of the advantages of making a union movement wide enough. Manifestly it has been much easier to come to a basis for a tripartite union of Presbyterians, Methodists and Congregationalists, than it would have been to arrange a basis of union for any two. Each of the three bodies has represented a sort of midway position between the other two; and the principle of endeavoring to conserve in the United Church the most distinctive elements in all three original bodies has greatly expedited matters when once a meeting-place was found. The polity of the United Church will be tested only by practice, but it looks as if the proposals bid fair to combine the freedom of itineracy with the advantage of the indeterminate pastorate.

This matter has already had a testing on a small scale in the union between Congregationalists and United Brethren, to which Mr. Gilroy has referred. The United Brethren in this case came into the Congregational Union, as a separate association, maintaining their former organization, and some of their practices, among others that of annual appointment of ministers to stations. This particular arrangement did not work out entirely satisfactorily, as the small group of United Brethren ministers had access to the larger fellowship of Congregational churches, and were freed from the disciplinary authority that seems essential to the maintenance of intineracy. The United Church, however, will be so large numerically, and so varied in types of local churches that the proposals are likely to have a fair show. The proposals appear to make it somewhat easier for a minister to change his charge, than for a charge to change its minister. Perhaps this is as it ought to be. Churches, particularly in these modern days, under any system, have their own methods of getting rid of their pastors when they desire to do so.

The one thing that stands out from the proposals, and from the environment of the whole movement, in Canada, is the fact that apparently it is easier to effect union between any sort of different and opposites, than between old and new—the conservative reactionaries and the men of modern vision. This might be expected, and it is the crux of the church union problem in our land. The Baptists of Canada, numerically about one-sixth as strong as the three uniting bodies, have politely, but firmly, refused to participate in the negotiations, considering it "necessary to maintain a separate existence" and "to propagate their views throughout the world." When one considers that in England and America some of the most outstanding leaders in movements toward union are in the Baptist communion, this attitude is disappointing, but it is no doubt attributable to the dominant, and almost all-pervading, extreme conservatism of the Baptist body in Canada. That body has some very able men, and a strongly entrenched university, McMaster University, in Toronto, but the weight of influence is almost wholly on the side of conservative reaction.

Mr. Gilroy has said that there is not in Canada much ultra-liberal religious opinion of a type that is fairly common, and useful, over here. Unitarianism, for instance, is weak and uninfluential except in a very few urban cen-

ters, and the aggressively independent types of preachers and churches, which have had sporadic growth, but no small influence, in American cities, are almost unknown. English and Scotch influences have been powerful, and in the ministries of all three negotiating churches there will be found a large proportion of men of moderately liberal views and tendencies, men whose atmosphere is pretty much that of *The British Weekly*, and whose attitude in matters of biblical criticism is mainly that of the school represented by a critic like, say, Sir George Adam Smith. Though these critical tendencies have been probably sufficiently strong to repel the Baptists, they have not been so massed, or so extreme, as to put any great strain upon the Basis of Union. The achievement of the Congregationalists in securing the withdrawal of formal and explicit subscription to the doctrinal standards, and the establishing of the principle that the question of fitness for the ministry should be determined by the living church, apparently provided for all the liberty that any one desired.

A question that naturally arises is, whether the Canadian Basis of Union would provide all the liberty demanded by all whose proper place would be in any large and representative united American church. For instance, a movement is very quietly going on, with practical results in some places, for the healing of the breach between Congregationalist and Unitarian in the family quarrel of a century ago. How would such a movement fare under the Basis of Union? And would Congregationalists generally exchange the simple, broad, practical basis of fellowship upon which their National Council is now established for an elaborate statement of twenty articles, covering many speculative and disputable points? Would other bodies of free organization, such as the Disciples, Quakers and Baptists, accept as large a measure of mechanism, and denominational control, as the proposed United Church of Canada will undoubtedly have?

All such questions are probably futile and wide of the mark. Every such movement must create its own atmosphere, ways and methods. What is especially significant for us is the spirit in which the Canadian movement was initiated and carried on. From the first the desire was to find a basis of union, to seek common ground, and not to emphasize and expound differences. There was an atmosphere of mutual respect, confidence and brotherly love. Much is possible in such an atmosphere, and Mr. Gilroy is probably right in saying that the union would have been consummated long ago, if the whole rank and file of the membership of the three denominations could have been brought into the atmosphere that pervaded the meetings of the Joint Committee. With this general spirit of the movement must be equally stressed its general principle—the effort for synthesis, rather than compromise and elimination, the desire to build up a union out of the best things in all. It is significant also that Mr. Gilroy, who does not write by any means in the spirit of a passionate enthusiast to whom all is roseate, expresses it as his calm opinion that this practical, definite movement toward organic union has done more than anything else to break down the prejudices and to uproot the bigotries, without the removal of which, many would claim, no such movement

could arise. It would almost appear that one great, effective way of removing difficulties is to go ahead as if they were not there.

Are the times not ripe for a great liberal movement of real “fundamentalism,” which shall center in fellowship and activity around the only fundamental thing that Jesus ever proclaimed—the love of God as the power able to save men, to restore harmony in a discordant world, and to purify human relationships? If professing Christians were half as much concerned about the salvation of the world as they profess to be, they would get together, even if they had to sacrifice a mass of metaphysical conceptions and theories of the plan of salvation. If they were dominated with the spirit of Christ who came “to seek and to save the lost,” they would find some means of fellowship, even if it were on no more elaborate basis than the conviction that “whatever saves men is gospel.” After all, would it be so strange if the church of the future should define the gospel, not in terms of metaphysics and theories, but according to its practical power, purpose and results?

BY THOMAS CURTIS CLARK

Crisis

AMERICA, the shrine of pilgrim souls,
Beloved of all who value freedom's prize,
To you the whole world lifts its eager eyes,
And you today are goal of all earth's goals.
You did not spurn the cry of sister states,
Who long had battled with the fiends of night;
You took from them the flickering, failing light,
And held it forth, amid war's bloody fates.
Nor did it fall; more brightly shone its beams
As on the breeze the spangled blue unfurled;
Torch passed to torch, with still increasing gleams,
Till day blazed forth, and night was backward hurled.
America, the hope of human dreams,
May you not fail the need of all the world.

To Poetry

POETRY, return to earth;
Give the world a glad new birth.

Grant us power again to *feel*
In this age of stone and steel.

Free the fettered fount of joy;
Fret and foolish care destroy.

Lift for men the star of hope;
Let them not in darkness grope.

Slay the demons, Doubt and Fear,
Through thy angels, Trust and Cheer.

Keep in us thy vital breath,
Lest our souls partake of death.

Poetry, return to earth;
Bring the golden age to birth.

Church Union in Canada

(Second Article)

By William E. Gilroy

THE optimism with which one surveys any great practical movement toward church union will depend largely upon the standpoint from which one looks. From the standpoint of deliverance from narrow and exacting denominational standards and sectarian rivalries there may seem to be almost miraculous progress in a movement which to the extreme idealist appears to fall short of the ultimate essentials of full freedom of Christian fellowship and Christian catholicity. I have felt it my duty, in reviewing the church union movement in Canada and in interpreting it for American readers, to endeavor to survey it from both standpoints; though I am aware that in so doing I shall probably disappoint alike those who regard every such practical movement as the unfolding of, and progress towards, a great ideal of catholicity, and those who regard such movements as involving the weaknesses and dangers of compromise, and the sacrificing of the ultimate ideal of fellowship for immediate, but less worthy, ends. It has seemed to me that a truthful portrayal was to be found rather from this dual standpoint than from some middle-ground. The consciousness that my own convictions with regard to the large possibilities of Christian fellowship would appear to most of my friends nebulous, visionary and impractical, has led me to seek very carefully the appraisal, impersonally and impartially, of the Canadian movement as definitely practical and related to actual historic, ecclesiastical and organic conditions.

My intimate knowledge, from the associations of childhood and manhood, of all the facts underlying, and pertaining to, Canadian church life has enabled me, "visionary" as I am, to appreciate the full worth of the movement for church union in Canada, the sincere and progressive spirit that has inspired it, and what it has already accomplished for the dispersion of narrow sectarianism and for the enlarging and strengthening of the religious life of the dominion. I should not wish any suggested criticism, or deficiency, to detract in any way from the full force of this verdict. Back of it is my own personal memory of the utter cleavage of denominationalism no longer ago than my own boyhood. 'Predestination,' 'perseverance of saints,' 'falling from grace,' 'Christian perfection,' and many other elements that entered into the conflict between Calvinism and Arminianism, were not merely matters of academic interest and discussion; they were still occasions of controversy and bitterness in local communities, of complete separation between churches, and of barriers even between friends in business and social life.

PERSONAL EXPERIENCE

I was brought up in Methodist circles, by parents both of whom had formerly been Episcopalians, and among relatives who were of this latter communion. My father's most intimate friend was a devout Presbyterian doctor,

who was habitually in our home; and other intimate friends were associated with other churches. My people were practical Christian people, with little interest in theology as such, so that the environment of my own life was not by any means as narrowing as it might have been. Yet I confess that the atmosphere of my early life so affected me that, even after a broadening development and an intervening twenty years of Congregationalism, I catch myself thinking of a Presbyterian who is warmly evangelical as being somehow outside his proper *metier*. I do not know that I was exactly taught it, but I came almost inevitably to think of the real Presbyterian as a rather cold person, very formal, precise and theological, and very apathetic, or even hostile, toward the revivalism that I associated with true faith and evangelical fervor. I mention these personal experiences only because they were typical, though not by any means typical of the worst. My home town was marked by the separations, but was comparatively free from the intense bitterness that characterized many communities. I remember, in the Methodist backwoods mission where I began my ministry, two old men, one revered and devout Methodist, and the other an eminently respectable Presbyterian, who attended my services as there was none of their own in that locality. These two men were going together in the work of township assessment, and, arguing upon predestination by the way, their contention became so sharp that one of them pushed the other into the ditch. I have forgotten whether the Calvinist, or the Arminian, was the aggressor.

THE BASIS OF UNION

Only as these backgrounds are fully appreciated can the full optimism and significance of the church union movement in Canada be grasped. It may be said that the inauguration of such a movement was itself an indication that the tide had turned, that the old narrowness was breaking down. Possibly that is true, but I express it as my candid judgment, after much opportunity of observation, that no one force has done so much for the uprooting of narrow sectarianism as this church union movement itself. I am sure that the movement has been even more a cause than an effect. That is a great fact of progress, no matter whether the "Proposed Basis of Union" be thought of as involving the attainment of a great ideal, or of a new denominational standard.

The divergence between the two viewpoints, of which I have spoken, becomes very evident when one examines the details of the "Proposed Basis of Union," as I have promised to do in this article. In doctrine, policy, and every other phase, the "Basis" involves the mixing and inter-mingling of elements, so far as I am aware, never before mixed, and in many instances heretofore thought of as mutually exclusive. The stickler for accuracy of theological thought, and precision of expression, and the carping critic who looks for contradictory and inconsis-

ent things, will find much to cavil at in the "Proposed Basis." I have never felt the need of an elaborate doctrinal statement, after the manner of ancient creeds and articles of religion, as part of a basis for modern union movements, and I was among those who rejoiced when, as I shall indicate, in the progress of negotiations, the doctrinal part of the "Proposed Basis" was relegated to a somewhat secondary place. But, if there must be such an elaborated doctrinal basis, the defects and inconsistencies in the Twenty Articles, which set forth the doctrine of the proposed United Church of Canada, constitute something of the glory of that document. For these defects and inconsistencies arise, so far as I can see, through the following of what I have already enunciated as the general principle underlying the "Basis of Union," viz, to avoid compromise by having each party to the union contribute its most distinctive elements, and to make the new basis inclusive rather than exclusive.

For instance, the articles setting forth such matters as "The Divine Purpose," and "The Grace of God," might have been thought of as involving an impossible compromise, or harmonization, of the Calvinistic and Arminian essentials. The creed-makers of the proposed united church have solved the difficulty by asserting *both* the Calvinistic and Arminian essentials, leaving the individual to make the reconciliation, or harmonization, for himself. While creed-making is somewhat out of my own line, I am disposed to regard the discovery of this method as little less than a profound stroke of genius, and, apart from the general example of a movement eminently sound, I believe it is probably the greatest suggestion, and contribution, that the Canadian movement offers to the ecclesiastical world. Let me cite the text of the articles to which I have referred and one or two other articles, which illustrate the same principle:

Article III. *Of the Divine Purpose.*—We believe that the eternal, wise, holy and loving purpose of God so embraces all events that while the freedom of man is not taken away, nor is God the author of sin, yet in His providence He makes all things work together in the fulfilment of His sovereign design and the manifestation of His glory.

Article IV. *Of Creation and Providence.*—We believe that God is the creator, upholder and governor of all things; that He is above all his works and in them all; and that He made man in His own image, meet for fellowship with Him, free and able to choose between good and evil, and responsible to his Maker and Lord.

Article VI. *Of the Grace of God.*—We believe that God, out of His great love for the world has given His only begotten Son to be the Saviour of sinners, and in the Gospel freely offers His all-sufficient salvation to all men. We believe also that God, in His own good pleasure, gave to His Son a people, an innumerable multitude, chosen in Christ unto holiness, service and salvation.

Could one imagine a more definite assertion of both the freedom of the human will and predestination; and of free grace and election?

AVOIDING DIFFICULTIES

In addition to this principle of inclusiveness, which is exemplified also in other articles, I think that the doctrinal

section of the "Basis of Union" especially bears evidence of the effort to supplant theoretical elements and suppositions by practical statements, and also of the aim to avoid difficulties by statements somewhat general and not too explicit. For instance, I can find in the Articles no direct reference either to the Methodist doctrine of the possibility of "falling from grace," nor to the Presbyterian doctrine of the "perseverance of saints." Instead I find this excellent statement in Article XII, *Of Sanctification*.

We believe that those who are regenerated and justified grow in the likeness of Christ through fellowship with Him, the indwelling of the Holy Spirit, and obedience to the truth; that a holy life is the fruit and evidence of saving faith; and that the believer's hope of continuance in such a life is in the preserving grace of God.

As a concession, apparently, to the Methodist doctrine of Christian Perfection, there is added to the above Article:

And we believe that in this growth in grace Christians may attain that maturity and full assurance of faith whereby the love of God is made perfect in us.

An eminent Methodist seminary professor, and leader, who had been born and brought up in a Presbyterian manse, said to me a few years before the church union movement began that, though he still held the views that had led him to leave the Presbyterian church, if he were facing the issue at that later time he would not feel under the necessity of withdrawing. He felt that the times were more liberal, and that practical aspects of religion were of greater weight. He acknowledged that the old doctrinal statements lagged behind this practical progress, and expressed the need of revision, but he thought we were still so much in an age of transition that the time for such revision had hardly arrived. There are places in the "Proposed Basis" where the diversity and unsettlement of opinion seems to have led either to an old-fashioned statement, ignoring such things as evolution or critical thought, or to a statement manifestly intended to suggest that the matter is still open. I think I may cite as an instance of this,

We believe that our first parents, being tempted, chose evil, and so fell away from God and came under the power of sin, the penalty of which is eternal death; and that, by reason of this disobedience, all men are born with a sinful nature, that we have broken God's law and that no man can be saved but by His grace.

This is somewhat removed from the doctrine of "total depravity," but it seems even more remote from the oft-expressed notion that "the Fall was a fall upward."

Without examining all the Twenty Articles in detail, for which our space is hardly adequate, I think I may conclude this paragraph with the full text of Article XV, *Of the Church*. A movement exemplifying a great purpose toward Christian unity might be expected to enunciate a high ideal of the church. The Article, which nobly fulfils these expectations, is as follows:

We acknowledge one holy catholic Church, the innumerable company of saints of every age and nation, who being united by the Holy Spirit to Christ their Head are one body in Him and we have communion with their Lord and with one another. Further, we receive it as the will of Christ that His

Church on earth should exist as a visible and sacred brotherhood, consisting of those who profess faith in Jesus Christ and obedience to Him, together with their children and other baptized children, and organized for the confession of His name, for the public worship of God, for the administration of the sacraments, for the upbuilding of the saints, and for the universal propaganda of the Gospel; and we acknowledge as a part, more or less pure, of this universal brotherhood, every particular Church throughout the world which professes this faith in Jesus Christ and obedience to Him as divine Lord and Saviour."

Would that include the Unitarians? I am not sure. It may not be perfectly inclusive, but it is evidently meant to be very comprehensive and as catholic as Christian experience.

TESTS AND SUBSCRIPTION

The task of the creed-makers for the "United Church" was greatly expedited by the fine spirit, and the keen desire to attain to an acceptable practical basis, displayed from the beginning. I think, however, that it was also rendered easier by the fact that the more liberal element were more concerned about the relation of the new creed to the church and the ministry, and about the terms of subscription, than about its actual contents. Many, I believe, regarded it as impossible, considering the time and situation, to produce a creed entirely satisfactory to all. They regarded any creed rather as a working basis, and were more concerned about establishing such terms of subscription as should enable any man of evangelical convictions to retain his place in the "United Church," without despite to his conscience or self-respect.

In the report of the sub-committee on the ministry, as first presented, the clause covering this matter of subscription was in the form of the following question, recommended to be asked all candidates for ordination to the ministry:

Do you believe the statement of doctrine of the united Church, as you understand it, to be agreeable to the teaching of the Holy Scriptures, and is your own personal faith in essential agreement therewith; and as a minister in this Church do you pledge adherence thereto?

The nature of the discussions on this matter of subscription is indicated in a brief addenda to this report, stating that the Methodist committee had expressed a desire that the words "as you understand it" should be eliminated from the above question.

When the matter, however, came before the Congregationalists in their Unions, during the following summer, in 1906, the Congregational Union of Nova Scotia and New Brunswick expressed the general desire for "a simpler and more liberal expression of doctrine than that now under consideration," while the more representative Congregational Union of Ontario and Quebec directly attacked the questions proposed to be asked regarding the doctrinal statement, and urged that these questions should "be so framed as to make the determination of a man's soundness in the faith rest as closely as possible with the living church." The Union also urged that "the most ample constitutional provision be made for welcoming and giving due consideration to any proposal for the revision

of the standards of the church," "in order to the full recognition of the possibility of progress of thought, under the guidance of the Spirit of God."

The result of these representations was that the objectionable questions (as printed above) were entirely eliminated from the ordination service, and examination into soundness in the faith was made to rest "with the living church," though possibly not so freely as the Congregationalists intended. The provision now covering the matter lays the responsibility upon the "conference," and states that candidates shall be examined "on the Statement of Doctrine of the United Church, and shall, before ordination, satisfy the examining body that they are in essential agreement therewith, and that as ministers of the church they accept the statement as in substance agreeable to the teaching of the Holy Scriptures." The terms "essential agreement," and "in substance agreeable," were evidently intended to provide necessary latitude and to prevent the doctrinal standards becoming tyrannous through literalistic and narrow interpretation.

POLICY AND ADMINISTRATION

Matters of polity and administration present hardly the same general interest as the more universal elements of doctrine, and relation to creed, but a few of the salient points may be worth noting. The sub-committee on polity in its labors pursued also the general principle of inclusiveness, endeavoring to preserve in the United Church, the distinctive elements in each body which might make for efficiency in the new organization, and they worked from the first on the express conviction that "it is possible to provide for substantial local freedom, and at the same time secure the benefits of a strong connexional tie and co-operative efficiency."

In accordance with these general principles, the unit of organization in the United Church is to be the pastoral charge, and the governing bodies, or courts, higher than those of the pastoral charge, are to be known as: 1. the presbytery, 2. the conference, 3. the council. It will be seen that each of the negotiating bodies contributes a name, and the tendency toward more democratic practice, and toward the increase of the power of the laity, which has been evident for some time in both the Methodist and Presbyterian communions, is maintained in the provision for an equal number of ministerial and of non-ministerial members in each of these governing bodies of the United Church.

The assurance of an adequately trained ministry is effected in the "Basis of Union," by the strong recommendation that every candidate shall attain a B. A. degree, including Greek, to be followed by three years of theology; and by the express provision that the minimum requirement shall be two years preaching under the supervision of a presbytery, with appropriate studies, and four years of a mixed arts and theological course in college. Every candidate, no matter what his academic training, is required before ordination to spend twelve months in preaching and pastoral work. The Presbyterian standard has already been high, but the minimum requirement as above stated is much higher than that now in force in the Metho-

dist church, and it involves a change from the free usage among Congregationalists.

The Methodist itinerant system, with its annual appointment of ministers by a stationing committee, and its four-year pastoral limit, gives way in the United Church to a pastoral relation without a time limit, but the Methodist principle "that every pastoral charge shall have, as far as possible, a pastorate without interruption, and that every effective minister shall have a pastoral charge" is specifically defined as the new policy. To carry out this policy a "settlement committee" is provided for, with wide powers, including the right of appointing ministers to pastoral charges, though the latter may extend calls, or invitations, and ministers themselves may seek appointments, or change of location, by appeal to the "settlement committee." If these proposals should some day actually solve the problem involved in pastorless churches and churchless pastors, we might find some means of removing a great reproach from religious life in the States.

A FREE NATIONAL CHURCH

In this, and in my previous article, I have been able to touch upon only a small part of the complete "Basis of Union." In my selection from the whole I have chosen not only the most salient things, but those which most clearly exemplified the general principle underlying the proposed union, and those which would be apt to arise, and involve the chief difficulty, in similar movements toward union here and elsewhere. I have had in mind always the question, which I know many leaders of religious life in the United States are asking: Does the church union movement in Canada afford any lessons, examples, and inspirations by which we may profit, and which suggest the advisability and practicality of a similar movement over here? Instead of directly answering that question, I have preferred to present the essential facts, and the answer can be found only in weighing them carefully. It may be said, of course, that the proposed union is as yet neither consummated, nor tried out in actual practice, but I am reasonably sure that the spirit that has characterized the movement thus far, and that carries it on to consummation, will be able to vindicate the plans and purposes in the actual maintenance and administration of the United Church.

The most pointed criticism that is apt to be offered is that the proposed United Church of Canada, so far as it is in advance of existing denominationalism and sectarianism, is itself after all only a bigger denomination. I feel hardly competent to discuss that criticism, but reaffirming my conviction that the movement has been indicative and causative of immense progress religiously in Canada, I wish also to express my assurance that it has been very close to the life and genius of the Canadian people, and that, once consummated, the "United Church" will become virtually, if not by right, a sort of great free, national church of the dominion. Does a great, free, national church, without state establishment, still leave place and value for non-conformity? Perhaps. But it is a great thing that Canadian people have caught the vision of such a church, and are on the way to realize their vision.

An Early Prophet of Today's Reform

By Kirby Page

"THEY are not ashamed to eat up the earnings of the poorest of the poor, without compensation or reward. They pilfer from their cooks; they rob their wash-women. Nay, they are not a whit better than mere cannibals! They virtually devour the human hearts on which they lay their rapacious hands."

No, these are not the words of Karl Marx or of Eugene Debs.

They come from an unexpected quarter.

This is only one of many striking utterances contained within the faded pages of a dust-laden book accidentally discovered during a recent ramble through some ancient works in the New York Public Library.

The author of this somber-colored volume responded to the name Green. Beriah was his given name—the Reverend Beriah Green. A photo engraving at the beginning of the book reveals a man with rugged countenance and piercing eyes—with a huge wart in the middle of the forehead and another on the left cheek. We are informed that he was Professor of Sacred Literature in Western Reserve College. The book was published in the year 1860. Its contents consist of sundry sermons preached by the Rev. Mr. Green covering a period of some thirty years, one of the most significant having been delivered in the year 1833.

These sermons have a strangely modern tone. Even the titles are up-to-date—"Work and Wages," "Personality and Property," "God and Humanity," "The Idea of Civil Government," etc. Certain ideas proclaimed in this book parallel in a striking way those set forth in volumes now appearing from the press. The paragraph quoted above is not the only one that might have been written by any one of a number of modern writers who are giving expression to their convictions concerning certain types of politicians and capitalists who prey upon the weak and oppressed.

MAJORITY OPPRESSED

The following words sound very much like a present day discussion of the possessive versus the constructive instinct: "A majority of the human family are almost everywhere subject to embarrassment and oppression. Their rights are ruthlessly invaded. Their very existence is often robbed of everything attractive or significant. And yet they constitute a majority! Their oppressors are few and weak and foolish. Why then do they not break away from the grasp in which they are held, and assert their own dignity and vindicate their own rights? Why? Because the multitude, in estimating themselves and others, apply a false standard. With them, the dignity of man consists rather in the capacity of eating than in the power of working! Into the divinity of work, they have never seen. Far enough from that. They despise work as mere drudgery. Show them one who, while he does nothing, eats much, and their admiration is at once kindled. He is their man! . . . While the multitude in this and other coun-

tries continues to give its countenance and support to such Do-nothing-eat-alls, what else can it expect and deserve than embarrassment and oppression and misery?"

The following paragraph might easily have been written by a modern writer in discussing the commodity theory of human labor: "An attempt on a broad scale has been made in this republic to legalize a deliberate gross and wanton assault upon the objects which the constitution holds up to our veneration and confidence. The inalienable rights of our common nature have been ruthlessly assaulted. Millions of human beings, unstained with crime, without accusation and without suspicion, have been subjected to inflictions too heavy and crushing to be employed in restraining and punishing the most audacious and reckless criminal. A bold and stout attempt has been made to reduce them to property as such, and in the language of legislation, they have been thus described. They bear the name of slaves." (The term used is wage-slave) . . . "Slaves may not only be unruly as chattels, but commit crimes as persons. Thus they pass from one extreme to the other—swinging at the mercy of the oppressor back and forth without end—without intermission—back and forth from personality to property—and property to personality."

THE CREDIT SYSTEM

The following sentence might easily have been taken verbatim from the writings of one of the National Guildsmen or from the *New Age*: "What a hot-bed have we in the credit-system, where villainy of all sorts and sizes flourishes!"

In these days when the churches are being assured that the principles of Jesus are impracticable in the realm of industry, and are being urged, in the words of a prominent judge, "to stick to their Bible" and keep out of politics and industry; when the magazine "Industry" devotes many pages in admonishing certain church leaders for taking an active part in the industrial struggle; when the National Association of Manufacturers refers deprecatingly to the fact that the church "invades industry"; and when the National Civic Federation labels "Red" or "Rad" any minister expressing other than conservative economic views and warns the public against his deadly influence—at such a time, it is interesting indeed to read the following words written by a theological professor nearly a century ago:

"May you give countenance to arrangements, which force one to work without eating, and enable another to eat without working? which go to make the rich still richer, and the poor still poorer? May you do such things with the consent of the Gospel, and be, notwithstanding, a true disciple of the Carpenter of Nazareth? Surely not. The Gospel spreads its authority over the whole field of political economy. . . The Gospel comprehends in its doctrine and demands and arrangements, all human interests; and he is unworthy of the name Christian, who would reduce the limits within which its influence is to be exerted.

A FALSE GOSPEL

"The accusers allege that the gospel takes society as it

finds it, whatever may be its character, and adapts itself to its usages and arrangements. These may be in the highest degree absurd and mischievous. The rich may devour the poor; the strong may trample on the weak. Rights may be invaded; injuries inflicted; hearts may be bruised. No matter. The gospel, we are told, has not a word to say against any such abomination, provided it may have entered into the organization of society. It is too busy in saving the souls of men to have an eye to see, or a heart to loathe, or a hand to abolish the wrongs which society may inflict upon them. They may be crippled and crushed, robbed and polluted, may be exposed to manifold temptations and driven to desperation; the gospel has no word to utter on their behalf if in these things they are victims of society!

"And is this the gospel which Jesus Christ proclaimed? Never. The thought is full of blasphemy. He demands, with a kingly voice demands, a radical revolution in human society, as it is generally maintained. Its designs and arrangements and spirit—all are in the harshest collision with the objects and methods which he enjoins. Justice, Mercy, Fidelity, these with him are the end of our existence, as truly in society as elsewhere. Whatever is inconsistent with these, the Gospel peremptorily and strongly condemns. In every Society which, directly or indirectly, sets Justice, Mercy and Fidelity at naught, the Gospel demands a radical revolution. And a radical revolution it will certainly effect." (The author here uses the word revolution in the sense of fundamental change, not in that of violence or bloodshed).

"Justice, philanthropy, magnanimity, are in bad odor amidst the practical arrangements of life; what can be effected by asserting their authority and insisting on their claims? Thus men allow themselves to talk—thus absurdly and wickedly. For all history proves clearly and certainly, that in the sphere of politics, as elsewhere, all other methods are impracticable.

A SOCIAL PROPHET

"Let the reformer look far above these petty views of expediency, which superficial thinkers so boldly propose, so stoutly maintain. . . Apply, I would say, faithfully apply the standard which he has set up, in detecting and exposing the moral evils which you are anxious to remove. . . Upon the understandings, consciences and hearts of wicked men, pour the piercing light of heavenly truth. Hold before their faces the record of their crimes. Urge upon them the hateful nature and damning tendency of their cherished sins, till their understanding shall condemn them, and their consciences upbraid them, and their hearts sicken within them. Cherish, moreover, a deep and lively confidence in the promise of God."

Such solitary figures as Beriah Green, and others like Washington Gladden and Walter Rauschenbusch who followed, help to explain why the spark of vital social Christianity has never died out in the churches and today is being fanned into a flame that is destined to sweep away much that is heartless and oppressive in our present industrial system.

All honor to the memory of Beriah Green!

British Labor and Utopia

THE great manifesto on the new social order issued by the British labor movement at the close of the war was one of the most encouraging signs of those times when men still believed they were to have a new world as a reaction from the horrible debacle brought on by the old. Woodrow Wilson had charted a new era for the peace of mankind and Lloyd George had declared he was going to Paris to help bring in the kingdom of heaven. We really believed, with General Smuts, that humanity had struck its tents and was once more on the march and it seemed as if British labor had actually drawn up a charter for the new social order.

But now our glorious sun is under clouds. We got the wicked peace of Versailles instead of the league of peoples, and there is gathering today at Paris a Supreme Council of Allied Premiers instead of the Supreme Council of the League of Nations. With them will sit the ambassador of our country to England, whose cynical and insulting words regarding the motives that led his countrymen to fight make him a sinister representative of that malevolent spirit which today unfortunately seems to dominate the world, just as Woodrow Wilson represented that benign and prophetic hope which sprang from the sacrifices of the battlefield.

* * *

Utopia in British Labor

When one gets down to concrete realities in the rank and file of British labor, one does not find a great deal of Utopia. There is day dreaming of a new and better world among the leaders; but in the rank and file there is just about the same lack of interest in anything beyond material gains as one finds in the rest of the money-mongering world. This morning *The Times* prints articles on the wickedness of taxing the great landlords, inspired by the Duke of Portland's pathetic announcement some days ago that he might have to give up living at the magnificent and ancient family seat. With them is a picture of his great abbey and villa and the declaration that "someone must own the land." In parliament we have the grim defeat, one by one, of every promise of social reform made during the war, from housing for the crowded city areas to drink reform. The word "reform" is applied instead to bills intended to increase the number of hours the public houses (saloons) may be open, and to decrease the excess profits tax. The leaders of labor are not "hard faced men who made money out of the war," as the personnel of this parliament has been so aptly described, but they are leading great masses of men multitudes of whom accept this post-war spirit as inevitable, who never think beyond bread and beer, and care as little for Utopia as do the hard faced profiteers.

Their first act after the war, when Lloyd George went to the country with his promise to hang the Kaiser and pave British commercial highways with German gold, was to turn down such lofty souls as Ramsay MacDonald and Philip Snowden and even to defeat their old war horse, Arthur Henderson, sending up to parliament, instead of such men, a group of district union leaders whose chief ability was that of organizing workmen and keeping the barbed wire of organizational bickerings running through their hands. The surrender of the party of the Grand Old Man to the wiles of the Little Welsh Wizard and his coalition of five parts Tory and one part Liberal, left them as the opposition without a leader and a bunch of provincials whom no one could lead. Here was the back-wash of war over the shores of Utopia.

* * *

The Labor Party and the Labor Unions

We must not confuse the labor party with the labor unions. True, the rank and file of the party come from the unions, but they are two entirely different organizations. In the party

are large numbers of intellectuals and forward-looking men and women who are not wage earners, while in the unions there are still great numbers who cling to the party shibboleths of their fathers and vote the ticket of their employers, whatever that may be. "I never believed in opposing the hand that feeds me," said one of these serf-souled "subjects" to us the other day. It was the intellectuals of the labor movement together with a group of great hearted men who have toiled their way up from the lowly ranks of labor through non-conformist chapels and union organizations, whose formulation of economic and industrial reconstruction seemed to chart a Utopia for the new social order.

There are three great organizations here in England in which labor operates: the party, the unions and the cooperatives. Some laborites are in all of them and some are in only one of them. When all the voters in all three of them get together at an election, there will be a labor government. That will happen sooner or later, but for the present the unions are more concerned about the hours and wages in their industry than about Utopia. The cooperatives are more concerned about prices in their little town than about the great ideal commonwealth. And the politicians in provincial communities are more anxious to get a seat in parliament than to chart a great future for the British people. Meanwhile, the great bankers and land-owners, the big businesses and profiteers know just what they want and will trade with one another and with brewers or bishops to get it—and the "pubs" are filled with men and women. "Prohibition would help the labor movement more than any other one thing," said one of Oxford's best known economists to us, "for intoxicants are benumbers of minds and souls." But there is not much prohibition sentiment in the labor movement outside Scotland, it seems.

This picture may be disillusioning. Things look differently across the sea from what they do in the midst of the scene itself. Three years ago we Americans read the reconstruction document with enthusiasm and hope. Our observations at first hand have not killed our hope, but they have substituted patience for enthusiasm. The wisest minds tell us labor cannot win in the next election, and they say frankly it would probably be disastrous if it did. It must mature a leadership, kill off provincialism and win to its ranks that left wing of Gladstonian liberalism which gave Britain her great reform measures during the past half-century. Lloyd George had the chance to assume the leadership of that liberalism and by losing one election give England a coalition of liberals and labor which would put her at the forefront of industrial commonwealths.

* * *

Is There Hope of Utopia?

Labor will never rule in this country as a pure class government, as Tory aristocracy has so often done, but today great minds in the universities and pulpits, bishops of the new and better kind, and even employers of the enlightened type are joining the labor movement as the only hope of liberalism and progress. If labor is willing to welcome such reinforcements and work for all the people and not narrowly for themselves against all the others, it will win in the election after the next, or at least within ten or fifteen years.

What will such a government do? That would be a mere guess. It will never do as Russian labor has done. Englishmen are not built that way. Besides, a labor government here will represent the will of a majority and not as in Russia, the dictatorship of a minority. "The first thing we would do," said J. H. Thomas, leader of the great railway union, "would be to disappoint a part of the rank and file." That is, there would be no revolutionary innovations. "There need be no fear of a labor government," said Lord Robert Cecil, adding that he thought it inevitable and rather to be welcomed. It will do, no doubt, about what its best minds advise, and its best minds know history and sociology very well. They will chart the future in the light of these two lamps

and they will do it for all the people and not for a class. Lloyd George's great pre-war speeches might well furnish them with shibboleths: The land for the people; Arousing is more important than battleships; Education before imperialism; Less for the few and more for the many; The control of drink—England's greatest enemy.

There is hope in patience and evolutionary processes, but more in violent and cataclysmic revolution. First the aristocracy wrested the magna charta from the king and gave England a house of lords. Then the burghers gained the house of commons, which from Cromwell to Gladstone wrought its way into power until at last it denatured the lords, depriving them even of the right of veto as it had done to the king. But commoner then meant property holder. Now the toiling wage-earning millions vote, and

though they still sweat in "working class quarters" and are largely deprived of schooling for their children beyond twelve years of age, and although "burgher" England still owns the means of livelihood, the workers now bargain for their wage, and with the help of real liberals will tomorrow enthrone the entire democracy with a liberal-labor government—a government liberal in a political sense and not labor in a class proletarian sense. Labor in Britain may today be stupid in rank and file, but the leaven of idealism is there as nowhere else in our Anglo-Saxon civilization, and the rank and file will ere long vote for those great-hearts who today work for their redemption through education, sobriety, and the possession of a larger measure of the world's goods and good things.

ALVA W. TAYLOR.

London, August, 1921.

British Table Talk

Modern Churchmen's Difficulties

London, August, 1921.

THE outstanding feature of the eighth Conference of Modern Churchmen at Cambridge in August was an outspoken speech by Dr. Foakes-Jackson, joint author with Bishop Kirsopp Lake of "The Beginnings of Christianity." First, he accused the Lambeth Conference, while inviting Christians to unite on the basis of the Nicene Creed, of evading the issues it raises. "No one," he said, "could fail to notice how carefully last year the official leaders of the church abstained from raising the question of the fundamentals of our religion. Apparently they were contented with a formal acceptance of a dogmatic statement almost incomprehensible to those unacquainted with the theological terminology of a remote past, and to which it was practically impossible for a man living today to give assent. The bishops offered no solution of the difficulties which confronted many people." Then, turning to his immediate audience Dr. Jackson said the liberals of the church of England were fighting a hard fight. They were losing the support of the public because, as a consequence of the prevalent apathy there was little demand for a reasonable presentation of Christianity. Liberal churchmanship was in danger of becoming the Canute of the age. It had too long endeavored to sit on its throne and tell the advancing tide where to stop. He had tried to do this himself. "We hoped we could accept the criticism of the Old Testament," Dr. Jackson continued, "and reconstruct the history of Israel and yet leave the New Testament untouched. We tried to expunge the miracle of the virgin birth from the creed, and at the same time to accept the rest. We tried to sacrifice the fourth gospel, and at the same time not to question the historicity of the Marcan tradition. We are always wondering where to draw the line. Our efforts are doomed to failure. In no field of human activity has it been possible to follow truth to a certain spot and there stop; for whenever men do this, truth advances and is lost to them; and this is pre-eminently true of theology. Christianity can never survive among the educated—and that means at no distant date among mankind—unless we face them and prefer truth to all other considerations." Among those who took part in the Conference were Professor Percy Gardner, who, without proposing like the Dean of St. Paul's to "drop the three creeds," thinks that the Te Deum "might be suggested as an alternative;" Canon Bindley, who thinks creeds "neither necessary nor desirable;" Dean Rashdall, Professor Bethune Baker, and Dr. Cyril Norwood, who favor a simpler creed; and the Rev. C. W. Emmet, vice-principal of Ripon Hall, Oxford, who holds that "A creed should not be regarded as a 'test,' which must be accepted by individuals, whether laity or clergy, as a condition of membership or office, but as the general standard of the

church's teachings. It should not," he says, "be the fence which must be surmounted in order to enter in the fold, but the goal towards which we work."

* * *

A Foreign Mission's Problem

One of our great missionary societies has been called upon to pronounce on a question that is of importance to all workers among non-Christian peoples. Certain of the responsible agents of the London Missionary Society in Bangalore prepared a hymn and prayer book for the use of Indian students who have not accepted Christianity, and deliberately omitted any appeal to the name of Christ. Great hymns and ancient prayers are included, but none of them with distinctive Christian theology. The object is to lead Hindu and Mohammedan students to the practice of prayer to God the Creator and Father, in the hope that in this way they will make religious progress and be brought nearer to Christ. A few leading missionaries of other societies have adopted this practice with the same aim. The L. M. S. Board had to consider whether the method in question could be approved by a Society avowedly and sincerely evangelical. The society's India sub-committee, after carefully studying the devotional books used at the opening services of the two Bangalore high schools, came to the conclusion that "there is no occasion for the interference of the board with the liberty of method in evangelism which has always been recognized in the L. M. S., so long as the ultimate aim of that evangelism, the bringing of men and women to Christ, is fully kept in view." The committee recognized the intention of the compilers to use the form of daily prayer as a means of bringing non-Christian students to a knowledge of Christ, but expressed the opinion that to each of the books of prayers should be added a section containing prayers specially intended for the use of Christian students in high schools and hostels, or of students who are approaching the Christian position. At two sessions the L. M. S. board very earnestly discussed the issue raised. A highly-esteemed lady moved a resolution in definite opposition to the committee's point of view, and it met with some support. Dr. Horton and others, however, spoke strongly in favor of the committee's resolution on the basis of their experience of work being done in and through Christian schools in India. The predominant feeling was that liberty should be extended to the authors of "this experimental method in missionary service," and by a majority of more than seven to one the resolution of the committee was finally adopted. In reporting and commenting on the proceedings, which were marked throughout by Christian courtesy and grace, the official organ remarks that "In a society such as the L. M. S. which by its very catholicity comprises men and women of different points of view, bound together simply by their common motives of desiring to serve Christ and lead men and women to him, divergences of opinion about methods are inevitable," and testifies that

"throughout the proceedings of the board there was evident the unchanged loyalty of the directors of the society to the evangelical declaration of the founders, namely, that the society existed 'to preach the glorious gospel of the blessed God' to the heathen world."

* * *

Spanking the Dean of St. Paul's

Dean Inge is being severely taken to task for certain of his public utterances. He recently said, "The labor leader has become a wealthy and powerful person, and no one knows how great his unavowed and unavowable sources of emolument may be." The suggestion of course is that labor leaders are financed by enemies of Britain. Challenged, the dean refused either to substantiate or retract his allegations. Of the recent meeting, in which members of practically all denominations united, to emphasize the social message of the gospel, he wrote: "A batch of episcopal busybodies must needs organize a socialist demonstration in Hyde Park, and endeavor to excite the populace by heady and inflammatory harrangues." Dr. Inge has also been speaking in such strong terms about the church and the clergy that Canon Anthony Deane has publicly rebuked him for his "intemperate language," his "wild exaggeration," his "lack of charity," and asks how the temper of his utterances can be reconciled with the temper of the gospels. He warns him of the bad effect on the average man when he "sees the Dean of St. Paul's, who draws a very substantial income from the church in return for duties that are not onerous, using his position and his leisure to disparage, with acrid ill-temper, the church and his less fortunate brother clergy." Admitting that it might be desirable to raise the intellectual standard required of ordination candidates, Canon Deane characterizes as "wild nonsense" Dr. Inge's assertion that "in many dioceses the intellectual standard is so low that the most illiterate candidate need not fear rejection." Against his declaration that the church of England "has been steadily losing ground for the last hundred years" his critic appeals to history: "In 1800 there was just one celebration of holy communion in Dr. Inge's cathedral on Easter Day, and the total number of communicants was six. Clerical pluralities were the rule. Drunkenness was considered a venial fault in the clergy. The cathedrals and many of the parish churches were dusty ruins. Services were conducted with a lack of reverence almost unimaginable to us." In the kindest spirit, Canon Deane gives the following advice to his fellow dignitary (whose chronic ill-health may explain some of his outbursts): "Drop this unhappy pose which you have taken up of late years. It may amuse some, it pains many, it helps none. It is quite unworthy of you and of your calling. A man of your gifts has no excuse for playing to the gallery. In private life you are kind, sympathetic, genial. Why figure in public as a soured misanthrope? You should be loyal to your brother clergy. Instead of attacking them and belittling their work, learn what they and their work really are. Go and stay for a time in the clergy house of some well-worked parish in east or south London. And bring to them, and to all whom your voice or pen can reach, a message of sympathy, kindness, encouragement, love. That is what they need; clever epigrams and jibes are useless. So you will take your position, to which your fine gifts fully entitle you, as a real power in the church. You may have less place in the newspapers; you will have far more in the hearts of men." If only Dr. Inge would hear such counsel and act upon it!

* * *

Dr. Clifford's Protest

It is a very remarkable fact that today in Britain Dr. John Clifford at eighty-five is at once the most influential free church leader and the foremost champion of religious liberty. For more than sixty years he has neither abated in spiritual zeal nor wavered in his advocacy and defence of the fundamental principles of non-conformity. He is now making vigorous protest against the act of parliament facilitating the union of Scotland's two great Presbyterian churches. The desire for Christian unity and for or-

ganized union is good, he says, but its value depends upon how we get it, what price we pay for it, and to what uses it is put. "Here is the fatal blot on this bill. Its real effect is not on the front of it. Its aim is to secure for the established church of Scotland the spiritual independence the United Free church enjoys but to escape disestablishment. It is still to be the favored child of the state, with state prestige, and state endowments, though nothing is said about them at the moment, are to be for the exclusive enjoyment of the two churches made one. The state connection is to be maintained. The state is to continue the violation of the law of religious equality. Anglican Episcopalians are outside the favors of the state in Scotland, though in England they are the recipients of special parliamentary favors. The state is to continue, and that on a larger scale, its unjust discrimination against Wesleyans and Congregationalists, Romanists and Baptists, and others who voice a different creed and adopt another polity. It is against the continuance of that wrong by the state of which we are members that we enter our decided protest." As the result of inquiries Dr. Clifford asserts that there is no popular demand for the bill outside the two churches concerned; that whilst the established church is keen and assiduous in support of the measure, the United Free church is not without misgivings; that those misgivings have been increased by the grave situation revealed in the course of the debates; that if the whole scheme is carried out and the property of the people is handed over to the two churches as one state church, secession, if not of churches, yet of individuals will follow; should the bill become law it will seriously aggravate the difficulties of Englishmen in seeking freedom from the entangling and injurious alliance of the Anglican church with parliament; and that the bill is obviously antagonistic to the trend of modern judgment and experience as to the just relation of states to Christian communities; and experience shows that independence and unity, together with spiritual efficiency, are secured where the state holds a position of complete neutrality towards all Christian churches. "The American republic," this old man valiantly concludes, "is a sufficient evidence that such neutrality does not exclude full and repeated recognition of the sovereignty of God in and over this kingdom of this world." It is significant of the changed attitude towards the principle of the state-establishment of churches that Dr. Clifford stands almost alone in his protest.

ALBERT DAWSON.

RELIGION AMONG AMERICAN MEN

A GREAT cross section of American life —this our army in the World War has surely been. What it has shown of the real religious life of American men, and the vital lessons which the church should learn from it, are presented in this, the first of the studies made by the Committee on the War and the Religious Outlook. Every minister who wishes to know the heart of the average American man—and especially the young man—should read this significant volume. Cloth, \$2.00.

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BOOKS

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CORRESPONDENCE

The Village and the Double Barrelled Profession

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read with a great deal of interest the article, "A Double-Barrelled Profession," by Burris Jenkins in the September 8 issue of *The Christian Century*. In our village there is a Presbyterian minister who served one church twenty-five years and during twenty of those years edited and published a weekly newspaper. If a city newspaper can exert a great influence in a community, a village newspaper can move mountains. It is read by everyone, there is no competition that will dictate a policy and it can, therefore, be the greatest asset in the community. An article showing its possibilities for influence would throw a great deal of light on the so-called "rural problem." Young men hesitating about entering the ministry can find here a place of service worthy of their best effort. *The Christian Century* would be one of the journals to show them this great opportunity.

H. A. SMITH.

Rockland, N. Y.

Mr. Sherwood Eddy's Party in England

EDITOR THE CHRISTIAN CENTURY:

SIR: Since landing in England we have listened to an astonishing array of speakers on social and industrial problems. The plan usually followed has been for the speaker to address our party at Toynbee Hall for forty-five minutes or an hour and then permit us to ask questions for another hour. You may well believe that we are having an exceedingly profitable time.

Thus far the following persons have addressed us: R. H. Tawney, the well-known author of "The Acquisitive Society;" Arthur Henderson, member of Parliament and secretary of the Labor Party; J. R. Clynes, leader of the Labor Party in Parliament; Lord Robert Cecil, who next to President Wilson probably had most to do with the formation of the League of Nations; Sidney Webb, authority on trade unions; Seebohm Rowntree, employer and sociological investigator; Harold Laski, professor in the London School of Economics; P. J. Pybus, Managing Director of the English Electric Co.; G. D. H. Cole, author; Ramsay MacDonald, author and former M. P.; Arthur Greenwood, authority on workers' education; W. E. Orchard, one of the leading ministers of England; A. E. Garvie, president of New College; J. H. Thomas, member of Parliament and head of the National Union of Railwaymen; Hugh Dalton, professor in the London School of Economics; George Lansbury, editor of the *Daily Herald*; Bishop Temple, of Manchester; J. J. Mallon, Warden of Toynbee Hall; Archibald Ramage, of the League of Faith and Labor; Major Douglas, author; George Dallas, authority on rural problems; Margaret Bondfield, a sort of Jane Addams of England; Tom Shaw, member of Parliament; Henry Clay, professor in the London School of Economics; Philip Snowden, author; Fred Bramley, of the Trade Union Congress; Ben Spoor, member of Parliament; Philip Kerr, private secretary to Lloyd George for four years; Professor J. A. Hobson; Malcolm Sparks, of the Builders' Guild.

Lady Astor honored our party with a special reception at her home, where we met a number of important personages. Mr. Arthur Henderson and Mr. J. R. Clynes invited us to tea on the terrace of the House of Parliament. Lord Robert Cecil invited us to the League of Nations Union House, where he addressed us. We have visited the Labor College and other points of interest.

This morning our party was addressed by U. S. Senator France, who is just returning from a visit to Soviet Russia. His address was exceedingly illuminating and thought pro-

voking. He requested us to regard what he said as confidential until after his return to America. We were very favorably impressed with his spirit and message.

So much has been crowded into our stay here that one feels almost dizzy. And yet, certain definite conclusions seem to be forming in my mind, which may possibly be of interest.

(1) England is facing enormous economic difficulties as a result of the war and trade depression. We are told that there is greater unemployment this year than at any time since 1843. Many industries are practically at a standstill. Mr. Pybus, who in his own and subsidiary companies employs 120,000 men, expressed the fear that the standard of life of the average workman would soon fall below the standard of 1914. Every speaker agreed that the old industrial system is failing to function and that drastic changes must be made within the near future.

(2) Organized labor is very strong here. Collective bargaining and the right to organize are taken for granted. An Open Shop Drive to weaken or kill off the unions would be impossible here. Mr. Rowntree said very frankly that he greatly preferred to deal with the union rather than with the individual workman, and his view is shared by the majority of employers here.

(3) There is a decided tendency in labor circles to turn away from direct economic action to political action as the means of achieving social ends. There are now 70 Labor members of Parliament, which makes the Labor Party the second largest political party. Mr. Lloyd George said recently that a change of only four per cent in the vote would put the Labor Party in power. It is freely predicted that England will have a Labor Government within ten years. The Labor Party is composed of workers by brain as well as by hand.

(4) We have been greatly impressed by the high quality of leadership in the Labor Party. Especially have we been impressed with their idealism, fairness and frank recognition of their weakness and their total lack of bitterness.

(5) Almost every speaker has emphasized the importance of international affairs. We have had presentations of conditions in Russia, Central Europe, India and Ireland. All of the speakers have agreed that no solution of industrial problems is possible apart from the solution of international problems. The anti-war sentiment is exceedingly strong and several speakers have expressed the opinion that it would be impossible to get British workmen to go to war on any pretext.

(6) Not a single speaker has advocated violence as the means of bringing about the new social order. All are agreed that the method must be that of evolution. There is a total lack of dependence upon suppression as the way out. These people are out after drastic and fundamental changes in the spirit and structure of society, but they are using the method of discussion and experimentation.

Most of our party are leaving tonight for the Continent where we expect to visit Belgium, Holland, Germany, Czechoslovakia, Austria, Italy, Switzerland and France. I hope to write you about this trip later. We expect to return to England in time for the important Trades Union Congress at Cardiff early in September.

KIRBY PAGE.

Toynbee Hall, London

Experiences of a Church Tramp

EDITOR THE CHRISTIAN CENTURY:

SIR: The writer's circumstances render him temporarily a church tramp. Finding himself on a Sunday now in one city and now in another, he looks about for a place to worship; and by now he is prepared each week to make a choice between different kinds of dissatisfaction.

Because he was brought up on good sermons, he usually seeks out in the morning some church where this is the specialty. But for the good sermon he usually pays a price of dissatisfaction. First of all, the place is designed frankly as an auditorium, not a shrine. Central before his gaze is the row of organ pipes and a choir loft, and in front of this a platform with a reading desk. Then the service is at worst undignified, and at best informal. Everything but the Scripture reading is in the words, more or less suitable, of the minister in charge. There is little that is historic, classic, or of more than a temporary application. Where an attempt has been made to beautify the service, the only result, usually, is to turn the service into a concert. Before the service begins, most of the congregation are engaged in quiet conversation. To be sure, why not? They have come to hear something, and while nothing is as yet going on, why not talk, as in a theatre? So, edified by the sermon, but discontented with the effort to worship in an auditorium, the church tramp emerges.

Still seeking a place where he may worship, he goes where this is the specialty. He goes to choral evensong in some Episcopal church and at first feels that his search has been rewarded. This place is not an auditorium, but a house of prayer. Its central object is not a choir loft and platform, but an altar and a cross. As one enters, one feels a hush of reverence. It is natural, and expected, that one shall kneel in prayer. The service is not in the trifling words of today's minister, but in noble, ancient words, which have endeared themselves to the hearts of generations. The music is not a concert, though there is an anthem, but for the most part a simple and worthy setting for the ritual. As the churchgoer hears the rise and fall of voices chanting ancient prayers, he is transported out of today, he forgets the individual personality of clergyman and singers, and feels himself one with the great company of the believers of the ages.

But again, he pays a price. He is lucky if the sermon is worth hearing. And the service itself produces its effect best if he does not attend too closely to it. The actual words of the liturgy are full of things he does not believe. They express an outlook which no modern man holds, and so again he is but partly satisfied. No liturgy composed in the sixteenth century is fit to be used without modification and in its entirety for the religious needs of a man today. One waits expectantly for certain choice portions of the service where he can join in whole-heartedly.

So the church tramp feels he has just ground for complaint. Why must he choose between the sermon and the shrine? Why, in order to be uplifted by what he calls worship, must he seek it from one of the most inflexible of denominations? (Many of course ask no other edification than gospel hymns and the glad hand. Such will not know what ails the church tramp.) Why should not our free churches develop a worship that might compare for beauty and dignity with that of the prayer book, and yet one in which a modern man could heartily join? Nay, more, (for it is our auditoriums that give the chief offense), why should not our Protestant churches replace their choir-lofts and platforms with a chancel-sanctuary,—yes, with an altar and cross and candles, as symbols of worship?

Kinderhook, N. Y.

ELDRED C. VANDERLAAN.

Contributors to This Issue

WILLIAM E. GILROY, minister First Congregational church, Fond du Lac, Wis.; previous to his removal to the United States Mr. Gilroy was editor "The Canadian Congregationalist," and represented his denomination on the "Joint Committee" of the union movement in Canada.

KIRBY PAGE, author "The Sword or the Cross," "Something More," etc.

BOOKS

ANCIENT MAN. By Hendrik Willem Van Loon. Dr. Van Loon has two boys, one of them eight and the other twelve, and it seems that he is on terms of pretty good comradeship with both of them. So, when he began to write a series of children's histories, he wrote for his two youngsters, with the result that his first book is a child's history such as has never been seen before. It is written not for "children," but for "kids." Its language is a live, everyday kind such as one hears from almost any boy, and for that reason it will interest the people for whom it is intended. "Ancient Man" begins with prehistoric times, even before the last great ice age. It traces the rise of civilization, the history of Egypt, of Mesopotamia and Assyria and Babylon. Other chapters give the story of Jerusalem, the great trading excursions of the Phoenicians, the spread of knowledge, and finally the end of the ancient world. The chapters are short, but tell about all the readers want to know about the particular subjects treated. They are illustrated by numerous diagram maps, black and white drawings, and color plates, all done by Van Loon. In their way, these pictures are quite as remarkable as the text. Instead of being illustrations of the time-honored children's book sort they are first-rate examples of impressionistic art. Their striking color combinations, heavy, rough lines, and general indefiniteness suggest rather than depict. They, like the text, call for imagination and constructive thought on the part of the children who read the book.

THE PARENT AND THE CHILD. By H. F. Cope. A "case book," with a wide range of parental problems clearly set forth and analyzed. Valuable for teachers, as well as mothers and fathers. (Doran. \$1.50).

CHILDREN BY CHANCE OR BY CHOICE

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The book is written by WILLIAM HAWLEY SMITH, the well known author of **THE EVOLUTION OF DODD**, **ALL THE CHILDREN OF ALL THE PEOPLE**, etc.

HAVELOCK ELLIS, the highest authority in all the world on this most vital and delicate of human problems, says: "I have read **CHILDREN BY CHANCE OR BY CHOICE** with great sympathy. The argument is so reasonable and so persuasive that I should like to see the book placed in the hands of all who have not yet thought about this most fundamental question, or who are still the victims of prejudice regarding it."

Another reviewer says: "The book has a decidedly religious trend, and it is thoroughly Christian in spirit."

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THE SUNDAY SCHOOL

A New Ananias Club*

WE are allowed certain liberties when we come to the review, so we will go back to the lesson of July 17 and very profitably consider a man whom I was reluctant not to consider as we passed along, Ananias. Usually, when we come across that name, Ananias, we think of Sapphira's husband, the liar. We think of Roosevelt's famous club, composed of the liars whom he nominated for membership. Some way or other, this Ananias of Acts 9:10ff always leaves a wholesome impression. Only a few words are written about him but they sketch the picture of a warm-hearted, brave and most Christian man. What did he do? When Paul, under deep conviction, had been brought into Damascus, some disciple had to be found who could go to him, sympathize with him, teach him and lead him clear into the fellowship of The Way. Ananias was the man first thought of to do this important work—he was what we call a Personal Worker. Andrew could do this work—he could win people to Jesus; Barnabas had this excellent ability, he could bring people to accept his Master and here is Ananias who had the distinguished honor of baptizing Paul and guiding him into a clear relationship to the newly formed church or fellowship. The formation of such a club would be a blessing to any church. Every wide-awake minister has a list of prospects. This list is composed of the names of new families that have moved into the community and who have attended the church, the names of people who have moved into the vicinity and someone has written a letter informing about them, the names of members of the communion whose letters have not yet been presented, the names of Sunday school scholars who are old enough to enter the church, the names of strangers who have dropped in more or less frequently to the services. It is quite out of the question for the minister to call upon all of these people. He must have help and here is where Ananias comes to the fore. The pastor of one of our eastern churches showed me a list of one hundred and fifty such names. With the help of his organized and inspired personal workers he has since received seventy-five of these into the church. A group of men and women were selected who could and would call upon these prospects and definitely and earnestly talk to them about confessing Christ or joining the church. Today the church rejoices in the results. This ability should be recognized and highly honored. Those who qualify as personal workers should be given a place ranking with the most generous givers and the strongest leaders. Greater than a singer, greater than the talker is the winner of men. The church should cultivate and appreciate such workers and should keep them constantly employed. It is a talent of the noblest distinction. Here is one who can call acceptably upon the sick, here is one who can organize the finances, here is one who can create enthusiasm for missions, here is one who can bring together those who disagree—all of these are worthful, but above all is the one who, like Ananias, can go out and meet the strange folks and lead them tactfully and intelligently into the fellowship of the church. There should be several of these groups in every church, one group composed of men, another of women and still another of young people. Before every important decision day these groups should be handed lists and set definitely to work upon them. Each group should meet separately and should frequently hold meetings for conference, inspiration and prayer. Only those who are qualified and who are interested should be permitted to remain in these groups. Take this example of Ananias seriously. What would have happened if that early group had possessed no such worker as this choice man? God needs the help of such people and they must be ready for instant service. Let us close this quarter with a deep appreciation of

*International Uniform lesson for September 25, third quarterly review.

Ananias. May his spirit enter the hearts of scores to whom these lessons may come, enthusing them with a great desire to be used of the Lord in leading others into the fellowship. Surely Ananias is not lacking in your class of men! Discover him, use him. Who knows but that another Paul may be brought into the church.

JOHN R. EWERS.

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Claims Two Million Have Been Added to the Churches

The magazine pessimists who from time to time proclaim the downfall of the church have had considerable comfort out of church statistics for two years past. The reports this year will not be so comforting. Rev. Jesse M. Bader, Disciples Secretary of Evangelism, has gathered reports not only from Disciples churches, but has secured the reports of the Easter Week accessions of the various denominations of the country. He claims that over two million new members have been received the past year. The Disciples have already reported 64,650 in their pre-Easter campaign, and this is only part of the year's work. The inadequacy of the reporting system makes these figures below the facts.

Disciples Year-Book Will Appear Earlier

The Disciples church year has been shifted up, the fiscal year ending June 30. This will make the year-book of the denomination appear earlier also. It had been hoped to get the new year-book from the press in September, but it is now announced that it will not appear until in October. It was formerly circulated in January.

Dr. Mathews Feels Church Is Menaced by Gold

For decades the church has been saying that it lacked only the money to do many wonderful things. Gold has poured into the coffers in recent years in a way to eclipse any record made in Christian history. That this flood of gold is not an unmixed blessing is the view of many, particularly that money which has conditions attached which compel silence upon modern issues. Dr. Shailer Mathews of the University of Chicago regards such gold as a great menace. He says in a recent article in the Independent: "Millions of dollars are being offered to carry on the activities of the religious boards in such a way as to divert the church from any application of the gospel to social affairs. Men are being influenced not to contribute to Christian associations or to support ministers or missionaries or to endow schools or to countenance church action looking to the christianization of industrial affairs. The situation is one that prevents clear-cut issues. Are our mission boards to be under the direction of rich men who are more interested in their own theories of inspiration than in Christ's sermon on the mount? Are our church workers to be subsidized into theological subservience and made silent as to industrial justice and Christ's gospel?"

Religion at the University of Illinois

Few of the state universities, if any, have so active a religious organization as does the University of Illinois. The ministers and Y. M. C. A. and Y. W. C. A. secretaries of the twin cities, Urbana and Champaign, form an organization of

religious workers which studies the situation at the university with great care. This year a number of courses in the study of religion are being offered for which the university will give credit toward its degrees. The Wesley Foundation is offering most of these, but some are being given by the Columbus Foundation. In addition there are non-credit courses of Bible study offered by the various churches for which competent teachers are provided. When the new freshman class gets to Champaign this year it will find a sixteen page booklet announcing the religious opportunities of the university life completely. This efficient organization of the religious forces results in a great many life recruits for the great Christian professions. Church attendance runs to a high percentage.

Columbia University Offers Correspondence Bible Courses

After years of successful operation of a plan of home Bible instruction by the University of Chicago, the plan will become a part of the schedule of Columbia University. This university has discovered a widespread ignorance of the Bible such as does not befit young people claiming university culture, and hopes to reach many who have already passed through the university halls with its plan. The first course is on "Old Testament History and Literature" and will be presented by University Chaplain Raymond C. Knox and Dr. Frank Knight Sanders.

Dr. Ramsey Will Lecture at Newton in October

Prof. William Mitchell Ramsey, well known authority on the life and travels of St. Paul, will lecture at Newton Theological Institution in Massachusetts in October. Dr. Ramsey is author of "The Letters to the Seven Churches" and "A Historical Commentary on St. Paul's Epistle to the Galatians." He will make a considerable tour in the United States before returning to the University of Aberdeen, Scotland, where he is a professor.

Studies Use of Bible in Public Schools

The use of the Bible in the public schools of the nation is much more widespread than is commonly believed at this time. A survey has been made recently by Dr. W. S. Holt, associate secretary of the Presbyterian Board of Ministerial Relief and Sustentation. He finds that only a few states forbid the reading of the Bible in the schools, and these are mostly states in which the Mormon influence is dominant, among these being Utah and Arizona. Five states specifically provide for the daily reading of the Bible in the schools, the most curious of these laws being that of the state of Pennsylvania, which requires the reading of ten verses daily without note or comment. In about half the states of the Union the reading of the Bible is permissible and is the common custom. The Christian forces may have attached

too much importance to the matter of a perfunctory reading of the Bible in the schools, for it is well known that were this reading carried out universally it would not be an adequate program of religious education. Many leaders in religious education express themselves as opposed to compulsory reading of the Bible in the schools, preferring to leave this matter to the discretion of the teacher in charge. Such an attitude was expressed by Rev. J. Leslie Lobingier, head of the commission of religious education in Chicago last year when the matter of securing a new law in the state of Illinois was up for discussion in the Church Federation meetings.

To Organize a Fellowship of Progressive Churchmen

Recently a group of earnest minded Christian leaders met at Yonkers, N. Y., to consider the organization of a new fellowship. The interest of the group is in social and industrial problems and the problem of international relations. Among those present were Mr. Sherwood Eddy, Charles Stelzle, John R. Voris, Mornay Williams, H. F. LaFlamme, Bishop Paul Jones and Nelson B. Chester. The purpose of the new organization is stated to be "mutual inspiration and cooperation in their respective tasks." Mr. Sherwood Eddy was made chairman of the continuation committee which is to draw up a statement of principles and to call a future meeting of the group.

Presbyterians Establish New Man on Chinese Work

The number of Chinese in British Columbia makes the work of the church in that section very important as it relates to these orientals. The Presbyterian organization in British Columbia has selected Rev. D. A. Smith to head up their activities in that province. Mr. Smith has spent a period of service in China during which time he has made himself familiar with the Cantonese people who furnish most of the immigrants to the United States. On arriving at Victoria he was given a reception by the Presbyterian clergy of the city, and great things are expected of his work in that section of the world.

Archbishop of Baltimore Is Selected

The death of Cardinal Gibbons left vacant one of the most important positions of the Roman Catholic church in this country. Rev. Michael Joseph Curley has been selected as the successor of Cardinal Gibbons as archbishop of Baltimore and official confirmation of this selection has been received. The new archbishop is only forty-two years of age. He was ordained a priest in 1904 and in 1914 became bishop of St. Augustine. He is known as a man of exceptional scholarship, having studied in many countries. In his zeal as a propagandist he organized many new Catholic churches in Florida. His friends also remark the exceptional number of friends he has among Protestants, owing to his broad and tol-

erant attitude. The selection of this type of leader is suggestive of the policy of the Roman Catholic church in America at the present time. The exclusive and arrogant ecclesiastic of former times tends to be displaced by men who have social vision, and who will go as far in fellowship with all religious people as the canons of the church will permit. Wherever this kind of leader has been chosen the Roman Catholic church has made great progress.

Bishop McConnell a Figure at Chautauqua

Religious interests have always been foremost in the unique program of the original Chautauqua in New York. While recreation and culture are subordinate interests, the founders designed Chautauqua to be an agency for the dissemination of religious idealism free from sectarian bias. This year one of the strong figures on the program has been Bishop Francis J. McConnell of Pittsburgh, of the Methodist fellowship. Bishop McConnell is particularly sane in the discussion of evangelism, one of the big interests of the church this year. He says in this connection: "As Christian workers we have given too much thought concerning getting people enrolled in the church and have forgotten that such act is only the beginning of the Christian life, and that it is followed by continuous training and development. The Christianity of daily life is a progressive matter. Though it were possible for every evil propensity to be entirely eliminated from our nature, even that would be but the beginning of the work of grace in the life. Human redemption goes on forever. Like education that begins with the dawn of consciousness and continues endlessly, the Christian development of man never ends. I like the term Christianizing better than evangelizing or sanctifying. Jesus used it to denote the drawing out and developing of all the powers of the religious nature and every other phase of human life."

College Church Calls Prof. A. W. Fortune

Following the announcement that Rev. I. J. Spencer had been made pastor emeritus, comes the further announcement that Professor A. W. Fortune, of the faculty of the College of the Bible has been made the pastor of Central Christian Church of Lexington, Ky. Dr. Fortune was trained at Hiram College and the University of Chicago. At the latter institution he became a Doctor of Philosophy in the department of New Testament. Professor Fortune was a pastor before he was a teacher, and his pulpit gifts have made him in demand all over Kentucky. For a number of years he was the target of conservative attack among the Disciples but his sterling worth has given him an unimpeachable position.

Aged Bishop Preaches From a Ladder

No personality in Chicago church circles is no nearly a part of the landscape as is Bishop Fallows of the Reformed Episcopal church. He is now in his 86th

year, but is younger than are many men at sixty. He was used not long since as the text for a health article in a Chicago newspaper. As an evidence of the virility of Bishop Fallows, it may be chronicled that he addressed a street meeting not long since in front of the Central Y. M. C. A. from a ladder. This is part of a program of street evangelism carried on by the Chicago Church Federation.

Ministers Beat Prize Fight Bill in Illinois

It was largely due to the activities of the Chicago Church Federation that a prize fight bill was defeated in the Illinois State legislature this year. Rev. M. P. Boynton, experienced in legislative matters, spent considerable time in Springfield. Rev. T. R. Quayle of Chicago, went to Springfield, and stayed for five weeks. At one time the ministers met in committee twenty professional fighters. Following the war there has been much favorable sentiment in various parts of the country in favor of prize fighting, and it was feared that the bill might win. The determined opposition of the church, however, brought the bill down in defeat.

Tract Society Leader is Deceased

The American Tract Society loses a strong leader by the death of Rev. Judson Swift, D. D., who passed out of this life at his residence in New York on August 19 after an illness of several months. Dr. Swift was a graduate of Wittenberg College and a member of New York presbytery. He was the author of "A Manual of Devotion for Soldiers and Sailors" and "Looking Forward Day by Day." He had an abiding faith in the power of the printed page to create Christian conviction.

Episcopalians in Rural Work in Rhode Island

The Home Missions Council relates with approval the story of a piece of rural work carried on by the Episcopal church at Coventry Center, R. I. A rector and his wife have settled on a farm of forty acres which has buildings that were modernized by the former owner. The boys and girls of the community are encouraged to raise a kind of white corn that is famous in that community, and make from it "Johnny Cake Meal." The religious workers have a method of combining recreation and industry with religious instruction. The country retreat is delightful and visiting rectors and wives will be encouraged to spend their summers here and help in the work.

State Convention Season is Now on for Disciples

Owing to the change in the calendar of the International convention many state conventions of the Disciples are being held this year at a different date. The Illinois Convention will open at Decatur on Oct 3 with a very attractive program. Kentucky Disciples will hold their 89th convention this year at First church, Louisville. Among the prom-

inent speakers from outside the state is Prof. Alva W. Taylor. Various officials from the United Christian Missionary Society will present the work of the church from the international point of view. Kentucky is one of the strong states for the Disciples.

Ozark Assembly May Become Interdenominational

A few years ago the Disciples of Missouri began an assembly in the Ozarks where they used Presbyterian property on Lake Taneycomo. The location is delightful and the fellowship has been very rewarding. The Methodists and Baptists are now seeking concessions from the Presbyterian owners. This has led to the suggestion that a great assembly of an interdenominational character be built up at this spot.

Out-door Services Eclipse All Records

Springfield, Ill., has been going to church on Sunday evenings this summer. The out-door meetings on the court-house lawn have drawn audiences variously estimated at 2,500 and 3,000 people. For the most part the preaching has been done by the local pastors. A budget of \$2,300 was used on the meetings, a considerable part of which was spent on the music. Mr. Fred G. Fisher, former chorus leader for Billy Sunday was in charge. On one evening a section of Handel's Messiah was sung. The subscriptions to finance the meetings were in small sums, running from 50 cents to \$5.

Son of Great Evangelist To be College President

Rev. Paul Dwight Moody was elected recently to succeed President John M. Thomas at Middlebury College. He has been assistant pastor in Madison Avenue Presbyterian church of New York, associated with Dr. Henry Sloane Coffin. In the absence of Dr. Coffin this summer, the son of the famous evangelist preached on Sunday evenings to great audiences upon the roof garden of the church. In a recent address on the Prodigal Son he said: "The parable was called into being because some conventionally good persons asked with lifted eye-brows why Jesus fraternized with publicans and sinners, eating with them as with others."

Gloom Prevails at Moody Institute

The characteristic melancholy of pre-millennialism is to be found in the address of Rev. Joseph Taylor Britain of Columbus, O., at the summer graduation exercises of Moody Bible Institute. Mr. Britain said: "Notice how subtle is the attack, for it is being made upon the word of God which heretofore has furnished the basis for political and religious truth, given the race purifying and satisfying doctrine, and forms of worship; yet there are national and religious leaders today, of which a large number are so-called scholars (and we are well acquainted with many of them) whose chief purpose for the last few

decades has seemed to be to take out of this Word of God every vestige of the supernatural and to make the people believe that after all it is only an ordinary book; that each individual is competent to criticize it, to accept any parts of it he deems best, and that the brainy ones of earth are those who have succeeded in dissecting this Word of God into a thousand unrelated and uninspired portions, and who rejoice at the readiness with which the institutions and educators and teachers and others have accepted their destructive theories and are teaching others the same. The church can recognize and proclaim that every preacher who denies the virgin birth of Christ, the sovereignty of God and the vicarious atonement and the resurrection of Christ, is taking the foundation stones from our government, for the republic's life is founded on faith and is built on Scripture, even as is the life of an individual.

Large Class Will Study Theology

One hundred and fifteen students have already completed advance enrolments in the Boston University School of Theology for the entrance class. It seems certain that this school will maintain again this year its reputation as the largest graduate school of theological instruction in the country. Dormitory and class accommodations are so restricted that the school authorities have been obliged to restrict the enrolment of students. This school for the training of the ministers of the Methodist Episcopal church is strong in its departments of Religious Education and Social Service. Few schools for the training of ministers put the students so thoroughly in touch with a city environment as this one.

Will Issue New Document On Mormonism

The war of the evangelicals with Mormons continues in various parts of the country. Recently the Mormons got a foothold in Maine and the evangelicals immediately took up a campaign throughout the state. Recently the Home Missions Council decided to issue a tract, now twenty-five years old, and the answer to it by a Mormon elder. The name of the tract is "Ten Reasons Why Christians Cannot Fellowship the Latter Day Saints." The Mormon elder answers these reasons, acknowledging the truth of some of them while entering denials of others. The documents will be circulated side by side by the Home Missions Council as a means of instructing study circles in the issues involved.

Methodists at University of California

It is claimed that no university in the land has grown so rapidly in recent years as has the University of California, located at Berkeley. This school outranks all others in the nation in size of student body, according to recent claims. The Methodists, in studying the problem of the care of their students at the state university found that they had a

thousand students in the universities and church buildings which would seat only five hundred. The next step at Berkeley for the Methodists is to enlarge their auditorium to seat 1,200 people. An educational and social center will be built adjacent to the church building at a cost of \$150,000.

How Religious Work May be Revived in the Country

At Lynn Grove, Ia., as at a thousand other country places, religious work had come to an impasse. Three churches, Methodist, Disciples and Congregational had disputed the field until all of them were dead and the community without the word of God. Recently Rev. W. J. Lockhart, a Disciples minister of community vision, went to this Lynn Grove to spend his vacation. It proved to be a pretty strenuous vacation. Hundreds of people gathered nightly under a tent that was erected to hear him preach the gospel. As a result of these labors the Lynn Grove Federated church was organized with 160 members, and Rev. C. E. Carter was called as a resident minister. The members of the Federated church continue their allegiance to the denomination of their choice, but cooperate in the maintenance of religious work at Lynn Grove.

Unitarian Laymen's League Takes up Social Problems

The Unitarian Layman's League is the liveliest organization of laymen to be found in any communion in the country. Though only two years old, it has many creditable achievements on its record. At a dinner at Unity House, Boston, it was recently announced that the League would go on record with regard to the social problems of the day. At this dinner the relationships of the League with

the ministers of the churches was discussed. The laymen will not be bossed by the ministers, but they expect from the ministers a friendly cooperation in the work of the League. It is just this problem of the relationship of the laymen's organization to the ministers that has in other communions proven to be troublesome.

What Denominations Build Enthusiasm for Education?

Denominations have their distinctive enthusiasms and special points of interest. Congregationalists have a historic interest in education. The report of the Council of the Church Boards of Education indicates the degree of educational interest in the various denominations. As was to be expected, the Congregationalists lead all the rest. The number of college students per one hundred thousand of membership is given in the comparison of the denominations. In this test the Congregationalists had in the tax-supported institutions of the country 1,200 per hundred thousand members; Presbyterians, 1,030; Unitarians, 1,000; Episcopalians, 900; Disciples, 600; Methodists, 500; Lutherans, 300; Baptists, 200. These figures should stir up the denominations low in the list.

People Flock to Hear Dr. Campbell

The summer slump did not occur at First Congregational church in San Francisco. While the pastor, Rev. J. L. Gordon, was away on a Chautauqua circuit in Canada, Dr. R. J. Campbell of London, Eng., preached to the largest summer audiences ever assembled in the church. The mid-week meeting, according to the church's custom, has been conducted as a question box. This is preferred by the people rather than a

Missionary Heroine Dies

LIFE has seldom meant more to anyone than to Miss Mary L. Graffam, a missionary of the American Board in the Near East, who died recently as the result of an operation. In the good old days before the war she was the head of a school with two hundred girls enrolled. Teaching the subjects not interesting to others, devoted ever to the interests of the girls, she was even before the war one of the outstanding figures of the orient. It was the deportation of the Armenians that revealed her true mettle. When she was unable to persuade the authorities that her village should not be deported, she followed along with the people that had to leave their homes. On this journey she saw things too horrible to be related in detail. The murder of squads of men, the looting of the pilgrims of their necessities, the enslavement of the girls, were daily incidents on the horrible journey. She saw the pilgrims drop to the ground from hunger, thirst and weariness. She visited men in prison, and brought them tidings of their families, often supplying the courage by which men went to their

death rather than abjure the faith. She was able to secrete many girls from the fiends who would seize them. When the worst of these sufferings were over, she organized the relief work for the destitute people. She started a factory which employed 200 women in the manufacture of flannels and sweaters. Worn to a skeleton by her labors, Miss Graffam never gave way to nerves, but continued to bear the burdens of each day without complaining. At one time in her career she took steps which she believed would mean her certain death at the hands of the Turk. That they did not kill her is another of the evidences of the reverence which human life ever has for goodness. In defiance of Turkish authority she stood ever stalwart in her loyalty to the Armenians among whom she labored. She often made appeals to Turkish authorities on the basis of Mohammedan principles and in some instances was able to secure the release of captives and restoration of property. Her passing enriches the missionary annals of the church with one more wonderful story of heroism and devotion to a great cause.

set address. The crowds for the mid-week meeting grew so that it had to be taken into the main auditorium of the church. San Francisco has been known as one of the most difficult cities on the continent for religious work, and this success is heartening.

Dr. John Clifford Opposed to Scottish Union

Dr. John Clifford of England is speaking against the proposed church union in Scotland. The ground of his opposition arises from his Baptist heritage. Baptists have always protested against a state establishment of religion, and the united church will be a state church. Dr. Clifford feels that parliament should not approve the proposed union for this reason, and he anticipates that if the union goes through it will greatly affect union projects in Great Britain.

Vacation Schools this Summer Greater Than Ever

The Daily Vacation Bible School Movement has met with greater success than ever this summer. It is estimated that three hundred thousand children have been gathered up out of the streets, and given the rudiments of Christian training. Large numbers of these do not attend any Sunday school and it has been the non-sectarian approach which had made the success possible. Chicago has led in this matter with over 200 schools. New York has been a close second. Philadelphia has conducted 150

schools during the summer. As a device for spreading the knowledge of right living and of bringing the churches into contact with neglected areas in the population, the vacation schools have been wonderfully successful.

Lake Geneva Still Great Student Center

No summer assembly in the country means quite as much to students as does the great summer assembly at Lake Geneva, Wis. This year 800 students were in attendance representing 100 different colleges and universities. At Lake Geneva the students hear some of the very greatest Christian leaders and are guided in their conceptions of vocational choice. In the recruiting of the ministry, the mission field and other forms of Christian service, the summer conferences at Lake Geneva have been of outstanding importance. The students go back to their colleges to be strong and

competent Christian leaders. This is one of the forces which has brought it to pass that 85 per cent of American students are Christians, while only 5 per cent in South America are believers.

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For further information apply to the Rev. Gaylord S. White, Director of the Department of Home Service, Union Theological Seminary, 120th St. and Broadway, New York.

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EDITORIAL

The Cleansing of Popular Imagination

PEOPLE sensitive to the health of their inner life must feel particular and especial need of going to church these days, if for no other purpose than to wash their minds clean of the foulness which no one could escape who has been reading the newspapers. The turgid flood of scandal and crime has left deposits in the secret places of even the chastest of souls. It is doubtful that we have ever had a week in which so great a volume of vileness synchronized with so great a volume of brutality in the stories of our daily press, as was true of last week. Even though one wished to close one's eyes to it and read only of the developments in the Irish situation or of the coming disarmament conference, one was unable to escape the allurements of headlines and graphic recital with which page after page was filled. Let us hope that the churches of the land were filled last Sunday with congregations drawn by penitence and shame to the place of prayer, and that at God's altar there was wrought in many a heart the work of grace which means renewal and cleansing of the imagination. There is no way to sweeten the inner life, to give our polluted thoughts a refreshing bath, to purify our stained ideals, like humble and penitent and responsive participation with our fellows in the solemn and inspiring act of social worship. What need of prayer these days! For it is a simple fact that there is no other way to cleanse the soul but by praying. And what an opportunity for the minister to lead his people in public prayer when the sense of sin overcasts the common mood and is so unescapable! It is not by negative reflection upon the evil facts which the press is exploiting to the last detail that our mind is to be purged

of the deposits left by the stories of sensual and brutish events, but by positive turning of our thoughts toward those things that are lovely and of good report. The act of worship in a true house of prayer should be a means of grace to that holy end.

Are Non-Episcopal Churches, Churches?

IT IS a kind of misnomer to apply the name church to any denomination, whether it be Methodist, Disciples or Roman Catholic. Only by modern and acquired usage have denomination and church come to be used interchangeably. Those who talk with their Episcopalian brethren about the meaning of the Lambeth proposals may well omit the discussion of the denominational question. The Lambeth proposals make a full and generous acknowledgement of the Christian status of baptized believers in the free churches. But are free churches, churches. Is the village of Smithville which has only a Presbyterian conventicle, without a church? Are the Christians there organized only in an unauthorized and partly sinful society, or do they indeed constitute a church of Christ? In the New Testament, the word "church" is used both with regard to local organizations, as the church in Ephesus, or with regard to the whole group of believers, when the phrase is sometimes "the church of God." What does it take to constitute a church? Some would say the sanctioning voice of the bishop. This is to bring into the discussion elements which had no meaning to the writers of the New Testament. The scriptures of the first century go into great detail on many matters. Can it be that a matter that is fundamental to the very being of the church has been passed over entirely without any notice?

There can be no progress in Christian unity discussions until there is a frank recognition all around that the worshipping groups of believers, with whatever denomination now affiliated, are Christian churches. We cannot begin negotiations for the consummation of Christian union by any process involving the unchurched of organized groups of Christian people.

Bishop Explains Action Against Premillennialists

THE Pacific Coast is honeycombed with premillennialism and the result of it is seen in the controversies in both Baptist and Presbyterian denominations. Agents from the Bible Institute of Los Angeles are reaching into every congregation where they can find entrance. Bishop Adna W. Leonard, of the Methodist church, has explained recently why the Methodist church on the coast is so free from this teaching. His superintendents are directed to examine every candidate for the ministry carefully for any taint of the doctrine, and if a premillennialist presents himself, he is refused admission. The bishop insists that premillennialism is amended Calvinism, and for this reason is heresy for a Methodist! Here is a pretty effective answer to the question, Why are Congregationalists, Baptists, Presbyterians and others so much disturbed by the millennial aggressiveness and the great Methodist denomination so little disturbed? The situation is cleared up by Bishop Leonard. Premillennialism in its fatalism and pessimism is essentially Calvinistic and it confronts in Methodism's case not only the flaming sword of episcopal authority but the stern barrier of Arminian conviction. One of the devices to be employed by the Methodist church throughout the United States in opposing this disturber of the peace is to get out an abridged edition of Professor Rall's book on premillennialism. This may even be reduced to the size of a pamphlet, and circulated widely through all sections of the Methodist church. It is hoped by this means to prevent the division and scandal which has arisen in some other denominations through allowing these disguised Adventists and Plymouth Brethren a free course.

Tight Purse Strings In the Face of Need

THE United Charities of Chicago have been borrowing ten thousand dollars a month this summer to keep going. They report that during the past six months they have been compelled to care for twice as many destitute families as ever before. How could it be otherwise? Rents have continued to soar and even the protection afforded by the Illinois legislature through laws considered among the most drastic ever passed have failed still to prevent the continued rapacity of landlords from finding a way of exacting ever larger demands. The poor man who heats his own place must soon face the heaviest fuel costs in the lifetime of this generation. The reductions in food and clothing are too small to balance against these increased costs of housing and heating. On top of the mounting costs of living has been the fact of unemployment. Government reports have

shown that over five million people are out of work in the United States. The winter is coming on apace. President Harding's conference on unemployment is coming too late to prevent serious tragedy. In the face of these appalling facts, is the still more alarming fact of the stinginess of the citizens. By the side of this poverty are the thousands of war profiteers who have cornered rice and other food articles and made millions out of the necessities of the poor. That the rich should insist on spending their wealth on luxurious motor cars, swell parties and self-indulgence of every sort increases the social tension in the great cities almost to the breaking point. Every kind of an "ism" that thrives upon social discontent will be rampant. The rich will be alarmed after awhile at the threats of violence and disorder. Then they will remember with regret that even so elemental a need as providing the funds for scientific charity were denied. "Whom the gods would destroy, they first make mad." Selfishness is about to overreach itself and bring destruction upon those who have seemed to prosper by it.

Ministers Not All Reactionary or Dull

ON no subject does the ordinary literary hack writer know so little as on the subject of religion. He will spook around auto camps with a camera to illuminate his articles on camping in the Yellowstone, and he will make pictures of the poor little slum children for his articles on social conditions. It never seems to have occurred to him before he writes a very wise article on the failures of contemporary religion that the simply obvious thing for him to do is to go to church. It is for this reason that so many ludicrous errors get into our contemporary writing as it touches the field of religion. Some writers assume that all ministers are reactionary. A good many of them are. A considerable number of them are looking up at the clouds and watching for Christ physically to return on a cloud. One can even find ministers whose zeal for a certain form of administering baptism will quite obscure their sense of duty to tell the truth about a brother minister. It is not to be denied that there are ministers with a knowledge of the world of culture. But there are thousands of ministers in this country whose culture makes them the peers of any men in their cities. Not all ministers are trained in sequestered theological seminaries. At all the leading universities of the country are men training for the ministry. Through the years such men have formed an intelligent and progressive fellowship. Men not a few who have been denied the advantages of university training have come out of their colleges or seminaries with eyes open and are maintaining through books and current journals a cultural life far ahead of their neighbors. Very often literary men who are quite intelligent about other things, conceive their neighboring church in the light of some unfortunate experience of the past. They do not give it a chance to revise their earlier impression. Such men do not realize that the world has moved on in the matter of theological education as in every other particular. We shall have a better community life when the talents of

cultivated and consecrated religious leaders are appreciated by the whole community as they are not appreciated today.

Conducting the Church On Wheels

RAILWAY station crowds in metropolitan cities seem sometimes to be but little more mobile than some of the city churches. Congregations are on wheels and move with ever increasing velocity. A city minister reports this as his experience: In two years his new members represented thirty-five per cent of his original membership. In the same period his losses had equalled fifty per cent. The balance is on the wrong side of the ledger. The denominational year-book will show that his church is going down. He has lost no members in that period from other than natural causes of death and removal. Yet, judged statistically, he seems to be failing. Chicago has six hundred Protestant churches, more or less. Most of them are just such churches as we have described. Business changes determined on by corporation heads may move a man and his household on twenty-four hours' notice to a distant state. Restricted housing facilities may send a family to an entirely different section of the city. Theoretically, such a church as the one above referred to would have no one left in its membership at the end of six years who had belonged to the congregation through the whole period. Actually, however, there are some left. But the change of lay leadership makes adjustments constantly necessary which tax the capacity of the minister. Unless he is an acute judge of human nature, he is sure to make some mistakes. He will try to fit square pegs into round holes. There is consequent friction in such churches, more or less, especially if the congregation cares enough for the church to resent mistakes. And yet there are those who think of the minister's job as a sinecure. He must know books well enough to preach to the mentally awake people who move all the time. He must be an organizer and a money-raiser. He must know all about religious education and be popular with the young people. He must be an excellent judge of human nature and qualities of leadership to find the right man or woman for the place left vacant by his departing leaders. Sometimes the minister quits his post, and there are still people in the world dense enough to wonder why.

Expose of "Invisible Empire"

THE New York World has undertaken a sweeping expose of the Ku Klux Klan and a wholesale denunciation of the organization on the ground that it is coming to be a powerful, vicious influence in American life. The World has been conducting an investigation of the Ku Klux Klan for some months and professes to have learned what the Klan is "down to the last fatuous bit of verbiage tucked away in the secret ritual." The Knights of the Ku Klux Klan was organized October 26, 1915, in Atlanta. Its originator and "imperial wizard" is Colonel William Joseph Simmons, who was

formerly an itinerant Methodist exhorter, also a professor of southern history at Lanier University which has now been purchased for him. The Klan, according to the World, is active in every state in the union but three, and has a membership of more than 500,000. It is growing faster in the north and west than it is in the south. It is anti-Jew, anti-Catholic and anti-alien. According to the World expose, it propagates itself everywhere by appeals to local or sectional prejudice. On the Pacific coast it appeals to hatred of the Japanese; in the central west it pretends to devote itself to stamping out radicalism; on the Atlantic coast it has preached that 'an alien-born man or woman, even though naturalized, has no place in America.' The Klan maintains paid organizers or "Kleagles," who, it is asserted, collect a donation of ten dollars from every new member of which they keep four dollars as a commission. Thus the Ku Klux Klan has developed an enterprising sales organization. The World quotes extensively from a letter addressed to Colonel Simmons by Henry P. Fry, who was formerly one of the Kleagles but who has renounced the organization and bitterly arraigned it. Captain Fry asserts that since the active propagation of the Klan began there has been a wave of crime in the southern states, that the regulation of public affairs has been taken into private hands, that men have "gone about their respective communities wearing disguises, taking into their own hands the functions of prosecuting attorney, witnesses, judge, jury and executioner in direct contravention of the Bill of Rights of the federal and state constitutions. Men have been dragged from their beds at night, forcibly abducted on the streets and in their homes, arrested without warrant on the public streets, conveyed to secluded places, there to be flogged, tarred and feathered. In two instances helpless women, after being stripped of their clothing, have been similarly maltreated." Other organs of the daily press throughout the country are publishing the World articles or conducting a similar expose on their own account.

The Life Story of a Journalist

LIBRARIANS tell us that there is an unprecedented demand this year for biography. The telling of the life story of a number of the successful men of the age in which we live has turned the attention of the reading public to the fact that a biography, if rightly written, may be just as interesting as a novel. The story of the life of Theodore Roosevelt has been told several times. It is a theme that no one writer could hope to compass fully. The life of Andrew Carnegie has proven of interest to many. Carnegie and Rockefeller bore the sins of the industrial order in their day and generation. A study of the life of Andrew Carnegie does not leave him guiltless in our eyes, but it does leave upon our minds the distinct impression that he was not the least humane of the employers of his age. Indeed there are elements of real greatness in the steel king. It is the story of the journalist, Edward Bok, however, which seems to have

the vogue in the libraries at this time. It is told by himself but in the third person. It bears the engaging title of "The Americanization of Edward Bok." He traces the influences by which a poor Dutch boy who was glad in his boyhood to wash a baker's windows for fifty cents became, before he was seventeen, the guest of presidents and of the leading literary lights of his age. He was an autograph collector, and through this hobby found an open-door to the homes of celebrities. His first literary commission was to write sketches of great men to adorn the backs of picture cards that went into cigarette packages. From this he came to be the editor of the most successful monthly magazine in America. He even finds a connection between washing windows for his invalid mother, and becoming editor of a woman's magazine. No biography is ever dull that relates the essential facts of life, but there is in this recent publication the human interest and timeliness which justifies the awarding of the Pulitzer prize for the best biography within the year. Its practical usefulness for parents and teachers of boys is apparent on every page.

Political Disloyalty Under the Guise of Religion

NOTHING can justify or excuse the resort to secrecy and under-cover methods in the defense of American institutions. Those with a discriminating understanding of the nature of democracy can never be long confused at this point. The hundreds and thousands, perhaps hundreds of thousands, of sincere citizens who are now taking secret oaths and supporting the activities of cloaked and hooded organizations alleged to be committed to the enforcement of law and order, will ere long learn from grievous experience, their own perhaps, that of society certainly, the folly of such devices.

The foes of law and order, against whom they are thus arrayed, work under cover and veil their machinations in darkness? All the more reason why the friends of the only kind of law and order which can satisfy a democracy should seek the light, and remain and carry on their operations in the light. It is not true that it takes a rogue to catch a rogue, or, if it is, once he is caught, you have two rogues where there was but one before. Compounding the deeds of darkness never yet proved the effectual means of dispelling the darkness, to say nothing about being a guarantee of righteousness.

Yet, however sound may be the intelligent and conscientious American's social philosophy, and however he may resent the prostitution of all which democracy must hold sacred by lawless organizations claiming to uphold law and order, he cannot properly close his eyes to the profound evils against which these sweeping secret movements are directed. Indeed, there is the more reason for his facing all the facts squarely.

Disregarding for the moment the racial animosities which these movements arouse and feed upon, it is to be

noted even by those least graced with an inner knowledge of these enterprises, that their attack is concentrated upon the Jew and the Roman Catholic. Frequently the attempt is made to enlist support for their cause by an appeal to "Protestant" loyalty or prejudice. Happily, Protestantism is so general, not to say vague and irresponsible, a term, that only the prejudiced can be reached by any such appeal. Protestants, in the degree in which they are loyal to ideals worthily going under that name, do not believe in winning even their own most cherished ends by such means as are advocated and practiced by these organizations. It is a highly gratuitous proceeding to assume to support or advance "Protestantism" by these means. This is more of the evil which such a program involves: it injures and degrades causes which it assumes to defend.

If the Catholic and the Jew had set out to invite the attack from which they now suffer they could scarcely have contrived more effectually. Not all they have done has justified the methods employed against them; any fair mind must concede that much. But their course has not merely rendered exceedingly difficult a defense of them by clear-headed and loyal American citizens, but has tragically embarrassed the whole cause of open-and-above-board democracy. The political disloyalty which they have shown, and in which they have gloried, makes it impossible for the unprejudiced to defend them.

On the grounds of religious liberty it should be the profoundest joy of every loyal Protestant to contend for the liberties of these now attacked, as for the liberties of all others. But these have so hopelessly confused issues, and so definitely committed themselves to doctrines and programs inimical to all for which American democracy stands, that none who comprehends our civilization's genius can defend them for a moment.

Zionism is creating a Jewish state, or trying its best and most to do so. The amazing number of American citizens who have espoused this cause while proposing at the same time to retain their American citizenship, and their eminent positions of trust in our commercial and political life, would be unbelievable if the demonstration were not so complete. Granted that their condemnation out of their own mouths is often a choice bit of malignity on the part of their foes, yet the condemnation is clear, and is veritably out of their own mouths and through the contrivance of their own deeds. Their own leaders claim for their cult a nationality, not simply a right to worship God after the dictates of freemen's consciences. They have either repudiated the definitions of religion which have passed current throughout the history of the American republic, and, under the rights of religious liberty, have laid claim to a license not accorded by our system, or they have claimed that Judaism is not a religion. The Hebrew people have been formally set forth as a nation. The Zionist movement, in the very nature of its program and by virtue of its deeds as well as its words, involves a divided citizenship and a political disloyalty which, if yielded to, would bring the American system, its whole social and political order, to wreck.

The indictment is different but not less clear against the

Roman Catholic. Hosts of loyal American citizens, professing the Roman Catholic religious faith, continue to protest that their loyalty to the supreme Roman see is "spiritual" and not at all political. And their friends should not arbitrarily attack their sincerity, or their devotion to American institutions. But events since the war have spread facts and claims so thick and so plain on the pages of world history, that surely only prejudice can blind American eyes to their significance.

Nations, not religious cults, or groups of organizations eschewing all but "spiritual" ambitions, send "ambassadors" and "ministers of state" and political plenipotentiaries to the "court" of the "pontiff" in the vatican. An authoritative writer in one of our most trustworthy magazine dwells at length upon this "very remarkable phenomenon of the times, the rush of civil governments to Rome. Before the war the holy see had diplomatic relations with a dozen states; now it has such relations, either sending a representative or receiving one, or, in the large majority of cases, both sending and receiving, with twenty-five."

After cataloguing the civil governments thus related to the Roman see, including even Great Britain, whose former "special mission" has recently been converted into a "permanent legation," the writer adds: "There is one great country to which the pope's eyes turned specially in every crisis of the war; which, up to the last minute he believed never would come in; to which the eyes of the vatican are still turned, the more so in view of its increased prestige and objective and subjective importance—and that is the one country which is not joining in the rush to Rome."

By what default or by what grace is the United States the "one country" not joining in this rush of the nations? Because the Roman see resists? Because American citizens maintaining "spiritual" allegiance to the Roman see would generally disallow the proposal? The questions answer themselves. The whole history of the Roman see and the whole theory of its aspirations shout the answer. What the other nations of the world are doing is the triumph of a program and of forces which Americans can only know as political, and for which they make provision in their system under sanctions which the Roman see violates in the very substance of its organization and aims.

But is there not significance in the fact, as our writer remarks, that the political world is itself rushing to Rome? These new relationships established, and old relationships strengthened, with the Roman see, are the voluntary motion of enlightened, modern states, the majority of them now democratic, at least in name and formal institutions. There is indeed much significance in this fact. All its significance will not appear until the program has been further worked out. But whatever may prove its significance, it does not appear that American enlightened sentiment will be moved to recede from its historic position relative to "spiritual pontiffs" who wield "temporal power." The very fact that a large proportion of their fellow-citizens yield, under the guise of religion and under the dearest sanctions of American religious liberty, to the absolute

and total claims of an alien hierarchy gaining such wide and strong political power, must seem the most ominous incident of the whole affair.

The American mind has found itself capable of maintaining a double sovereignty when one sovereignty lies in the spiritual or religious field and the other in the temporal or political, and when rigorous and unremitting zeal keeps the two realms and their institutions separate. But the citizen unreservedly committed to American ways and ideas is incapable of conceiving a double loyalty in the political field. He is keenly apprehensive that the issue may arise when choice will have to be made between the two among his fellow-citizens professing this double allegiance. In such an event he must anticipate with dismay the collapse of the social system upon which his civilization is builded.

All the signs point to the necessity of the American's reorganizing his social ideals, and of finding a new basis and relationship for his political ideas on the one part and his religious ideas on the other. Probably millions of thoughtful Americans realize this, and are groping for guiding principles and adequate social forms. But if American history and American social ideals mean anything consistent, it would seem perfectly clear that the Roman see and its historic or present program cannot offer them an acceptable basis of reconstruction. When it comes time for American society to readjust the relations of politics and religion it will certainly not be under the dominance of alien "supreme pontiffs" or under the sanctions of any form of absolutism, political or religious. It is not their differences in religion—or what the American knows as religion—which prompt American apprehension over the growing claims and power of the Roman see. The sincere American cannot help but entertain a suspicion of one who has taken upon him the vows and yields the kind of allegiance which his Roman Catholic fellow-citizen accords an alien political power, under the guise of his religious faith. That suspicion is dissolved in the intimate and neighborly association which he enjoys with some of his Roman Catholic friends, but he cannot help but feel that all which saves these friends from disloyalty to the society of which they are a part is a benignant inconsistency: they are blessedly better than their professions.

Here is a state of affairs which will not adjust itself. The new program of secret machinations and intimidation is a flagrant violation of sacred American ideals. It offers no solution of our problem, but rather compounds the evils from which we suffer in abundance from the original sources. But the evils must be faced. It is time for sincere and intelligent Americans who profess the Roman and the Jewish religious faiths to make good their Americanism, and permit all right-minded, freedom-loving and light-loving Americans to rally to them in the support of common liberties and truth. This they are now making difficult, if not impossible. Their position is indefensible. Unreserved loyalty to Zionism or to the political program of the Roman see cannot be justified, and not the most charitable American can defend those now under attack against the charge of disloyalty, however reprehensible and revolting the methods of those attacks may be agreed to be.

The final infamy would be to drag in "Protestantism," and make it a party to and a participant in this disgraceful and menaceful affair. The issue is not religious. Certainly it is not sectarian. The loyal American has least of all a desire to win capital for his religious faith through such a lining up of forces, and that in the dark, as is now taking place. He does not care to profess a religion which needs to be supported, or will permit itself to be supported, by secret oaths and deeds requiring disguises and the cover of night. But the very sanctities of his religion compel him to resent and denounce a citizenship which deliberately cultivates the kind of double-dealing inherent in and essential to those systems now under covert and embittered attack. Is there not some way that the Catholic and the Jew can right himself with the intelligent and true-hearted American who would like a free hand in rebuking and quelling deeds of lawlessness and aggression perpetrated in the alleged defense of law? Exposure of these evil methods of attack, and revealing their thoroughly un-American animus, will not suffice. The evils which bred them remain, and so long as they do remain the right-minded citizen is distressingly handicapped in his efforts to vindicate pure and whole-souled democracy.

The Pilot Fish

A Parable of Safed the Sage

I JOURNEYED unto a place beside the Sea, where there was a great Aquarium. And therein they had Fishes of many kinds. And in one of the Tanks was there a Shark. And the Tank had Glass upon the one side, that we might behold the Wonders of the Deep.

And with the Shark was a smaller Fish. And I inquired, saying, what is the smaller Fish?

And certain that were there spake unto me, saying, That is the Pilot Fish. And he hath a Sponge or Suction Pump upon the top of his head, so that he fitteth himself against the body of the Shark, and goeth withersoever the Shark goeth. And he plyeth not his own fins, but letteth the Shark propel him.

And I said, Doth he really show unto the Shark the way he should go?

And they said, Nay. He is of no use unto the Shark, and the Shark at the first would eat him if he could. But the Pilot Fish is too spry, and after a time the Shark getteth rather to enjoy the companionship; for thou canst get used to anything, and so, apparently, may a Shark.

And I had but little liking for the small Fish, that sought not his own way and swam therein, but pretended to guide, whereas he only followed and fed. For I have known the like of that among men, both in religion and in Politicks; and it is an unlovely habit of life.

And they who spake unto me said, Thou needest not feel so badly about it. If the Shark objecteth not, thou shouldst worry.

And I said, I worry not for the Shark, for he is getting a part of what is coming unto him; but I worry for the habit which the other Fish is forming. For he might be

a very Respectable sort of Fish if he were more Independent.

For however much of Honour or Reward may come from swimming in the wake of a mightier Fish, it were better for every man to learn to Paddle his Own Canoe.

BY THOMAS CURTIS CLARK

The Eternal

THE dust is ages deep
On boastful Babel land,
And Cleopatra's wealth
Is lost in drifted sand,
And paralyzed for aye
Is Caesar's sceptered hand.

But Greece—what glory hers
For art and mystic lore!
Old Aeschylus still sings,
And Plato opes the door
To Wisdom's high retreat
For man—still drunk with gore.

Jerusalem, once proud,
Is now a beggar throng;
Its walls are broken down
Though once serenely strong;
But the air is sweet
With plaintive Hebrew song.

The Golden Age

THE golden age will dawn
When man shall dare to be
From false ambition free,
His goal the truth;
When every youth
Shall seek, not wealth and fame,
But this,—a spotless name.
Righteousness shall be bold
In that fair age of gold.

The golden age will come
When men shall work for joy;
When each shall find employ
Suited to each;
When toil shall teach,
Not bring the soul disgust;
Men will not hear, "Thou must!"
Labor will not be sold,
In that bright age of gold.

The golden age on earth
Will be a time of peace;
The wars of greed shall cease;
Envy shall fail,
Mercy prevail;
Creeds shall not separate;
Caste shall be out of date;
Love shall all hearts enfold
In that fair age of gold.

Germany From the Inside

By Alva W. Taylor

WAR propaganda is still blinding our eyes. Propaganda is a necessary part of war making, but it is poison to the processes of peace making and reconstruction. There have been many Americans in Germany this summer. The routes of the tourists were generally over the battlefields of the western front, into the zones of occupation, especially that zone occupied by American troops, and up the Rhine to Switzerland. Our chautauquas have been thrilled with the stories of men "who have been in Germany." They are sincere enough and quite eloquent, but many of them, we fear, saw German landscape more than fundamental German conditions. One cannot tell much about things by means of railroad journeys from place to place nor even by walking about the streets for surface impressions. For instance, we remarked all summer that there was little visible evidence of the vast numbers of wounded men; had we not known the facts our observation would have led us to the superficial judgment that their number was greatly exaggerated, for they were not visible. It is just the same in regard to poverty and unemployment and the general economic debility. And one's impressions are greatly strengthened when one's mind has been prejudiced by propaganda.

Post-war propaganda is producing the belief that Germany is prospering, that more than any of the war-stricken lands she is making the wheels whirr and is "coming back"; that her labor is productive and extending over long hours; that stories of poverty and want are "German propaganda" and a hypocritical whine to win sympathy and escape paying her just dues; that she is "dumping" cheap goods upon the markets and is already a menace to her competitors. To this is added the suggestion that, by skillful diplomacy, she is weaning Italy and England from France and viciously preparing to revenge herself upon her ancient enemy tomorrow. A day in Coblenz and a steamer trip up the Rhine do not enlighten one very much as to the truth or falsehood of these representations, nor does a fortnight in interior Germany, traveling from city to city looking at the fields and city streets. On the other hand, a few days digging beneath the surface through a competent use of the language, interviews with responsible officials and research into business, government and labor documents, plus an exploration of poverty on the ground will work wonders in revealing to the skilled student of social conditions the actual state of affairs.

SURFACE IMPRESSIONS

On the ship returning home we found a number of good Americans who "had been in Germany," and who were speaking in the tone of authority. Not one of them had been beyond the zone of occupation. Their judgments on conditions were exactly the opinions they took over with them, confirmed by interviews with military men in the occupied areas. But they were coming home with large assumption of authority begotten of having been in Germany. On sundry occasions a very likeable and rather

impressive fellow-countryman told us his impressions which confirmed all that post-war propaganda had told him before he left his own native state. He spoke always in that incisive and authoritative tone that a successful man of affairs is likely to assume. The following colloquy occurred between us: "How long were you in Germany?" "Two or three days." "How far in did you go?" "Well, our party spent one day in Coblenz and one on the Rhine." "Did you speak the German language or did you have a good interpreter?" "No, sorry to say neither." "From whom, then, did you derive all this information?" "Well, two English women told us so and so, and we talked with a young American soldier, and up in Switzerland an old German who escaped, with his money, when the revolution came on, told us he was just waiting until the Kaiser came back so he could go home." Another was the conductor of a touring party who had traversed the occupied areas. He asked if it was safe to go into interior Germany and held the same opinions as the speaker I have just quoted, sharpened to bitter revenge by a visit to the French battlefields. Another was a very able and keen student who had jumped from place to place in a rapid tour "covering" Germany, viewing her problems from railroad windows, rapid street tours and the lobbies of large hotels. He was immune from the vicious aspects of post-war propaganda but carried, as we all did, an inevitable war prejudice that required convincing evidence to uproot; but he had not obtained, nor could he obtain in that way, any evidence worth while.

DIGGING BENEATH THE SURFACE

The customary summer tour of England gives one the impression that she has made a marvelous recovery. The streets are alive with traffic, the shops are full, the hotels are crowded, you miss nothing from the table except as the summer drouth has made vegetables scarce, the trains are full and fast and there is not, on the surface, a single visible evidence of war's destruction. But when you dig beneath you find millions unemployed, vast sums expended upon relief, a condition in the public treasury that baffles statesmen and so ominous a state of affairs in business that such an authority as Frank Vanderlip, the American banker, gives it as his mature judgment that the future is desperate. One of our hasty tourists mentioned above was regaling his auditors with a discourse upon the folly of unemployment allowances, drawing the conclusion with smug confidence that so long as a workingman could get fifteen shillings a week for doing nothing he would never go to work. We found that he had not taken a morning hour to go down to the Thames docks and see the thousands of men battle for the few jobs available; nor had he read of the crush and riot in London in late July when a firm advertised for fifty men and five thousand were at the gates when they opened; nor did he know anything about the storming of the "work-houses" by the workless demanding a place to live until they could find a job.

A summer tour of two or three weeks in Germany gives one the same sort of impression, except for the absence of automobiles and the unmistakable presence of more wan faces in the crowds on the streets. All sorts of things can be purchased in the stores. There is plenty in the hotels. The cafes and theaters are full. One needs to reserve seats in the trains several hours before taking them unless one travels first class—and the depreciated state of the mark makes even first class look very cheap in terms of the dollar.

INTERVIEWING THE NOTABLES

We were invited to go to Germany on behalf of one of the great international organizations doing relief work there. Through this connection we were given access to situations and interviews with personalities which no one of our party could ever have obtained alone, and such, we dare say, as no individual student could obtain no matter what interest he represented. Our commission was accorded interviews with the President of the Republic, the minister of reparations, an ex-chancellor of the empire, the rector and expert scholars from the university, the student leaders in the studientenschaft—the new nationwide student organization—the executive of every national labor organization, certain great employers, some of the foremost religious leaders, and last but not least, representatives and advocates of the various shades of political opinion—monarchists, socialists, republicans and communists. This impressive array of authoritative personalities was enlisted by officials of this international relief organization and coming to them, as we did, on behalf of good-will and a new and better understanding, men of all parties met us with candor, received our very frank questions without offense and answered in the same frank and open manner which characterized our inquiries. Interviews with such radically differing types of leaders helped immunize us, in a sense, against the dangers of propaganda. We found that in the stressful times of revolution differing viewpoints are made very sharp. We also had the benefit of the personal experiences of English and American relief workers who have had many months of intimate experience in inner Germany.

THE ECONOMIC SITUATION

Germany has had a good harvest this summer save for a loss in potato and other root and tuber crops occasioned by the drouth. The agricultural population will be well provisioned for so far as food is concerned though they may be short on clothing and certain articles that must be purchased from abroad. The wage earning class is not so fortunate. The average wage for unskilled labor is from thirty-two to forty marks per day. One dollar bought eighty-eight marks in the middle of August and the run has been from eighty up to that figure. The cost of living has arisen from twelve to fifteen times, the wage from seven to eight times. Thus labor can purchase from 50 to 60 per cent as much with the daily wage as before the war. There are nearly 3,000,000 unemployed and great numbers on part time. The government is giv-

ing subsistence allowances to 500,000 families to save them from starvation and is keeping as many workers on railroad and other government works to tide them through. The Quakers have been feeding 800,000 one meal per day and hundreds of thousands of working men are given one balanced ration per day at the factories as a means of keeping up a working strength. At home the average workingman gives to his children what little strength-giving food he can, so the employers must feed their men at the factories to guarantee that they will eat the food themselves. Municipalities and government bureaus are also feeding very extensively and are progressively taking over relief work, hoping to assume charge of it all in another year.

The condition among the salaried and professional classes is much worse. With them there has been an increase in salary and income of only three to four times. Thus they can buy only one-fourth as much as before the war. They are fairly eking out an existence for the most part. A university professor said he had worn his suit two years and that his salary of 1,600 marks per month would barely feed the five mouths in his family when supplemented by renting out all the rooms in his house except the three in which they lived. A new suit of the cheapest kind would cost from 1,000 to 1,200 marks, and "God only knows where another will come from when this one falls to pieces." One of the old empire's most distinguished civil officials told us he had never possessed anything beyond his salary. Deprived now of office and reduced to a small pension he had taken the leather off his upholstered furniture to make shoes and his daughter had turned the window curtains into dress skirts. He is living in a small country-place writing his memoirs with the hope that they will bring some return for his old age. A successful physician when asked why he did not increase fees to correspond with the rise in living costs, replied that people could not pay them and were depending upon public dispensaries largely, taking their chances with such services as could be rendered there.

THE SOCIAL SITUATION

The people are eager to work, but there can not be adequate resumption of industry until raw materials can be procured. The stories of whirring wheels and the great resumption of industry and all that are not borne out by a candid investigation nor by statistics. They would whirr if cotton, wool, iron, copper and other raw materials could be obtained, but with no credit with nations that export them and with the dollar worth twenty times its pre-war value and with an export tax of twenty-six per cent laid upon every mark's worth sent outside of Germany, industrial resumption looks impossible. All authorities agreed that some 26,000,000 of the population must go hungry this winter.

We went to the opera, took a look into the show-houses, toured Friedrichstrasse at night, stood in by the gambling machines, visited a great children's hospital, the Quaker feeding kitchens, the great Dom at a Sunday morning service. Not only thus did we take visual impressions of

the social situation but we had very intimate interviews with the relief workers who know, through months of personal experience, just what the conditions are beneath the surface. We heard Tannhauser sung in superb fashion at the Charlottenburg Royal Opera. Balcony seats were eight cents in American money and the best seats in the parquet cost only forty-one cents. The theater was crowded and the audience was almost religious in its demeanor. There was not a single bare-backed woman there, not a lavish costume to be seen, and when the great throng filed out I stood in front until they had dispersed without seeing so many as a half-dozen automobiles drive up to take their owners home. The crowd dispersed as they might have done in an interior American town before the day of the motor car. American films are shown in the movies and they too were crowded. The street shows were thronged with people whose penury was written on their dress. The cafes and beer gardens were full. One can spend an evening in one of these places for a dime or two in our money, but that means a day's wage for a small party, in their money. Friedrichstrasse is crowded until midnight and the solicitation by young women is open and flagrant. These young women are not hardened sinners, but for the most part attractive in both appearance and dress. Gambling devices operate with open doors and with such a jam before them that one can worm his way through only with patience. The bets are small. Many of the patrons are men in caps with lined faces, who impress one with the fact that they are throwing a chance with the price of their last meal on the hope of winning two.

THE ILLUSION OF THE TOURIST

The hasty traveler sees this. He finds plenty in his hotel which his American dollar will buy. An old official told us he refused to go into the Adlon or the Continental hotels in Berlin, for said he, "they are filled with Germans who profiteered out of the war and are still profiteering on the people's need, and keeping double sets of books to escape the tax collector. "They," he added, "are traitors to their country and their kind." In regard to the gala aspect of amusements and diversions it seems probable that a people in extremity must turn to them or suffer desperately from nerves and depression. It is actually better to eat half a meal and spend the other half on an inexpensive recreation than to have a full meal and suffer from mental depression. The German people are under a terrible mental depression. Proud and confident, they are defeated and humiliated. Believing themselves the most efficient and powerful race in the world, they are conquered. Dreaming of the most glorious place in the sun, they are today as dust beneath the feet of their conquerors. As a result they are in the paralyzing grip of fatalism—the last refuge of despair before suicide. Thus they play and gamble with any small margin at hand, and many of the girls who yesterday worked in munition factories, under the double pressure of economic necessity and a morale lowered during the war, retreat to the streets as the surest way to food, good clothes and a good time.

This is all tragic enough from a human standpoint when one looks beneath the surface, but when one goes to the hospitals and relief stations there is no need to look beneath the surface. To pass through seemingly endless wards filled with little children suffering from rickets and tuberculosis of all kinds, and all other diseases brought on by malnutrition, and to visualize their numbers by imagining the endless paths one would walk if he undertook to see all their helpless kind throughout Germany, is to witness an act in this human tragedy which brings on sleepless nights. Then if one turns to the relief stations and considers what a populous city of penury and want it would be if all these needy millions were brought into one place, and if one considers that of the total sixty millions of Germany's population one-half are living with the wolf just outside the door, and if one remembers that these conditions obtain in a land which yesterday had no slums, permitted no begging, cared for its poor and unemployed with a scientific precision that brought the world to its gates to study its methods, one realizes how poignantly the German people today know the horrible folly of war.

THE POLITICAL SITUATION

The one thing we are inclined to forget is the fact that Germany is today in the hands of the legitimate sons of the rebels and patriots of 1848. No men ever fought more valiantly for democracy than did those gallant men of whom Carl Schurz and General Fritz von Siegel were illustrious examples. They were crushed by the iron heel of monarchical militarism and Bismarck so welded the autocracy under the Kaiser that all the power of the great German army was held against any recurrence of a republican revolution. The governors of Germany are today the legitimate heirs of the Revolution of Forty-eight. There is not a single advocate of the old junker regime in authority. The government is a coalition of the conservative wing of the Social Democratic party and the middle-class business elements. In this working agreement business and labor are learning to work together. They have arrived at an understanding in industry by which labor has delegates to represent it in all matters pertaining to its interests but without interfering with capital ownership. Great business men like Walter Rathenau sit in the cabinet, but no monarchist; and it is a solid republican government.

There is a large body of public opinion favoring a monarchy after the English type but very little sentiment favoring a return of the old regime. The Kaiser is plainly in poor repute since he ran away from danger. A keen man of affairs explained the situation in this way: "The Kaiser was advised in 1916 to grant his people a government after the English model. He was warned that by that means alone could he save his throne, for far-seeing men saw defeat from the day of America's entrance into the war. They also believed defeat would give the republicans the occasion they coveted to bring on the revolution. He haughtily refused. Then when the revolution came instead of coming to Berlin to face it like a man he ran away. The great mass of the German people want no

more of him or of his family, but should we be reduced to chaos a strong man may arise and win the suffrages of the people." This judgment we heard others express, even republicans, and we all agreed that the largest element of safety lies in making it possible for the present regime to keep things going in a fairly stable manner. One of Germany's industrial and financial leaders said no monarchy was possible so long as labor had a fighting chance to make a living, for its millions would lay down their tools the day an effort to restore the monarchy was made. That is just what they did when Kapp tried his famous coup, and though he had army, government offices and the railroad headquarters, he could not turn a wheel and was compelled to quit. That, said the great labor executives, is the thing that will happen every time either a monarchic or communistic coup is attempted, and there are 12,000,000 citizens, members of the trades unions, knit together with a morale which no other labor movement knows. There are economic divisions in the movement, but a strong political solidarity and both the monarchical and communistic extremes are weaker today than they have been at any time since the revolution.

THE ALLIES AND GERMANY'S FUTURE

The future of republican Germany lies largely in the hands of the Allies. If they demand bricks without straw they can reduce the country to chaos and render the government powerless to meet the impossible. If the allies make it possible to get credits and to deflate the currency and thus to buy raw materials, and if they will allow Germany to keep the Silesian coal and mineral lands as a basis of reconstruction and arrange some method for large payments on the reconstruction of France through the furnishing of materials, the people will gladly go to work. The "war after the war" crushes the children of today and the generation unborn. In both England and Germany all agreed that there could be no reconstruction without new moral solidarity. No mechanics of reconstruction can complete the task without a spiritual new birth. No new world can be builded upon hate and revenge, nor upon the iron law of an eye for an eye. Germany made the war, and she should rebuild its ruin as far as possible. But let us not forget that her enemies made wars for five centuries whose results we knitted into the complex situation out of which this war sprung, and that the hands of none are altogether clean. That fact should temper justice with mercy. Peace will be forever impossible if each war is followed by reprisals; that vicious circle of the past must somehow, sometime, be broken. Peace for the future can be builded upon a program made for the future, and without too much care for the past. I plead for no extenuation of the Prussianism of yesterday, but I do plead for a chance for the German democracy of today. Europe cannot live either wisely or well until the 60,000,000 human beings at her heart complete their redemption in terms of the republicanism they have now established. And that they cannot do if today we keep heaping indiscriminately upon their heads the maledictions we heaped upon the heads of their oppressors yesterday.

Unsectarian Membership in the Local Congregation*

By Edward Scribner Ames

I HAD not intended to speak on this subject when I came to the convention but as the days have passed it has seemed to me that this wise provision of the program committee for an open discussion of open-membership urgently invited expressions from all who have given serious attention to it. What I have to say is chiefly a report of experience—not theory or speculation. I ask your indulgence with reference to a little personal history. Probably you have heard that the Hyde Park Church, Chicago, maintains the practice of receiving unimmersed Christians into full fellowship. Some publicity has been given to this fact. But it has not always made clear just why the practice was adopted nor how it has actually worked. It is true that this church has practiced the reception of the unimmersed longer than any other among the Disciples, but it was not the first to raise the question nor the first to attempt a practical solution of it.

In the larger sense the attitude of our Disciples churches to members of other communions was an original and essential problem of this movement for it was a movement for the union of Christian people of all denominations, sects and parties. More specifically this matter was involved in the original determination of our administration of the ordinances. Different attitudes were expressed in the administration of baptism and of the Lord's Supper. Alexander Campbell and his collaborators took an exclusive position in the practice of baptism but allowed Christians of any denomination to decide for themselves concerning their observance of the communion. This fact arrested my attention when a young man just out of college. During a conversation in a railway coach on a train in Iowa, before I ever went to Yale University and before the University of Chicago was founded, I asked B. W. Johnson, then an editor of the *Christian Evangelist*, about this difference. I asked him if we were consistent in the practice of open communion and of close baptism. At once, as if it were not a matter new to his thoughtful mind, he replied, "That is a question which the Disciples will have to face in the future." Within that decade one of our churches in Cleveland and one in New York City began the practice of receiving the unimmersed into their fellowship, but neither one continued it beyond the pastorates in which it originated. The question, however, was emphasized by their experiments.

ASSOCIATE MEMBERSHIP

Some years afterward, in 1903, the Hyde Park church adopted the plan of "associate membership." I have a letter from B. B. Tyler, then with the South Broadway church of Denver, congratulating us upon this action and

*A speech delivered at the Winona Lake general convention of Disciples, in discussion of the question, "What should be the attitude of Disciples churches toward members of other Christian bodies?"

exulting over the fact that his own church had adopted it in the previous year. After one year we modified our designation of this relationship and for sixteen years received unimmersed persons as "members of the congregation." Two years ago last May, the Hyde Park church adopted a resolution recognizing these persons as full members of the church, and it continues to receive such persons as full members.

HOW "OPEN MEMBERSHIP" WORKS

At the present time there are several churches which practice "open membership" in some form. Only two of these are in Chicago. Many ministers favor it and numbers of laymen would be glad to see it put into practice in their churches. These members of our Hyde Park church have justified our reception of them. By their spirit and fruits we know them to be good Christians and they have become as active and as helpful as those who have been immersed. They give of their money, their time, their influence and their resources of character and talent as freely as any. We have a total membership of 400. About one-third are unimmersed. They have come to us from many denominations—Methodists, Baptists, Congregationalists and Episcopalians. The Jews, Catholics and Mormons are represented. We live together in a blessed fellowship of mutual understanding and Christian service. I refer you to the Year Book for the record of our benevolences aggregating this year some \$4,000 in a budget of over \$1,300,000.

What are the motives and the principles impelling a number of our churches to adopt this attitude toward the unimmersed? It was not merely to gain numbers and economic strength. Some great churches, like the Linwood Boulevard church in Kansas City have lately established this practice. It is not because the ministers of these churches and the members are not loyal Disciples. In nearly every instance these ministers are sons of old Disciples families and are among the most loyal of the faithful. This practice has not been fostered by those who seek to betray our movement or who have rejected the teaching of the Bible. They conceive themselves to be guided both by the vision of the fathers and by the teachings of Jesus Christ and the word of God. They feel that this great religious movement is more and more sharply confronted every year by the searching question as to whether its mission to the world is to advocate Christian union or the doctrine of baptism by immersion. All the great forward impulses or religion in our time magnify the importance of Christian union and lessen the emphasis upon rites and ceremonies as necessary and essential means of salvation. While there is a marked tendency to the enrichment of worship by forms and symbols, there never was a time when the idea that such forms are essential to salvation was so vigorously and consciously rejected.

NEW LIGHT FROM THE BIBLE

New light has come to this generation from the Bible itself, and from life and from history, with reference to

the teaching of the scriptures. The scholars of our time are no less devout than the scholars of a hundred years ago and they do have the advantages which this wonderful century has brought. There have been genuine discoveries as to the teaching of Christ, his social message, his rejection of the legalism and literalism of the scribes and pharisees. We see more clearly that his kingdom is better expressed in his own words as recorded in the Gospels than it is by the Judaized and ceremonialized mind of the Apostle Peter in the book of Acts. We are familiar with the fact that Paul, the great apostle to the Gentiles, had to rebuke Peter for this very legalism which was so rooted in his Jewish inheritance and training. The great words of Jesus himself are the magna charta of our faith and the authority for a fellowship beyond the bounds of legalistic forms and external ceremonies. His most vehement denunciations were directed against the tendency to white-wash the outside and neglect the inside, the fountains of the heart. "Hereby shall all men know that ye are my disciples if ye have love one to another." The first and greatest commandment, he said, is love. With this love he included faith in the kingdom of love and the will to further that kingdom in all the world and in all the relationships of life. There are abundant texts for these great authoritative principles of our Lord. Sometimes we are in danger of losing these weightier matters by our meticulous attention to the mint, anise and cummin of the forms and externals of religion. The Disciples will never move out into the larger practice of Christian union until they are wholly convinced that they have justification for doing so in the teaching of the New Testament and of Jesus Christ. The practice of union will never be extended by a lessening of loyalty to the word of God; but a profounder knowledge of that word and a deeper appreciation of it will lead us inevitably to a larger fellowship with all Christian people of every faith and order.

Oh, my friends, we are living in a new day of the world, in a marvelous age of science and art and industry and social revolution. There are signs of great promise. The age is heart-hungry for a religious faith to meet its needs, for a faith which is sane and virile and joyous. Will not the Disciples of Christ gird themselves for a service and a ministry large enough, wise enough and vital enough to enable them to do their part in this most marvelous time in the whole spiritual life of our race? We are in many ways uniquely qualified to be helpers and leaders in these crucial times. We are free from creeds and ecclesiasticisms and from old traditions. We are young and courageous and optimistic. We have a call and a conscience for Christian union and we will in the future gloriously fulfill that mission.

A Kiss

LAST night the Wind came and kissed her,
And the poppy's face is red,
And she laughs and sings for she does not know
That today the Wind is dead.

KATHERINE WATSON.

Charles E. Jefferson

Eleventh Article in Series on "Some Living Masters of the Pulpit"

By Joseph Fort Newton

IT SO happened that I heard Dr. Jefferson for the first time just after I had read his four golden books of counsel and guidance in the matter of preaching. It was an interesting experience, like listening to a master painter lecture on painting, and then watching him paint a picture; and never did practice fulfill precept more perfectly. Those four books, if taken together, form the best course of practical instruction for a young preacher of which I have any knowledge, as much for their fraternal spirit as for their plain-spoken wisdom. They have the ring of reality, the tang of experience, as of one who is not spinning a theory but telling us what he has learned by living. Uniting heavenly wisdom with homely common sense, they show how, since we have this treasure in divine use. A little book long famous in English literature earthen vessels, we must make the vessel fit for the was entitled "A Mirror for Magistrates"; and these books are a Mirror for Ministers, in which we see ourselves and our work, the things that help and the faults that mar the ministry—a mirror held in a wise and brotherly hand.

Some of us regard "The Building of the Church" as one of the best of all the historic series of Yale Lectures, if only it approaches the preacher through the church. There we see the preacher against the background of "organized preaching" in which his labor is enshrined; in the environment of faith and prophecy of which he is both the creation and the interpreter. The thesis of the lectures, expounded with characteristic lucidity of insight and style, is that preaching involves not one man only, but a society of men and women. The sermon does not grow out of the soul of the preacher alone, but out of the deep heart of the Church. It is not the preacher who makes the church; it is the church which makes the preacher. He does not shape himself, but is moulded by the communal life and faith of a body of believers, and gives back what he receives. The church in her corporate experience is his mother, to whom he owes his life of faith, and, by the same token, a life of loyalty. He is not an isolated individual, but an organ functioning in an organism; and his ministry belongs to him not alone by virtue of his temperament, his poetic gift, or his social passion, but as an endowment of the church of God whose son and servant he is.

THE SKYSCRAPER CHURCH

With this thesis fresh in my mind, when I entered the "Skyscraper Church," as the Broadway Tabernacle is called by the New York papers, I felt that I was approaching Dr. Jefferson through the great church which, in its present form and influence, is the creation of his faith as a leader and his acumen as an executive, no less than of his genius as a preacher. When he came to New York in 1898 he found a church living almost wholly in the past, and stifling in a neighborhood quite unfavorable to growth.

He made certain demands as conditions of his acceptance—there was, I am told, a three months' option clause, long since forgotten by both pastor and people—and from that uncertain beginning, in spite of the swelling tides of alien populations, and the swiftly shifting conditions of New York, the church has grown, and the preacher has grown with it, until today it is a bulwark of righteousness, a shrine of faith and a throne of power, in the greatest city of America. If Emerson was right when he said that every institution is the lengthened shadow of a man, the building at Fifty-sixth Street, with its modern appointments and equipment, and still more the noble Christian community, whose gracious, wholesome, creative activities make so many forms of fruitful service, is the incarnation of the spirit, personality and constructive vision of its minister. Such a ministry, so wisely and quietly wrought, rich in insight and enterprise, deserves to be celebrated with gratitude and joy by the whole church of every name.

NOT A STERN PERSONALITY

The New York papers are wont to describe Dr. Jefferson as stern, cold, unbending, an old-time Puritan pastor in whose thought modernism has no place, and whose methods are as masterful as his personality. It is a strange caricature, as alien to the spirit of the preacher as it is unlike the Puritans whose history he knows as few others. He does embody the heroic Puritan tradition, and if there is any place on earth where such a minister is needed more than another, it is in our gay and giddy-paced metropolis, in the garish glitter of Broadway. They err who think him stern, cold, or unbending; though, as he sits in the pulpit, his appearance does give one an impression of firmness, if not of austerity. But as he begins to speak his rugged face is illumined by an inner brightness, and one discovers that it is the firmness of strength, of poise, of serenity, suffused by a great gentleness, and touched by that elusive magnetic quality so impossible to define. On that long-gone Sunday morning the Tabernacle was full, the men outnumbering the women—young men, especially, to whom the preacher is so attractive. If, as Delsarte once said, "mediocrity is not the too little, but the too much," Dr. Jefferson is a genius in the conduct of public worship. The service was simple, natural, satisfying, rich without being ornate, reverent without being formal; and it did what every service of social worship is intended to do. It welded an audience into a congregation, wooing us out of our lonely isolation into liberty and joy of fellowship.

The sermon had to do with the atonement, and I felt a sense of dismay when he announced the theme, expecting a dull time with an old theological riddle. Having used the word once or twice, he threw it aside, because of the unrealities associated with it, using, instead, the word "reconciliation," which is nearer to the experience of the New Testament. As a thinker it was plain that he stood in

the tradition of Clement of Alexandria, and, later, of Schleiermacher, Maurice, Wordsworth, and Coleridge, to whom the incarnation was "the climax of immanence in the world," and the atonement an age-long process in which God is ever present and all-suffering. The old ideas of the atonement, he said, were either artificial, mechanical, or theatrical. The idea of God underlying them was not only inadequate, but false. Henceforth we must think in terms of fatherhood, drawing our analogies not from the courthouse and the counting-room, but from the deepest, holiest realities of life.

Quite frankly the preacher gave us more than one glimpse of the struggle in his own heart in days ago, and how he rebelled against the old dogma: "I would not accept it. I became an infidel. No man can accept a doctrine that darkens his moral sense. I wonder in telling this if I have not spoken the experience of many of you this morning." Indeed, yes. Some of us knew every footprint along that dark path, and the bitter agony of the way. He told how a minister, who had outgrown the old dogmas, led him to see a clearer vision which set his heart singing. No doubt it was Phillips Brooks, under whose spell he fell as a young man, and by whom he was won from the law to the ministry. What a lawyer he would have made, with his clear incisive intellect, his scrupulous precision as a workman, and his gift of quiet, persuasive eloquence! Another bit of self-revelation came in his reply to those who say that, if God carries the wound of the world in his heart, He cannot be happy: "Of course he cannot be happy. Children are happy, grown people never are. After we have passed over the days of childhood, there is happiness no longer. Some of us have lived too long and borne too much ever to be happy any more." An undertone of pathos, far enough from pessimism—as of one whom the years had taken below the surface of things, some way down into the mystery and sorrow of life—made itself heard all through the sermon, if the ear that listened was sensitive. It was real preaching, what the English call "preaching of the centre," heart speaking to heart in words so simple that one felt the impact of reality. Somehow it recalled a passage in one of his lectures in which he tells what a sermon costs, and how the preacher must live the word of God before he preaches it:

A sermon is not a manufactured product, but a spiritual creation. It is not a machine which a man can construct in his sermon shop, and set running in the pulpit like the electric toys which one sees sometimes on the corner of the city street. A sermon is an exhalation, a spiritual vapor emerging from the oceanic depths of the preacher's soul. It is an emanation, an efflux, an effluence flowing from an interior fountain hidden in the depths of personality. It is an efflorescence, an outflowing of beautiful things whose home is in the blood. It is a perfume from spiritual roses blooming in the garden of the heart. It is a fruit growing on the tree of a man's life. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Make the tree good. A sermon is the life-blood of a Christian spirit. A preacher dies in the act of preaching. He lays down his life for his brethren. He saves others, himself he cannot save. The pulpit is a Golgotha in which the preacher gives his life for the life of the world. Preaching is a great work. To do it as God wants it done, the preacher must be a good man, full of the Holy Ghost and of faith.

There are those who hold that oratory always moves on a more or less low moral plane, and is an exercise perilous alike to the soul of speaker and hearer. Froude, who could away with eloquence, thought it nearly always misleading, if not dishonest; and Montaigne was of a similar opinion. Meredith has an epigram sufficiently light, to the effect that oratory "is always the more impressive for the spice of temper which renders it untrustworthy." Dr. Jefferson shares this distrust of oratory—he so fears unreality—and that, too, in spite of his amazing gift of lucid, fitly colored, gracious and moving speech. He knows how easily an orator is betrayed into saying more than he sees, mistaking ornament for insight; a peril which, if unchecked, eats away the moral fiber of a man. He knows that if a man sets out to be eloquent, using oratorical tricks, stratagems and pyrotechnics, he bids good-bye to truth and sincerity. One of his sayings ought to be written in the mind of every young minister: "Never endeavor to be eloquent. It may be that God will let you be eloquent half a dozen times in your life, but I am sure you cannot be eloquent if you try to be." All of which bespeaks the austere integrity of the man, his veracity of soul in dealing with the truth, and with the people. For no one has a more vivid sense of the potent, far-reaching influence of true Christian speech, whose word is also a deed, and of which he is one of the noblest masters among us.

STYLE WITHOUT AIRS

Style, he once said, is perfect when it becomes invisible; and that exactly describes his own style. It puts on no airs, knows no frills, and attracts no attention to itself. It fits his thought as tightly as the skin fits the flesh. There is not a wrinkle, and it is so natural and true that unless you sit before it as a critic and pay close attention, you will not see it at all. Simple, sinewy, flexible, it can preach a sermon, write an essay, or tell a lovely Christmas story, with equal grace and ease. The style of a preacher is conditioned, of course, by his mental quality and the fashion of his spoken address. Thus, the stately, sweeping periods of Gunsaulus were suited to the uses of his voice; that magnificent organ whose rich and manifold music follows us down the years. In like manner, the diction of Dr. Jefferson is admirably attuned to the character of his delivery, which is clear, gentle, melodious and of varied modulation. He is sparing of gesture; his sentences are short; and his language is rich in color, but its beauty is inwrought rather than decorative. His sermons are not read, but spoken, and that with an air of the utmost ease and spontaneity—like a teacher telling a tale, like a friend persuading you of a high matter. There is passion in his discourse, but it is not of a kind that resembles a torrent of fire. Rather, as was said of John Ker—whom he resembles in many ways—it is like "a warm radiance shining through the windows of a home where strong conviction and quiet faith dwells at peace with understanding and hope and acquaintance with grief." He does not seek to take the mind of an audience by violence or to carry it away on an impetuous tide of words. His way is rather to win his hearers, taking them captive unawares, showing

them the beauty of the gospel and the meaning of their lives, seeking to lead them into the freedom and service of the Master.

SUBURBAN PREACHING

An English writer has recently said that one grave fault of the pulpit of our day, and especially in America, is what he picturesquely calls "suburban preaching." By suburban preaching he does not mean preaching to people who live in the suburbs, but preaching which makes its home on the fringes and outskirts of Christian truth, rather than in the center and the citadel; preaching that has much to say about the minor moralities, and the passing events of the day, but very little about the great themes of the gospel. If, the writer adds, preachers like Wesley, Newman, Dale, Spurgeon and Liddon have one common word to speak to the pulpit of today it is this: that behind all great preaching there lies always a great gospel greatly conceived. To that list of names he might have added Jefferson, whose plea for doctrinal preaching—as in his lecture on "The Place of Dogma in Preaching"—has been fulfilled, in a crowded and versatile ministry, by showing what such preaching should be. Take any of his volumes, such as "Doctrine and Deed" and "The New Crusade"—which are an honor to the American pulpit—and you find him dealing with the basic issues of faith, both in their profound significance for thought and in their practical meaning for life. His volume entitled "Things Fundamental" was a series of Lenten sermons, his custom being to devote that sacred season not merely to pious reverie, but to grappling with the great truths which, like the rock ribs of the earth, underlie and uphold the lives of our Christian men. Indeed, in the first sermon I heard him preach there was a passage as apt today as it was well nigh twenty years ago.

If Protestantism today is not doing what it ought to do, and is manifesting symptoms which are alarming to Christian leaders, it is because she has in these recent years been engaged so largely in practical duties as to forget to drink inspiration from the great doctrines which must forever furnish life and strength and hope. If you will allow me to prophesy this morning I predict that the preaching of the next fifty years will be far more doctrinal than the preaching of the last fifty years has been. I imagine some of you will shudder at that. You say you do not like doctrinal preaching, you want preaching that is practical. Well, pray, what is practical preaching? . . . If you really want practical preaching, the only preaching that is deserving the name is preaching that deals with the great Christian doctrines. When people say they do not like doctrinal preaching they often mean that they do not like preaching which belongs to the seventeenth or sixteenth centuries. They are not to blame for this. There is nothing that gets stale so soon as preaching. We cannot live on the preaching of a by-gone age. But doctrinal preaching need not be antiquated or belated, it may be fresh, it may be couched in the language in which men were born. And whenever it does this there is no preaching which is so thrilling and uplifting and mighty as that which deals with the great fundamental doctrines.

Not alone as a teacher of faith, but equally in its application to private character, social justice, the comity of classes and the fraternity of nations, Dr. Jefferson has been a wise and seer-like leader. No preacher in this land has been an abler enemy of war, using fact, reason, satire

—every weapon in his bright armory, to fight the fiend. Some of his addresses are forever memorable, as when he led a visitor from Mars upon a tour of the earth, taking him behind the scenes in the parliamentary assemblies of the nations, until, disgusted at the duplicity of mankind—mouthing about peace and making ready for war—to hide his horror the Martian boarded a celestial express for a saner planet! What the world-tragedy meant to Dr. Jefferson, both as a fulfillment of his forebodings and a crucifixion of his ideals, only his brethren who walked through the same valley of shadow can ever know.

WAR'S CASUALTIES IN MEN'S HEARTS

Not all the casualties of the war were on the battlefield; in the hearts of Christian men there was devastation and unspeakable woe. Cast down but not destroyed, saddened but not defeated, Dr. Jefferson has been a tower of strength in days of rancor and reaction. Often he alone found the needed word for the hour, as when, on the Sunday after the rejection of the Treaty of Peace by the Senate, he took for his text the words: "And Noah was drunk." In a fairer, juster day men will turn the pages of his prophetic witness and thank God for a man who was clear-visioned under a cloudy sky, and whose testimony for righteousness, no less than his rebuke of evil, was uttered with gentleness of heart and the dignity of a golden voice.

Truly it is a great ministry, worthy of honor in all the churches, its influence more wide-ranging than the minister himself knows, and in ways no art can trace. To his younger brethren—some of whom toil alone in far places—it is a comfort and joy just to know that he is there, keeping the light of God aglow amid the glare of Broadway. His genius as preacher and pastor is only equalled by his wealth of friendship, his brotherly kindness, his sagacity in counsel, and his leadership in all Christian enterprise. Every man of us knows that whoever else may lose heart, let go of faith, or lower the ideal of the minister of Christ, that will Dr. Jefferson never! In days when the church is the target of every kind of calumny, and many fall away, he bids us lift up our hearts, remembering the words of the Lord Jesus how he said:

"I will build my church." He is at work. The church is no little private enterprise of ours. It is his. We are collaborators with him. Critics rage and brilliant writers imagine a vain thing. Kings and rulers in divers realms take counsel together and agree that the glory of the church is departing. The Lord holds them in derision. The church is not obsolescent. Humanity has not outgrown it. Its noon is not behind it. Its triumphal career has only begun. We are toiling amid the mists of the early morning. It is the rising sun that smites our foreheads, and we cannot even dream of the victory which is to be. We work upon an enduring institution. After the flags of republics and empires have been blown to tatters and the earth itself has tasted death, the church of Jesus shall stand forth glorious, free from blemish and mark of decay, the gates of Hades shall not prevail against it. Therefore, my beloved brethren, in these confused and confusing days, be steadfast, immovable in the presence of the world's clamor and rancor, always building your life and the lives of as many as God entrusts to your keeping, into the church of the Lord, for as much as you know that such labor is not in vain in the Lord.

British Table Talk

Limington, August 27, 1921.

NOT far away from the ancient port of Lymington, where I am staying, lies Beaulieu Abbey. To visit that fragment of an old Cistercian home is one of the delights offered by the New Forest. It is beautifully and reverently guarded. But what a wonder it must have been in the days before Henry VIII gave it away, or rather sold it. This land must seem to visitors from the west most wealthy in its ancient remains; but sometimes in such strangely beautiful places like Beaulieu the heart grows angry with the waste and decay which have robbed us of so much of our inheritance. Near to Beaulieu is the charming hamlet of Buckler's Hard, where little more than a hundred years ago they built many ships of the British navy. There the "Agamemnon" which fought at Trafalgar was built; and now there are about a score of houses near and a small wooden jetty or two! Buckler's Hard decreased while Portsmouth increased. Will the time ever come when the dockyards of Portsmouth will be as those of this pretty little village on the Beaulieu river? But these are only holiday dreams!

* * *

The Hayes, Swanwick

After an absence of several years it was good once more to live in the Hayes, that home of good fellowship, for the better part of a fortnight. It is a large hostel, set apart during a great part of the year for conferences. The two conferences in which I had my share were called by the London Missionary Society and by the Free Church Fellowship and both were as good as they could be. In the London Missionary Society there were nearly 300 members—missionaries and other officials, senior friends and, best of all, crowds of junior friends, all as keen as the keenest of their elders. It was a cheering sight to see those to whom the future belongs already absorbed in this most wonderful of adventures. There was even a runner of international standard with us! But most significant was the presence with us of Mr. Albert Mansbridge, who is the apostle of adult education in these islands and beyond. This was a sign of that larger interpretation of missions which sets this enterprise in the heart of all that is being planned for the kingdom of God on earth. Nothing is foreign to it. One of the laymen present, a man of great ability and distinction in the industrial and political life of this land, said that the time had come for him, as for all men of middle life, to determine to what ends he could most whole-heartedly devote the remainder of his years. He had had to revalue all the concerns of life, and this was his verdict: there was no enterprise so glorious and so utterly worthy of the best gifts which any man could offer as the missionary adventure. Of this he spoke with passionate intensity. There are still members of the churches and those without who imagine that missionary enthusiasts are narrow-minded fanatics. In reality they stand out among their fellows by reason of their wide and noble vision of the whole of life.

* * *

The Missionary

And it would disconcert such critics to meet the missionary as he is—a big-hearted, merry human being! We liked to chaff the missionaries on their skill at lawn tennis. Two of them fought out the championship in a thrilling finish. One of them won the short distance race against our international—it is true he had a start, but not a long start for a man of 51! Towards such men it is impossible not to feel as R. L. S. felt towards Tamate James Chalmers of New Guinea. They have their stories to tell of hardship and adventure, but not one, whether in China or India or Africa, wanted to change places with any man on the face of the earth. The last thing

they seek is pity. At the close of the London Missionary Society conference the Chinese students in Great Britain came to share the building in the joint meeting of Christians and non-Christians. If there are jollier people than those Chinese, it has not been my privilege to see them. They were courtesy itself, and all of us came to have a great admiration for their merry ways and their friendliness. On the Saturday evening the Chinese ambassador honored them with a visit and on the Sunday Mr. Nelson Bitton, home secretary of the L. M. S., preached to their conference.

* * *

Revival— To What?

Following upon the London Missionary Society conference came the Free Church Fellowship, to which I tarried. We were considering the character of Christian experience, especially as that is related to the revival of Christianity, for which we are praying. To what? It was largely a conference busied with experimental religion. We began with meditations by chosen scholars upon Jesus Christ and the character of his life. This was the tragedy: Jesus lived in a land where there were activists who wished to force the hand of God and so to bring in his kingdom; and there were also passivists who, like the pharisees, declared that God would bring it in his own time and man could not hasten him. Jesus was crucified clearly because he was thought to be an activist by the rulers. He was left to his fate by his Galileans because he was not activist enough. Barabbas was chosen because of his attitude, there was no conceivable doubt. From this starting point, Mr. C. R. Dodd of Mansfield traced with rare power the real meaning of faith as it was taught by Jesus and expressed by him. More will be heard of this little paper. Afterwards there was a strong delineation of the Christian experience as it was found in St. Paul, and later in John Woolman. Then it fell to me to trace the Christian experience in the high light of the historic revivals. All this was preliminary to the discussion in groups whose reports were afterwards presented to the conference of the distinctive Christian experience. What is, for example, the difference between a good man who is not a Christian, and a Christian? What will be the distinctive marks which we must expect in this age from the action of the divine spirit? How will it be related to the peculiar needs of this time? As it always happens, we seemed for a time in confusion, so many are the phases of such themes. But we have always believed that in the frank interchange of experiences and thoughts we are guided into the mind of Christ, and this will be no exception. Amid all the talk of the moment it is worth while to prepare by careful and sincere thinking for the day of the Lord. We do not know and cannot know the times and seasons. He always comes a thief in the night. But "blessed are those servants whom their Lord when he comes shall find so doing." So doing what? Their own appointed job.

* * *

Modern Churchmen in Conference

The attentions of the press are somewhat embarrassing to church assemblies. The modern churchmen have been exposed to much criticism and censure for the utterances reported from their annual conference. It should be said that the members of a conference of such a character cannot be held responsible for all that is said. Dr. Foakes-Jackson, for example, spoke at the conference in his own name, but quite evidently his positions upon Christian origins were rejected by most of his hearers. Canon Barnes is most emphatic in his rejection of the interpretation offered by Dr. Lake and his colleague, and in

justice to the conference his sermon delivered at the close should be remembered. "It is difficult for me to summarize the results of your conference. I am an evangelical; I cannot call myself a modernist. As you know, I answer all the questions just asked in the old way. Probably all who have been present would wish to assert that they also are evangelicals, firmly convinced that the gospel of Jesus is the religious message of God to man. Yet one or two, in discussing subjects where language cannot adequately express feeling, have seemed to doubt whether the Jesus of history was the unique person in whom St. Paul and St. John saw the only-begotten son. I weigh, without prejudice I trust, all that they have said. In the end I feel no hesitation in affirming that Jesus rose from the dead to become the living Christ, one with the Holy Spirit. We all seek for truth. But, whereas to some truth seems a tide destined to rise and sweep destructively across lands where Jesus reigned as the son of God, to me it is the power which will set free new streams to irrigate his kingdom."

The author of these words is the preacher whose words roused such a storm last year!

* * *

Sir Alfred W. W. Dale

Sir Alfred Dale, the son of Dr. Dale of Birmingham, died suddenly of pneumonia. It was my privilege to serve with him on the Mansfield College Board of Education. I learned to know his great gifts and his unaffected kindness. During his life he held many important offices in Cambridge and in Liverpool. But to the wider world he will be remembered as the biographer of his father. That book is one of the very best of biographies, and nothing could be more beautiful than the spirit of reverence and candor which pervades the book. Towards the end Sir Alfred was busy upon the life of Origen, but that will remain incomplete. As he advanced in years he became singularly like his father—and now another link with the greatest of all our divines in the last generation is snapped.

EDWARD SHILLITO.

CORRESPONDENCE

Christ and Baptism

EDITOR THE CHRISTIAN CENTURY:

SIR: I read with interest the recent communication by Dr. Lhamon in your paper. His statements are correct, notwithstanding the criticisms made on his article. Jesus did not originate baptism. He found it already in existence and merely submitted to an existing rite.

To a lawyer, who is accustomed to look at the substance rather than the form of things, it is plain that what he meant to stress was not a particular form, but the substantive fact of separation from the world and entrance into a new society. It must at least be said that there is room here for two opinions. If that be true, then to refuse fellowship with religious bodies who adopt a different mode of performing this substantive act of separation from the world and entrance into a new society is to lose sight of the substance and chase the shadow; it is to be dogmatic, and assume, as Dr. Lhamon says, "infallibility" in a particular interpretation. JAMES M. SANDUSKY.

Liberty, Mo.

Shall We Apologize to Satan?

EDITOR THE CHRISTIAN CENTURY:

SIR: Isn't it about time for us to leave off being so gentle as to hesitate to strike Satan a blow in the face for fear of offending a pacifist Christ. Your careful correspondent in the issue of the eighth instant appears to feel horrified at the idea of including "Onward Christian Soldiers" in the group of ten hymns for children of the church. Following him one would almost turn after the manner of our British cousins and say, "Sorry," or with the French to exclaim in subdued tones, "Pardon, Monsieur," as one makes an attack on sin. Must we preface our attacks on the forces of evil with an apology to the effect that really we mean no insult or offense? Can we imagine Jesus standing in the temple with the whip in his hand and with indignation flashing from his eye yet fearing or hesitating to speak in full rounded tones of anger to those who were abusing the house of God? As he spoke to the pharisees did he introduce his thought with a humble explanation that he intended no offense? There is the danger of eliminating so much of the virile as to leave our religion a mere pulp of inoffensive and ineffectual persuasion. What we need is not so much of persuasion as of declaration. The gospel of Jesus Christ is not merely a gospel of invitation. It is that but it is infinitely more than that. It is a gospel of definition. It is a militant gospel. It therefore must have

hymns of victory and of conquest. Let the church go forward "marching as to war." If "the late government of the Sublime Porte" wishes to expurgate this hymn of the victory of Jesus Christ over all let that government do so, but let not any genuine Christian man seek to turn the conquering Christ, "our royal Master," into a graceful president of a woman's bazaar or the toastmaster at a pink tea.

West Newton, Pa.

THEODORE DARNELL, JR.

Is Pacifism Radical Enough?

EDITOR THE CHRISTIAN CENTURY:

SIR: The article by Rufus M. Jones on "War and the Teachings of Jesus" is a challenge to our whole civilization. A letter can be of but limited length, but I would like to raise the following questions, although their brevity must lend itself to misconceptions.

1. If Jesus seems to be a pacifist and a philosophical anarchist from the historical evidence of the gospels, does that settle the matter for us today? A righteous war in self-defense, if there can be such a thing, is one way of trying to settle a question. That is, it is force used to the nth degree. Jesus fought hard and sometimes harshly in the realm of the intellect and the spirit of men. Is the method of just war, meant to accomplish the same ends aimed at by Jesus, essentially wrong? It is carrying the spirit of Jesus into the material forces, using them to work out spiritual ends? If it would not be presumptuous, I would suggest that pacifists, in dividing the world into two camps, have not made the division radical enough.

2. Bishop Schrembs in his installation sermon in the Roman Catholic diocese of Cleveland, says: "All power! Symbol of heaven. 'All power is given to me in heaven and on earth.' And it was by virtue of this power he continued and gave the apostles this solemn admonition: 'Go into the whole world and teach all nations. Teach them to observe all things whatsoever I have commanded you. And behold, I am with you always even to the consummation of the world.' There is the chart and history of the Catholic episcopate, running back through a long and unbroken succession to the apostles who stood on the mount of the ascension and heard these words pass over them and penetrate, as it were, into the innermost depths of their souls, and constituted them Christ's vice-regents here on earth."

In other words, Jesus claims all power in heaven and earth, and the Roman Catholic hierarchy have now the power on Jesus. Their vice-regency is challenged by Protestants. Do

Protestants challenge the first statement? Frankly I believe rational Protestants who desire earnestly the spirit of Christ do challenge the first statement. We do not believe that Jesus has all power in earth and heaven, or that he is the God of all. The theological note is rightly struck by Mr. Jones in the beginning of his article. And I believe we will not accept in the future an infallible church, nor an infallible book, nor the assumption that we know all about the life of Christ. Certainly we do not know everything that Jesus did, or said, or thought. How then can we know that his life was omniscient? The foundation of a building is not the whole. Our experience seems to prove that nothing is perfect, and the truth alone frees us.

CARLYLE SUMMERBELL.

Indianapolis, Ind.

Are Girls Ruined By Dancing?

EDITOR THE CHRISTIAN CENTURY:

SIR: On every hand we hear vehement condemnation and equally earnest defence of the public dance hall, but to most of the citizens it is a doubtful question as to whether the dance hall is harmful, beneficial or neutral. Many assertions are made concerning the number of girls ruined by dance hall influences, some writers having placed the estimate as high as seventy-five per cent of all the ruined girls of America. In order to get accurate information on the subject I began nearly one year ago a survey of homes and institutions for the shelter and cure of unfortunate and criminally inclined girls. This survey was accomplished by a questionnaire which was mailed to such homes in every state in the union, replies being received from thirty-four states, most of them east of the Mississippi River. Owing to this being the first attempt ever made to assemble accurate information on this subject, many of those in charge of homes could supply no material of importance. Questionnaires were sent indiscriminately to all homes listed in the Census Report, but no replies were ever received from homes under Catholic Church influence, nor would they assign a reason for their silence although they were repeatedly asked to do so. All other homes, both public and private, responded. The following facts have been compiled as being the most important ones for present consideration:

The minimum age of inmates was twelve years; the maximum age reported was twenty-six.

The dangerous age was shown to be sixteen years, and of the total number of inmates, twenty-three per cent or nearly one-fourth were of this age.

Eighty-two per cent or more than three-fourths of all the girls reported were fifteen to eighteen years of age inclusive.

Thirty-six per cent of this mass of girls were reported to be dance hall habitués.

Twenty-eight per cent admitted that they came to their ruin through the dance hall influences.

The superintendents of homes were asked to recommend a policy toward the public dance hall and while not all of them replied to this question, enough of them answered to show the drift of opinion.

Forty-four per cent favored abolition of the dance hall; forty per cent believed stricter laws and supervision by police-women would solve the problem they admit exists; twelve per cent lay the blame on the parents, who, they say, have failed to use proper discretion concerning their daughters' associates; and four per cent would substitute other wholesome amusements.

Probably the most striking fact uncovered by this survey is the constantly decreasing average age of the inmates of homes for unfortunate girls. Several years ago it was rare to admit a girl under twenty years of age, while the ages ran as high as thirty-five. Today the maximum has dropped to twenty-six and only one girl of that age was found in the thirty-four states covered by my survey. Very few were over twenty

years of age, while nearly one-fourth of them are under sixteen. Picture to yourself the ordinary sixteen year old high school student and you can better appreciate that appalling fact. That sixteen is the dangerous age shows bad for the homes of the United States. The youngest girls reported were twelve, which is barely the age of physical ability. However, there were more girls at the two ages of twelve and thirteen than there were at the six ages of twenty-one to twenty-six inclusive.

Many superintendents of homes have testified that they have had to send girls to hospitals, before they could be admitted to homes, on account of venereal disease. In other homes where this precaution was not taken innocent inmates have been infected through contact with diseased girls. This leads one to wonder just what effect the dance hall is having on the spread of social disease. Visiting a hall the evening of the Fourth of July last at Wichita, Kansas, I was struck by the flapper type of girls and the effeminate, parasitic type of young men. All looked pale and listless, while many had different forms of skin disease plainly in evidence. Judging from the appearance of the habitués of the public dance halls one is led to believe that little assistance may be expected from them toward the eradication of social diseases.

Many people condemn the public dance hall as unsafe but contend that the club dance and the private dances are safe for their daughters to attend. Many police officials, among them the Head of Women Police in Indianapolis, and the Department of Public Welfare of Philadelphia, have testified that the club dance has caused them more trouble than the public halls. Dr. Phelan made a survey of ordinances governing dance halls and found that most cities prohibit certain forms of dancing that club dances and private dances indulge in freely. One institution in Texas unsolicitedly sheds some light on this question. They stated that thirty-nine girls were in the home, and of them fourteen had attended both public and private dances while twenty-five had attended private dances only. The facts are not voluminous enough to give this as exact for the entire country, but it does show the condition in one home which draws from a large section of the state of Texas.

E. C. CAMERON.

East Enid, Okla.

Contributors to This Issue

ALVA W. TAYLOR, member editorial staff of The Christian Century; secretary Disciples Board of Social Service; recently returned from study tour in England and on the Continent as a member of a party organized by Mr. Sherwood Eddy.

JOSEPH FORT NEWTON, formerly minister City Temple, London; now minister Church of the Divine Paternity, New York; author "The Eternal Christ," etc., etc.

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BOOKS

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THE SUNDAY SCHOOL

The Gospel and the City*

WE have heard that the church is dying out in the rural sections. Where, then, is the church growing? Every city pastor will tell you how difficult it is to reach the vast masses in the large centers of population. Is it only in the county-seats and in the larger towns that the gospel is winning its way? The city churches are growing, but whether they are keeping up with the phenomenal growth of urban communities is a matter for careful statistics to determine. There is no doubt that churches grow in the more favored sections of cities and in the suburbs, but the downtown situations are most difficult. There is no doubt but that outstanding preachers build up their congregations, but most pastors cannot, in the nature of the case, be remarkable. Paul took to the cities. Antioch, Philip, Athens (although he failed there), Corinth, Ephesus, Rome—these and other cities claimed his attention and challenged his energies. In the lesson today we find him starting the church in the commercial centre of Corinth—a wicked material-minded place. It was a hard task, but Paul succeeded. We cannot forget, however, that Paul was one of the most remarkable men that ever walked this earth in any age. Well-bred, well-schooled, widely-experienced and especially endowed. I have just finished reading the autobiography of Gipsy Smith. From first to last it is the story of continued successes, of vast crowds, of striking victories. Gipsy sings like a lark, his pathos is touching, his personality wins everywhere, he is carried upon men's shoulders, his carriage is drawn by men, instead of horses, strong and rich friends back him, he wins where others fail. He is extraordinary—only one in a million can be like him, maybe one in a generation. It was so with Paul. He was no common man. He had no ordinary experience. Men would have plucked out their eyes and given them to him. Men either wanted to kill him or worship him. He was an orator but more than an orator. He had the burning heart. He kindled a fire wherever he stopped. Chained to a soldier, he won him for Christ; bound in a dungeon, he sang the gospel; imprisoned, he preached to the governor; wrecked, he commanded the crew; arrested, he won the crowd; left for dead, he got up and started to preach again. He was indomitable, fearless, indefatigable. Above all and under all was the tremendous fact that he had seen Christ. You simply cannot get ahead of experience. When they asked the blind man, who had been healed, all sorts of technical questions he came back with: "I don't know all that, but one thing I do know, I was blind, now I see, *HE* healed me." There is no answer to that. In a western city the lawyers for the defence thought that they had, by circumstantial evidence, proved that the murderer was guiltless. Then the other side called an old woman to the bar. Her testimony was: "I seen him"! That was all. "I seen him"—very poor English it may be, but very good testimony and the guilty man hung for it. Paul had seen the Lord. "How?" ask the critics. Was it auto-suggestion? Did he have a fit? Was it a sun-stroke? Was it psychological? Paul had no difficulty with this business—he had had the experience. He knew what he was talking about. He knew that Jesus was not a dead hero but a Living Lord. That was his power. With that conviction Paul could set asbestos on fire. He could start a church even in Corinth, with its temples reeking with prostitution and its inhabitants mad over the dollar—or whatever they called the big coin in those days!

He began very quietly. No brass bands or placards. He met a friend and they started to make goat-hair tents. As they made and sold tents they preached. The fire began to burn. Converts began to appear everywhere. He got into the synagog and the next thing you know, Crispus, the ruler, was turning Christian with all his family. Things began to move. The fire began to get hot. The next word is "many." "*Many*" believed and the

church was started. For eighteen months Paul stayed there and when he left, a strong church was established. It was not a perfect church—sometimes it seems to me it was the most human church in the world. They quarreled, they split up into parties, they went back to the old evil habits, they turned the communion into a revelry and got drunk! A pretty hard lot, and how Paul did haul them over the coals! But after all a strong church developed in that ancient New York—that trading center. It should give us courage. It can be done. What we need is a more vital sense of the presence of the Living Lord and a more complete consecration to our work. The fight for Christ must be won in our cities and we must lead that fight. God help us!

JOHN R. EWERS.

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*Lesson for October 2, "Paul in Corinth." Scripture, Acts 18: 1-11.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Hunting Heresy in the Unitarian Denomination

If a man would escape the heresy-hunters, he must travel on beyond the Unitarian denomination. That body is now engaged in keen debate over the religious views of Dr. Dietrick of Minneapolis. Dr. Dodson thinks the Minneapolis divine has opened the door to out and out atheism. The issue seems to be over the right conception of God. The most common thought of deity among Unitarians has been expressed in terms of absolute idealism. Some of the newer interpreters now have a pragmatist conception of God or some such idea as that held by H. G. Wells, of a "human God." Rev. Edward Booth Young, a newcomer into the Unitarian fold from the Episcopal church, wants the church to draw up a "plain setting forth of its faith in God." If it ever tries to draw up anything on which Unitarians will agree the discussions will be worth going a long way to hear.

Religious Revival Looked for in Europe

England has a new evangelist who has recently held a series of meetings at the university city of Cambridge, assisted by Gipsy Smith, and in Germany there are many evidences that the wave of anti-religion has spent itself. The German Teachers' Association in 1919 decided by a small majority against the retention of religious instruction as a part of the public school curriculum. Since then a strong reaction has set in, and the sentiment in various cities is greatly in favor of the religious instruction. The Stuttgart teachers were the first to change their minds on this matter and they were at once followed by the teachers of Westphalia. In Hesse-Nassau 95 per cent of the teachers favor the religious instruction.

Large Deficits in Congregational Boards

The missionary societies of the world find themselves greatly embarrassed by the present condition of world finance. The result is that many of these boards are bearing heavy deficits. The Congregational women's boards are borrowing ever larger sums, and the total amount of their borrowings is now in the neighborhood of \$175,000. In the view of the denominational organ, the Congregationalist, the situation is serious.

Making a Small Denomination Known Everywhere

It has been the printing press which has redeemed the small radical denominations from hopeless obscurity. There are as many members of the Dutch Reformed church as there are of the Unitarian church approximately. But who knows much about the Reformed church? Everybody knows that Unitarians reject the notion of a superhuman Christ. The Universalists likewise are not as large a body as the United Presbyterians or the United Brethren. But everybody knows that the Universalists believe in

universal salvation through a fatherly God. How is it done? The story is easily understood when one gets the statistics on the publishing interests. The Universalist denomination, small as it is, circulated last year 34,100 books and pamphlets, 276,000 tracts and booklets free. That they believe they get returns is shown by the fact that the past year they made an increase in this work of 300 per cent. A skillful publicity bureau has made Christian Science known everywhere, and has given Millennial Dawn entree in several million homes in America, though the converts to some of these absurdities have been relatively few. Why have evangelical churches been so slow to read the significance of these facts?

Evolution in the Buddhist Religion

The measure of Christian influence on the mission field can scarcely be measured by the statistics on converts. There are other more significant facts which show the change in the beliefs of the people. The Christian Work speaks about the change in the Buddhist religion in Japan in these words: "There is a tendency among the priests of every denomination of Buddhism to popularize the Buddhist belief by participation in social service, which up to this time they have neglected. A chair of sociology has been established at the Jodo Sect College at Sugamo, at Setagaya, and at Osaka, where every scheme of social service is to be investigated. A social service bureau has also been established where relief work, special missionary work, will be undertaken. The new temple of Zojoji, now under construction, will be the headquarters on its completion in 1924 and a special organization for social services will be formed by the priests of the Jodo sect, where funerals will be conducted for the poor families free of charge. Prayers for the peace of the spirits of the fowls killed for the tables of Tokyo residents will be offered by three hundred poultry dealers of Tokyo at the Hachiman shrine in Tomikawa-sho, Fukagawa-ku, twice a year hereafter. Heretofore this ceremony has taken place annually on September 20."

Union Policy for Australia Changed

The plan of making an organic union of the Methodist, Presbyterian and Congregational churches in Australia has not come to success, so an intermediate step will now be tried, the avowed object of which is to prepare the way for organic union. A Council of Cooperation has been formed which is made up of thirty-six members elected by the state assemblies of the three churches. This council has no executive power and can only make recommendations to the various denominational authorities. Subcommittees are appointed for various purposes. The following kinds of cooperation have been set up by these subcommittees: (1) Home mission and church extension work (including immi-

gration); (2) secondary education and hostels; (3) young people's departments (including religious instruction in public schools); (4) training of candidates for the ministry; (5) temperance and morals; (6) devotional fellowship and evangelism. Very effective cooperation in ministerial training is already being carried on by the theological colleges.

Service and Exchange Department

If one is a Baptist one may get rid of the old hymnbooks that clutter up the choir loft or the library at the church. The Baptists now have a service and exchange department which renders aid free of charge. One can find out where to secure a Baptist physician or high school principal. The big item of service is that which relates to the location of ministers. The exchange provides useful information for both the ministers and the churches.

Baptists Out in the Northwest Want no Fundamentalist Meeting

Fundamentalists, through their meetings at Buffalo and Des Moines, have made the Baptists the most talked-of denomination. The rank and file do not like the kind of publicity that has come to them. Seattle gets the next convention. The board of the West Washington Convention has passed a formal resolution, after consulting leading Baptists in its constituency, that it wants no pre-convention meetings. This serves notice on the Fundamentalists that they are not wanted up in the northwest. Whether they will attempt to hold a meeting where they have been invited to stay away, or whether they will abandon their separate organization is a problem. Meanwhile the denominational press continues to express its disapproval of the big gift to home missions with a fundamentalist "creed" pinned to it.

Romance in Chicago's Slums

Disciples Brotherhood House has some pretty prosaic duties to perform at times. Mr. Brown has had to patrol the confines of the building during public meetings to prevent disturbances from boys. Miss Deming has had to take in more than one baby wrapped in rags, and give it its first bath and outfit of clothes. The house father, Rev. Karl Borders, finds himself often face to face with some pretty plain duties. But this has not prevented the play of romance. Mr. Brown and Miss Deming confessed to the house father recently a romantic attachment. The latter gave it his blessing. The young people wanted to have the most romantic of weddings, so they repaired to the dunes of Lake Michigan at a sunrise one Sunday morning clad in their khaki hiking suits and the minister, Rev. Karl Borders, also in his hiking suit, spoke the words that made the two lovers one for life. The young people are students at the university of Chicago and they will continue their ministrations for homeless Russian men,

hapless gypsy children and all the other strange inhabitants of a neighborhood on the edge of the ghetto.

Hitch Comes in Union Negotiations

Methodist reunion in the United States seems to have come to an impasse. The southern newspapers claim that the trouble all arises from the attitude of the northern church. One does not need to be told what the northern opinion is. Aside from the problem of the status of the Negro in the church, there is little of importance to arbitrate. Meanwhile there has been much artful dodging of this fundamental problem. Southern leaders have expressed the opinion that the whole matter of reunion is indefinitely postponed, but the northern leaders claim they are still looking for a way out of the difficulties.

New Profession for Ministers

Just as medical men have become so diversified into specialists that they must send a man around from physician to physician in a difficult diagnosis, so religious work is undergoing a similar specialization. One of the new religious professions is that of welfare worker in a factory. Rev. John Paul Stafford, a Methodist minister, is head of the welfare work in all the Swift plants in the world. He is on the industrial relations committee. Americanization work is administered from his office. He superintends the recreational activities of the various plants. A graduate of De Pauw University and of the Boston School of Theology, he further trained himself for his service by the pastoral care of an institutional church in Chicago. The welfare workers in most of the great corporations are ministers, for these are the men that get the human point of view necessary in such a job.

How to Tell a Baptist Home

You can easily know when you get into the home of a Roman Catholic by the crucifix which you are certain to see about the house. Baptists will have a calendar this coming year with a big picture of the globe upon it. This calendar will contain descriptions of Baptist activities throughout the world, daily inspirational selections, B. Y. P. U. topics, Sunday school lessons and many other kinds of information useful to a member of the Baptist church. These calendars are put out by the Baptist General Board of Promotion, and are made to sell at fifteen cents.

Fraternal Orders Have Nothing on Methodists

The proud boast of a number of the fraternal orders is that they carry on extensive work in orphanages, old peoples' homes and hospitals. Not to mention other religious denominations in America, the Methodists have seventy-two hospitals in various sections of the land. They have eighty-three institutions in different states which engage in the care of the aged and of orphan children. This record probably excels that of any fraternal order in the land. The

churches have not realized the power of such statistics in forming favorable opinion outside the church. A group of statistics on the benevolent work of all the Protestant denominations published as paid advertising in secular advertising in secular papers all over the land would be a most excellent investment.

Sunday Evening Club a Great Success

The theater church is no longer a great success in Chicago insofar as it depends upon the ministry of one man. But the Chicago Sunday Evening Club, with its constant change of speakers, has a record for the past year which certainly spells success. The average attendance for the past year was about 2,500. It is interesting to note that the seven o'clock Bible study conducted by Clifford Barnes, a layman, attracted an average audience of 2,175. This is only partly due to the fact that to gain admission many had to come early.

Pastors Cut Off Too Many Names

The ministers of the different denominations know that they receive their apportionments for the various church funds largely on the basis of the membership statistics. On this account there is less tendency to pad the lists than in former years. Indeed Bishop Stuntz of the Methodist church thinks that he has discovered a tendency to prune the lists too far. He recently warned the ministers in conference there "not to practice any rude surgery on the membership records."

Religious Workers Being Trained at Boston

It may well be doubted whether any educational institution in the country has more young people training for religious work than does Boston university. They not only have the largest graduate divinity school in the land, but they also have the astonishing information that in the various departments of the university are a thousand young people who are preparing for some form of Christian work. Many of these will never study in the divinity school at all, especially missionaries who are trained in medicine, agriculture, manual training and other kinds of specialties.

Daughter of Noted Indian Christian Dies

In telling the story of the noteworthy figures among the converts to Christianity in mission lands, there are few more dramatic figures than that of Pundita Ramadai. For a whole generation this Indian woman has carried on a work for widows and deserted wives which has challenged the sympathy of the entire Christian world. The work has grown until fifteen hundred women and girls compose her household. The direction of the industrial activities of such a large family is in itself a task to tax the strength of a great leader. The women are engaged in weaving, printing and farm work. Pundita Ramadai had a daughter, Mano Ramadai, for whom she had the very greatest affection. It had been hoped that this daugh-

ter would succeed to the leadership of the enterprise which the mother has so ably led. But Mano, after being wonderfully well trained for her duties in the best schools, died the other day. This is a great blow to the mission. Pundita Ramadai has found time amid her administrative duties for making a new translation of the New Testament in the Maharati tongue. American support of her work goes through the American Ramadai Association of Boston. The grief of the stricken mother makes her burdens doubly heavy.

Parliament Authorizes Scottish Union

The good cause of church reunion in Scotland has been put forward greatly by the enabling legislation passed by parliament recently. This does not absolutely assure union, but it removes one of the greatest obstacles to union that has been known to exist. The United Free church has within its membership those who were once members of the United Presbyterian church. These have been historically opposed to state control of the church. It is likely that some kind of compromise will be arrived at which will prevent the state from interfering in the doctrinal and religious life of the church while not disturbing the endowments and state aid which has been coming in the past.

Successful Pastor Goes to Los Angeles

Rev. Claire L. Waite has just closed a five year ministry at Colorado Springs, Colo. In that period he has received 902 accessions to the membership, almost half of these being by confession of faith. No professional evangelist has been allowed to assist, and the effort has been to secure new members upon some other basis than an appeal to fear. The shifting character of religious work in Colorado may be judged by the fact that Mr. Waite had been in service the longest of any Disciples' minister in his state when he resigned. He goes to Pico Heights church in Los Angeles, which is in the heart of a densely populated residential district.

Young People Being Dedicated to Religious Work

Some congregations among the Disciples of Christ have begun to feel their responsibility toward the recruiting of the ministry. Richmond Avenue church of Buffalo has a service for young people just before they go away to college. This year there were ten such young people, and of these six are intending to enter religious work. The pastor has addressed the young people on the reasons for entering the ministry and he urges it because it is unpopular, arduous, underpaid, thankless and lonely. Such an appeal has aroused the heroism of his young men.

Theological Seminary Connects Up With the Churches

The state university in most states has connected up with farming and industry. It is obvious that theological seminaries ought to do the same with the churches. Union seminary of New

York sees this duty and has provided for this coming year a Department of Home Service. Rev. William P. Shriver, director of City and Immigrant Work for the Board of Home Missions of the Presbyterian church, will give a course on "The Organization and Administration of City Mission Work." Rev. Herman N. Morse will give a course on "Surveys and Statistics." Rev. Arthur L. Swift will present a course on "Social Analysis of City Problems."

Pastor of Moody Church Resigns

Rev. Paul Rader, pastor of Moody church of Chicago, has resigned. He has served six years as pastor of this church, being the successor of Rev. A. C. Dixon and Rev. R. A. Torrey. As president of the Christian Missionary Alliance he has had a growth of the sense of responsibility with regard to mission work, and it now seems to him that he should devote his full time to work on foreign fields. He has just returned from a trip around the world, and this trip has brought home to him the greatness of the missionary task. During the pastorate of Mr. Rader, Moody church changed its base to a point further north, services now being held at Clark street and North street. The church in recent years has been following the policy of frequent supplies from adjacent cities so that the pulpit ministry has presented great variety. This policy of pulpit supplies will be continued until a successor is found for Mr. Rader. It is interesting to note that this well-known exponent of the premillennial interpretation of the Bible pursued some graduate studies at Harvard after studies at the University of Denver and the University of Colorado. He was a teacher for a time, but in 1912 he became pastor of the Christian Missionary Alliance Tabernacle of Pittsburgh, where he continued three years. He has been an athletic minister of the Billy Sunday type and was at one time athletic director of Hamline university in Minnesota. His father was a Methodist minister.

Ministers of All Faiths Get Together

Boston has a unique institution in its union ministers' meeting. This organization is broad enough to take in both Unitarians and Roman Catholics. Some years ago a Roman Catholic priest served as vice president of the organization for a number of years. At the meeting on September 12, Rev. Albert C. Dieffendorfer, editor of a Unitarian paper, presided, and the principal address was made by Rev. Howard A. Bridgman, the retiring editor of the Congregationalist.

Automobile a Means of Carrying the Gospel

The automobile has often been attacked as the arch enemy of the church. It is called in the "holy-roller" circles a "devil wagon." There are abundant examples on record, however, of the benefit the machine is in the work of religion in this country. Mr. and Mrs. Wilbert P. Cooke of Washington, D. C., have recently completed forty thousand

miles by travel in gospel work. In this journey they have distributed 89,000 testaments and 678,000 tracts and leaflets. Churches a considerable distance apart in the country may now have the same minister, provided they furnish him with a car. Such a gospeler as Rev. Ben N. Mitchell of Washington has adopted a car for use in his promotional activities in that far western state. One reads in the church calendars of many junkets in which churchmen use cars on religious errands.

Detroit to Have Second Gathering of Liberals

Detroit is the mecca of theological liberals this year. The Unitarians will hold their national conference there the first week in October. The Universalists will follow along two weeks later. They have an ambitious program of agenda and the leaders of the denomination will propose a budget of a half million dollars to follow their national drive of recent years. A feature of the Detroit meeting of the Universalists will be the assembling of a big mass meeting of Universalist men who belong to the new denominational order called Universalist Comrades. This organization is only a year old, but is hoped to make it quite as successful as the Unitarian Laymen's League.

Memorial Church to Frances Willard

The plan of commemorating the life and labor of great people in the church through memorial churches is taking hold in new places. Rev. Ray Eldred, the missionary, lost his life in equatorial Africa by drowning. The Disciples are engaged in gathering a fund to erect a memorial church to his memory in his old home community at Coldwater, Mich. Frances Willard was born at Churchville, N. Y. The old village Methodist church here is in a bad condition, and is not modern. Methodists will be asked to contribute to the building of a worthy monument to the memory of Miss Willard. The enterprise has the blessing of Bishop Burt.

Boston Paper Thinks We Need Better Preachers

The source of power for the ministers used to be the pulpit. In modern times the minister has become an administrator, a social factotum, a lecturer and a writer. The Boston Transcript thinks that he ought never to obscure the original function of the pulpit. In this connection it says: "Knowledge of history and sociology and exegesis and general literature are valuable to any preacher, but pulpit power is far more valuable. And most preachers, after they have been in active work for a half dozen years, and have learned that they are not endowed with the genius of Chalmers or Whitefield or Brooks, are in a more receptive state of mind toward the practice of homiletics, toward developing whatever moderate power they have, than they were when they left the theological school. Whether we like it or not, the pulpit today is in a severer competition with rivals than ever before in Christian history. Concerts, magazines,

newspapers, automobiles, outdoor sports, moving pictures, and many other attractions decimate the church congregations. And the preacher, while he may urge 'duty' as the ground of church attendance, owes it to his people and to his own ordination vows to learn how to present his message in the most attractive and persuasive and compelling way of which he is capable."

Minister Arbitrates a Labor Dispute

All over the country the building trades are resisting a cut in wages with consequent tie-up of buildings and much unemployment. In Columbus, Ohio, the two parties to the dispute put their case in the hands of Rev. J. J. Tisdall as arbiter. He decided that there should be some reduction of wages at this time, and fixed the wage at \$1.12½ per hour for bricklayers. This is but slightly lower than the award of Judge Landis to this trade in Chicago.

Disciples Will Back President in Peace Negotiations

President Harding will be able to count on the various religious organizations of America in any work he may do in bringing about disarmament. The Disciples of Christ at their recent convention at Winona Lake passed a resolution setting apart Armistice Sunday as a day to be known as Peace Sunday. It was also resolved that with prepared forms the churches should petition the President to end war. The Disciples are thus in cooperation with the Kenmore Plan "to kill war by petition." It is proposed that wagon loads of petitions should be delivered at the White House this fall to indicate the attitude of the Christian churches to the problem of world peace.

Methodist Year-Book Will Appear Shortly

The Methodist Year-Book for 1922 will go to press shortly, and the statistics for this volume are being compiled rapidly. The strength of this the largest Protestant denomination of America is shown clearly by these figures. They are as follows: churches, 27,146; value of property and buildings, \$246,413,513; parsonages, 13,772; ministers and local preachers, 34,597; church membership, 3,859,751; Sunday schools, 26,575; Sunday school enrollment, 3,913,252.

Labor Sunday a Big Event in This Church

Throughout the land churches observed Labor Sunday or not according to the measure of their interest in the social application of the gospel of Jesus Christ. It is believed, however, that more ministers have held Labor Day services this year than in previous years. At Tabernacle Congregational church of Chicago a resolution was passed which rested for its information upon an investigation carried on by the New York Post in the coal fields of West Virginia. The resolutions protested the illegal use of state forces in West Virginia for the purposes of corporation magnates, and calls upon the President of the United States "to initiate a thorough and un-

biased and prompt investigation of the alleged illegal and unjust practices of the authorities in these places, and if it be found true that the Constitution of the United States is being nullified, laws broken and justice thwarted, that steps be taken to safeguard the rights of the people now denied them, to punish those responsible for such travesties of justice, and to absolve from blame or suspicion the just operators of coal mines whose reputation is being reflected upon by the unjust acts of the less scrupulous operators." Rev. Gleford W. Lawrence is pastor of the Tabernacle Congregational church.

Disciples Ministers Get Higher Training

The number of Disciples ministers who are at this time receiving training in the great universities for the work of the ministry is ground for optimism with regard to the future of this people. The Disciples group at Yale last year was the largest denominational group there, twenty-eight students being enrolled, even more than the Congregational. In the course of the year ending June, 1921, over fifty Disciples students took courses at the University of Chicago leading to more efficient religious work. Aside from the Baptists, the Disciples are the largest religious group at this university. These young people are finding ready employment in the churches on the completion of their work, as there is widespread need of workers with adequate training for parish work.

Jugoslavia Has Methodist Conference

Protestant work, long held down by restrictive government measures in central Europe, is making great advances at this time. Bishop Blake visited the new state of Jugoslavia recently and organized a Methodist conference. The territory is polyglot, and it is significant that English was used as the language of the conference, the one language that the delegates could most understand. The conference affirmed its loyalty to the government in strong terms. This is in striking contrast to the attitude of the Roman Catholic church to the new government.

Methodists Will Hold Meeting in Detroit

Not satisfied with their splendid achievements in the centenary movement, the Methodists will hold a national conference in Detroit November 15-17, in which they will lay stress upon the world program of their denomination. It is hoped that large numbers of the church who have not contributed to the centenary fund may be led to a significant fellowship in the redemption of the world. The program for finding workers for all the fields at home and abroad is one of the items upon the docket. The meeting will be held under the direction of the committee on Conservation and Advance, which has headquarters in Chicago. The denominational leaders propose a larger cooperation with charity organizations, with jails and hospitals. The reform movements against liquor, prize fighting and

gambling will be stressed. Altogether the meeting will be full of interest from start to finish as the typical Methodist enthusiasms find expression one after another.

Catholic Writer Opposes Ambassador to Rome

The Columbian, the organ of the secret order, the Knights of Columbus, carried an article recently from the pen of Maurice Francis Egan. Mr. Egan in this article comes out plainly against the proposal of establishing diplomatic relations between the Vatican and the United States. He says, "The United States has no interest which ought to be made a subject of negotiations with the holy father." There is pretty plain speech for a paper which goes to loyal Catholics. Mr. Egan is one of the most influential laymen of the church, and he knows very well that no one thing does so much to create antipathy to the Roman Catholic church as its political pretensions.

Better Racial Relations for the Southland

Death has been the teacher in the southland of the need of better racial relations. Following the riots at Tulsa there have come to be well-developed movements in many cities to bring the leaders of the two races into conference. The Y. M. C. A. has been able to set up 700 inter-racial committees in as many communities throughout the south. By means of these committees it is hoped that the extremists and the criminal of both races may be restrained in their evil deeds and the whole community be protected from murder and arson.

Retirement Pensions for Y. M. C. A. Workers

The Y. M. C. A. workers have not hitherto been protected by any sort of pension plan. Hence many of the secretaries as they saw old age staring them

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in the face have gone into secular work in order to make provision for themselves. It will be a matter of rejoicing throughout the Christian world that John D. Rockefeller, Jr., has made provision for a million dollar gift conditioned upon three millions more being raised before December 31, 1922. An interesting feature of the provision of the association for the workers is that the money given is to be regarded as "deferred salary."

Controversy Breaks Out About Syracuse University

Religious denominations are inclined to criticize their educational institutions these days, especially in the Baptist and Disciples groups. It is a little unusual for Methodist ministers to turn radical on this subject, but the New York Times asserts that Methodist ministers will refuse to support the drive for a million

and a half to lift the debt from Syracuse is the alleged lack of spiritual life at the university. Ministers have spoken there to a handful of students, and the professors were conspicuously absent. The outgoing president, Chancellor James R. Day, has also been the target of attack for his ultra-conservative views in the field of economics. He has written a book against the labor unions.

Ku Klux Klan Leaders Are Mad

The leaders of the Ku Klux Klan are being manhandled by the press both north and south, both religious and secular. They now assert that they have had enough and will use their attorney to sue newspapers which in any way violate the libel law. This action in itself indicates the degree of unpopularity

university. The reason for this attitude which the order has already developed in various sections of the country. No announcement has been made as to the probability of suing ministers who preach against the organization, and of these there may be a considerable number.

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Looking Toward **The Disarmament Congress**

THE INDIANAPOLIS NEWS says: "In looking forward to the great gathering of representatives of the nations that is to meet in Washington November 11, it is the duty of Americans to cultivate a peaceful spirit, and to recognize the fact that peace can be won and enjoyed only by those who earnestly desire it, are dominated by a passion for it, and are willing to work and make sacrifices for it. A good deal more than diplomacy is needed to bring it to pass. Probably not since the beginning of the Christian era has there been a more moving call to the Christian church. Does it believe in the possibility of the fulfillment of the angelic prophecy of 'peace on earth' or is the church itself infected with the foul disease of cynicism and 'practicality?'"

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EDITORIAL

What Bigotry Costs the Church

WHAT church would not like to claim as a member Mr. Arthur Nash of Cincinnati. He has come to be known as "Golden Rule" Nash, and is in demand as an interpreter of his business ideals all over the country. He has furnished the church with a new apologetic, more convincing for our day than anything Paley ever produced. He has proved that in an actual concrete business situation the golden rule will work. In the October number of the American Magazine Mr. Nash gives us the history of his religious experiences. He has quit two communions because of ecclesiastical bigotry and narrowness. Born in an Adventist home of the strict sort, he was being educated for the ministry in that church. It was while he was training in the seminary of this denomination that he got interested in some "jail-birds" that were scorned by his pastor. Here he met a woman who was the good angel of the prisoners. When the men of his seminary denied her salvation following her death, because she was not of the true fold, Mr. Nash not only left the school, but for a time was an atheist and a tramp. The foundations of his religion had been wrecked by a denial of the work of the Holy Spirit outside the little sect to which he belonged. When he was won back to faith by a devoted wife, he became for a time pastor of a Disciples church at Bluffton, Ohio. Here he conducted the funeral of a man outside the church known as an unbeliever. For this he was censured, and once more he was adrift. A Universalist minister discovered him in Cincinnati, and a preaching experience in the Universalist church set Mr. Nash to thinking about an experiment in the practice of the golden rule. We have heard a good deal in the evangelical denominations about the things that destroy the faith of our youth. The teachers in the col-

leges have been excoriated. Certain progressive ministers have been pilloried. How would it do to canvas around among the young people who have left the church and find out what is the matter? In how many cases would we discover that it was narrowness and bigotry rather than modern theology which had driven promising young men from the church, as well as from the ministry?

The Triangular Irish Problem

EVEN if Sinn Fein and the British government come to terms there will yet remain the Sinn Fein-Ulster case to settle, and its settlement will not be easy. Correspondents from Ireland kept the American public well informed of the wrongs committed by the British Black and Tans. Not much has been said, however, by the secular press of the outrages upon the Ulster sympathizers committed in the name of the "Irish Republican Army." A recent letter from Ireland is reproduced in a current number of the Christian Work in which are enumerated a long list of these crimes. In this list are a number of shocking outrages committed against women and little children. Robberies were being perpetrated in order to secure guns and bicycles for the night riders. Under the reign of terror many Protestant farmers were leaving their homes and selling out, the very consummation hoped for by their enemies. The people of Ireland on both sides are living under a great strain, for civil war is always worse than war with an outside enemy. No one knows whom to trust. It is believed by most careful observers who are not violent partisans that the Irish of both the great religious systems would welcome any honorable peace. But meanwhile the cause of Ireland is in the hands of the most violent extremists. They have made demands which if they mean what they seem to mean, will never be granted by Great

Britain save at the mouth of cannon and through the operations of a navy superior to hers. So long as the extremist party in Ireland is financed from the United States there will be no peace in Ireland. There can be peace, and such a peace as would have rejoiced the heart of almost any Irish nationalist up to five years ago, provided the outside world frowns down this state of seige between the partisans of the two factions in Ireland. Men in whose hearts are the roots of militarism will continue to counsel the Irish in a way to bring on more trouble. But those who favor peace through accommodation can have no patience with the extremist utterances of certain so-called friends of Ireland to be found in this country.

Society Reaping As It Has Sown

HOW do you account for so many murders and scandals in our society today? a minister was asked by a parishioner who stopped him on the street for the purpose. In reply he went into a discursive and subtle analysis of modern conditions. A better answer would have been to ask his parishioner to look at the churches and find there the explanation. The churches are almost empty of young people. Adult church members—perhaps this very parishioner among them—are saying that they “had too much religion when they were young.” So now when the young people propose a movie, a picnic or a party in place of church, there is no remonstrance in most homes. Even ministers have grown slack. An indulgent and foolish parenthood, holding loosely to its spiritual ideals, has produced a generation of pagan children. We shall have a continued harvest of tragedy and shame until we recognize that our children have more need of religious training—systematic, continuous, habitual—than of Latin and algebra.

Bible Study Is Making Progress

SOME have grown pessimistic over the place given to the Bible in modern life. They remind us of the polemical Christians of a former generation who carried their New Testaments around with them, and exacted a “Thus saith the Lord” from every one who set forth religious views. It is true that the polemical use of the Bible has greatly decreased, but another kind of appreciation has set in. Great universities are now beginning to give credit for Bible study toward bachelor degrees, and are even giving credit on entrance examinations for work done previous to matriculation. This is more true of great independent universities such as Columbia and Chicago, but it is also true of a number of the state universities of the middle west. The state universities in some instances teach Hebrew and the history of the Hebrew people, though of course they would not be allowed to teach the science of religion. There is a growing appreciation on the part of public school principals that the study of the Bible should have a larger place in the life of the growing child. Each year sees a considerable extension of the day schools of religion in various parts of the country.

These schools have passed the experimental stage in many communities, and a constituency has been cultivated to finance and support such instruction. The Daily Vacation Bible School movement has given a still wider extension to the Bible study idea. Thousands of children in cities all over the land have had the benefit of this training the past year. While the Bible was the storm center of argument, it commanded a certain kind of interest. Now that it is coming to be recognized as by inherent worth an indispensable part of our whole educational structure, it is in a much happier position. While one may make these optimistic observations, one is not convinced that the Bible yet touches life as it should and will. A decline has set in in all sorts of antiquarian interests in the schools, including the study of Greek and Latin. That the study of the Bible seems to be not only resisting this tendency but making positive gains in public interest testifies afresh to the incomparable value of its literature in the life of mankind.

Dr. Jowett Hears Call of Social Gospel

ON several occasions The Christian Century has called attention to the enlarging message of London's most popular preacher, Dr. J. H. Jowett. During his ministry as pastor of Fifth Avenue Presbyterian Church in New York and prior to that period, in Carr's Lane pulpit, Birmingham, Dr. Jowett's preaching was almost exclusively addressed to individual souls in their capacity as individuals. His New York ministry was often commented upon for its lack of the social emphasis. The hearers who enjoyed and profited by his sermons had to be familiar with biblical literature and the lore of the spiritual life. On the man in the street and on the intelligent but biblically untutored nine-tenths of the people, Dr. Jowett's delicately wrought textual interpretations were in large part lost. Returning to England as the war was closing, this master of homiletic art has heard the call to a social ministry. Without changing the essential character of his sermon method he has allowed his mind to reach out into the burly common life of politics and industry and touch the wounds and sores of our social body with the healing word of the gospel. Surrounded by strong churchmen who are identified with the labor and other social movements—notably Liggett, Clifford, Orchard, Inge and Rattenbury—and such leaders in the labor movement as Henderson, Barnes, Clynes and Snowden, who are also devout churchmen—his instinct of yokefellowship has no doubt broadened his insight and enlarged his sense of obligation to take a hand in the terrific struggle of clashing social forces that is now on. In a recent sermon he states his own point of view in words of characteristic clearness: “I find my own problems settled, at any rate in spirit and principle, and settled with great celerity, when I bring them into the light of the everlasting fatherhood of God. For me, it settles the question as to whether the factory laws should be amended in England. When the light of the divine fatherhood fell upon the little children going to their work at five in the morning, for me the question was settled. I had no diffi-

culty with an eight-hour bill for miners when I brought the question to the everlasting Father. The problem of old age pensions for the destitute and honorable poor was speedily disposed of when I let the light of the everlasting fatherhood shine upon it. The claims of the cotters in the highlands of Scotland, crushed by the heartlessness of certain landed proprietors, seemed inevitable just when I brought them into the interpreting rays of the everlasting fatherhood."

The Call To the Heroic

GREAT Christian leaders are feeling that the call to the religious life has been put in terms that are altogether too easy and superficial. Rev. Gipsy Smith, who is preaching nightly to great audiences in Pittsburgh, on a recent Sunday evening reviewed the past thirty years of Christian effort. He asserted that some preachers have come to the place where they hold religion so cheap that it is a matter simply of holding up one's hand in a religious meeting to be counted. His appeal at the close of this sermon is worthy of a wider preaching. He said: "The majority of people want to dodge cross-bearing. They don't want privations, sufferings, danger. They don't want anything that would keep them awake at night. How many of you are willing to go out and help a fallen woman? You are ashamed to do that, but you know what Jesus said." Jesus never taught his disciples that they were to have an easy time as disciples. They might have to forsake family ties. They were to find a blessing in being persecuted for righteousness sake. The new way was not respectable. When all men speak well of us, we are in spiritual peril. He asked a certain rich man to sell all that he had. Zaccheus interpreted discipleship in terms of radical surgery to his private fortune. The call to the young man today must also be in terms of the heroic. When we ask young men to go to the mission field today, they respond in such numbers as are indicated by the fact that there are more young people at the University of Illinois preparing to be foreign missionaries than there are preparing to minister through the church at home. To do its work in the world the church need not always be numerically large, but it must always have moral quality. In its heart must burn the fire of spiritual devotion. Until Christians are ready to make of their bodies living sacrifices, the church will make no appeal to strong men and women of the world.

Psychology and the Biblical Dogma

THE dogma of the Holy Scriptures has been under discussion for some time and represents one of the great points of divergence between the passing orthodoxy and the modernism of our time. The two factors that have operated to bring about the change in the dogma are the historical study of the biblical literature—commonly called the higher criticism—and the application of the results of psychological thinking to the questions at issue. Dr. James H. Snowden, a careful theologian of the Presbyterian

church and a thinker who is bravely facing realities, spoke last week before the World Alliance of Reformed Churches in Pittsburgh upon "The Written Word." Dr. Snowden called attention to the fact that a word either spoken or written never makes the same impression on any two human minds. While there is sufficient similarity of impression for human intercourse to go on, there is an overtone to a word, just as there is an overtone in musical instruments. This overtone is the element that explains the wide variety of interpretation of the Scripture. Dr. Snowden did not hesitate to assert that the divisions which separate the Presbyterian world into so many divergent sects was a result of a hard literalism in the use of Scripture. Dr. Hutton of Glasgow elaborated this idea still further. He declared that "we muse on the written word until the fire burns, and then what comes is the living Word." Both speakers called attention to the fact that the Westminster confession had never defined inspiration. The hard literalism of the verbal inspirationalists is the very thing that creates division of every sort. It is a literalism that translates "This is my body" into the Roman dogma of transubstantiation. It is a similar literalism that makes the immersionist withhold fellowship from those whom he must admit Christ has received into *his* fellowship. The premillennialist also has his text: "In like manner he shall come again." While Christian Science allegorizes many Scriptures, it uses with hard literalism those relating to healing. Thus an un-psychological use of the Scriptures has brought our unhappy divisions and misunderstandings. In humility we must recognize the limitations of human thought and speech. This humility is the beginning of brotherhood.

War As a "Pocketbook Proposition"

WRITING in the Atlantic Monthly for August on the "Economic Aspects of Disarmament," Frank I. Cobb, editor of the New York World, describes in prodigious figures the way this war business hits the pocketbook of the nations. Speaking of the United States alone, he states that the present expenditures for military and naval preparedness are more than the entire net expenses of the government five years ago—an amount equal to the "net earnings of all the railroads of the country in their most prosperous year." Mr. Cobb holds that the national defense is not strengthened but weakened by this enormous strain. He estimates that after destroying in the world war \$348,000,000,000 in wealth and production we are now setting aside the income of \$160,000,000,000 annually to pay for past and future wars. "Wars that spring from the people themselves," Mr. Cobb declares, "are few indeed; and most of the money that is now spent in preparing for another war among the white races is doubly wasted. If there is such a war during the lifetime of the next generation, on a scale equal to that of the recent war, it makes no difference who triumphs or who is defeated. Victor and vanquished alike will perish in the ruins of the civilization that they have destroyed." Writing in the World's Work for September on "Where Our Taxes Go, and Why," David F. Houston, formerly secretary of agri-

culture and later secretary of the treasury, says of the budget estimates for 1921 and 1922: "The striking thing is that practically all the huge total for the first year of more than \$4,800,000,000, except about \$401,000,000, is for war. For the second year, all except approximately \$540,000,000 out of more than \$3,800,000,000 is for war." The expenses for future wars, estimated at \$1,766,464,000 for 1921 and at \$1,580,896,000 for 1922, can be controlled, Mr. Houston says, in only one way, namely, "by removing the causes of war, by participation in an association of nations to enforce peace, and by disarmament through agreement."

The Nobler Heritage of Presbyterians

PRESBYTERIANS gathering in Pittsburgh from twenty countries to discuss religion in the light of the Calvinistic tradition afford a text for a revaluation of the inheritance which that historic Christian movement left not only to those who claim a place in the direct spiritual succession from John Calvin but to the general Christian world. Religious denominations are often confused as to their own essential genius. In the case of most of them the severest indictment is that they have not been true to their mission. They have violated their own best traditions. They remain, in every day of their continued existence, frustrating rather than fulfilling their natural destiny, undoing the work they set out to do, doing despite to the zeal and devotion and hopes of the fathers. How this came about in the history of the Disciples of Christ we set forth in an editorial several weeks ago. The story will not be fully told and the truth set forth in its frank reality until the traditions and present status of other typical denominational situations are examined.

John Calvin was at once a seer and a statesman of the first order. Though he operated in a small room he wrought out principles of religious and social life which should endear him to every American heart and induce us to write our civilization large in his debt. As a matter of fact his name is a laughing-stock among the greater number. Great areas of our religious life see red whenever his name is mentioned. Grotesque and impossible religious and social formulas are so indelibly associated with his memory that hosts of sincere American democrats bundle together all that dares be known as Calvinism and consign the whole to the flames without question or ado. It is sectarian Presbyterianism itself which has brought this evil estate to pass. The mere memory of a man is neither here nor there. But great traditions born of heroic devotion and tragic sacrifice are much too precious to be thus degraded and destroyed. They might have rendered enormously greater service than they have in the struggle which American democracy is making for its age and the ages.

Calvin is today almost universally known as a theolo-

gian. His name is popularly associated with religious formulas as lifeless and repellant as anything in theological lore. Calvin did write theology. There are extant tomes of the "Institutes," which were the product of his callow youth. Their profundity is a tribute to a mind capable of such intellectual output in its youthful immaturity. But the man and his contribution to his age, and to the unfolding civilization of subsequent centuries, are scarcely more to be judged by these hair-splitting disquisitions than is the great modern statesman to be appraised by the sophomoric lucubrations of his undergraduate exercises. The Institutes Calvin had written, revised and laid aside in practically their present form by the time he was twenty-seven years of age. The remaining almost thirty years of his life were devoted to an indefatigable statesmanship which in that short lifetime converted his city of Geneva from a notorious moral pest-hole into what Scottish emissaries, come to give it critical study, declared to be the fairest expression of the kingdom of heaven then on the earth. That was his life work, and therein lies the imperishable legacy he left to the ages.

In the hands of an unimaginative historian certain incidents and conditions of that period become very unattractive. And when upon them are plastered the formulas of the elaborate theological system of Calvin's youth the picture is grotesque indeed. But so must any historical era issue from such treatment. So will the fairest year or decade through which we ourselves have lived and struggled, when similarly taken in hand by hostile and scornful commentators of the future. In its historical setting, and emerging from the current ideals of his world, the course of Calvin, even in the matter of Servetus, who was burned at the stake in Geneva during Calvin's supremacy there, does not flame forth in more unfavorable relief than will the course, let us say, of Woodrow Wilson in the matter of Eugene V. Debs, through the perspective of three centuries.

Of course the fate of an individual is of minor concern. Whether the man Calvin is held in deserving honor or not may be allowed to pass. But it is deplorable that generation after generation should be wrought upon and made to believe that the vital energies of a great character and a great epoch and a great ideal in history lay in a bundle of dry and barren theological formulas. The historic fact is that the Presbyterianism of Geneva and of Scotland, in being transplanted to American soil found itself compelled to make an adjustment to an environment charged with sectarian rivalries and passions, and in making the adjustment, it was compelled to sacrifice much of its essential genius and greatness. This is not to overlook the fact that there were divisions in Presbyterianism before it was transported to the new world. But these divisions were real; they arose chiefly out of the social and political situation; and though deplorable, they had this virtue that they were all relevant to the big business which the movement of John Calvin and John Knox had undertaken. The divisions in the new world were chiefly ecclesiastical and doctrinal; they were outgrowths of the minor if not unessential concomitants of the Calvinistic

movement and not of its inner genius. In thus turning sectarian, in the ecclesiastical sense, and entering into competition with other sects, Presbyterianism muddled the springs of its intellectual life and withheld from our American democracy the rich stream of social vision and energy which according to its genius it might have poured into it. Presbyterianism, first implanted and flourishing in Scotland, was in no sense sectarian. In these evil days of a divided Scottish church, and of Scottish communities preyed upon by all manner of freakish religious sects, it is difficult for the intelligent outlander to understand what has come over Scotland, and the present state of affairs is profoundly saddening to the pure Scottish spirit.

But confining our present thought to America, it has been nothing less than a grotesque blunder to take the precise type of religious organization developed out of hard experience in the closely knit communities of Scotland and clap it down upon the sheep ranches of Wyoming and the mining regions of Nevada. Of course Presbyterianism has not worked well under such conditions. But even passing over geographical incongruities and the impossibility of organizing sparse, widely scattered populations for effective functioning under a system originated and designed for snug little Scotland, the more tragic blunder is the attempt to make Presbyterianism work as a sect, as a faction in a given community, a little group of religious separatists contending with competing groups. The Presbyterian tradition must be radically distorted to contrive this. By its origin in Geneva and in Scotland its genius was integral with the community, with the commonwealth. The facile way in which the established and free churches of Scotland seem at this very hour about to reconcile their differences on a formula that disendows without disestablishing the church is a testimony to the socially vital and integral character of the Scotch Calvinist tradition. Other tokens of this nonsectarian social spirit are too numerous not to have significance. It has been the testimony of countless agents of good causes that the most sect-forgetful supporters, both in funds and in unreserved good will, are Presbyterian laymen. Mr. Moody, Y. M. C. A. leaders, educators, hosts and varieties of persons urging broad-gauged social and religious causes upon the American public, have again and again testified that Presbyterian lay support was far in excess of the Presbyterian proportion either of population or of means. The vote of Canadian Presbyterianism for the United Church of Canada; the call issued in 1918 by the General Assembly meeting in Columbus, O., to all evangelical bodies in America to take steps looking toward organic union; the noteworthy work of the Presbyterian social service commission in the days when Mr. Stelzle was its guiding spirit; the foreign mission policy which commits the Presbyterian board favorably to every reasonable project of unity in advance of specific discussion; such a statement as that frequently made by Dr. Robert E. Speer to the effect that he is glad the name Presbyterian cannot be satisfactorily translated into Chinese, because he is not interested in establishing the Presbyterian church in China,

but only the church of Christ—these all are tokens of a generous fraternal nonsectarianism which derives directly from the inner character of the better Presbyterian heritage.

Yet in the sordid practicalities of denominational expansion, the Presbyterian way in American communities is hardly better than the ways of its neighbors. Presbyterians are wealthy. There are certain vital elements in their tradition which account for the fact. Ecclesiastical Presbyterianism has sought to buy its way into the graces of many American communities. It is a notorious fact that in home mission work no denomination has been so lavish with its subsidies. And, it might be added, no denomination has gained so little in numbers or other results for the expenditure of a given amount of money. Again and again, impecunious and impoverished religious organizations of other communions have thriven and captured the community immediately alongside of Presbyterian organizations upon which have been lavished outside home mission subsidies in sums quite staggering to their successful competitors. Presbyterian home mission subsidies have been on the whole a very poor investment, even from the sectarian point of view. Half or a third of the money expended by competitors frankly and intelligently designed for sectarian aggression has gone farther and beaten Presbyterianism in the sectarian game. This could scarcely be otherwise. Presbyterianism has sacrificed its dearest traditions when it has joined in that game.

The hour has come for each man or woman born into, or otherwise brought under the spell of, the Presbyterian tradition, to purge his or her own soul and gird anew the loins of the mind in loyalty to those elements in the tradition which have a vital contribution to make to our American democracy. Such a person should bravely rebuke, whenever and wherever it appears, any false and demoralizing sectarian aggression which is found masquerading under the Presbyterian name. It is a travesty ever to be resented that Presbyterian names and traditions should be utilized to support any in the scramble for denominational place and prestige, which, practiced now openly and now covertly, is so grievously demoralizing and sapping the vitality of our American religious life. Whatever may be said for the practice on the part of other religious groups, it is a sacrilege upon all that historic and essential Presbyterianism stands for, to engage in the practice under its auspices. Certain American religious groups were conceived of the aims and ideals of faction. They set out in the first place to divide the community life, create division, convert religion into a force for mutual antagonisms. They were usually conceived in sincere, if misguided, minds. But Presbyterianism is not of this ilk. It is a profanation of what Presbyterians must count most sacred, to make the system the instrument of such purposes.

The sectarian contest in which official religion is engaged today is a scandal to every intelligent and sincere Presbyterian group. Yet Presbyterians generally are susceptible to the specious reasoning that "because the rest sel-

fishly strive for their own we must join in the contest." "We must hold our own in the general strife." Most people believe that the tradition will be lost unless a denominational organization to perpetuate it shall keep the field.

It is precisely this fallacy, on which sincere Presbyterians have so long been fed, which they should resolutely banish from their minds. They should refuse to listen to specious claims for any brand of sectarianism, even that which goes by the Presbyterian name. So long as the present petty competition among religious groups goes on and the Presbyterian tradition is officially sponsored by one of them, a worthy service of that tradition is impossible in American society. Once the tradition is liberated to make its way on its merits, the son of Presbyterian forbears, natural or adopted, will have true cause for glorying. And his glorying will arouse no jealousies among those of different traditional allegiances, for the ground of his glorying will be unselfish service and not the petty success of a somewhat more wealthy competitor in the unseemly religious rivalry which now disgraces American civilization. His neighbors will rejoice in such contribution as he and his tradition can make to the common good, just as he, in his turn, rejoices in the contribution to the same common ends made by his neighbor and by his differing religious tradition.

We cannot cure factionalism and at the same time seek the unholy satisfaction of creating and maintaining factions. To deplore sectarianism and still insist upon maintaining our particular sect is a kind of duplicity whose nature acute Presbyterian intelligence should not be long in recognizing. Of course sects must go, if sectarianism is to be banished, and the Presbyterian sect must go along with the rest. What possible difference can it make whether it shall go early or late? Indeed, will not that religious tradition render the largest service to American community life which first yields itself to this urgent service for the common good, and demands that the sectarian organization which assumes to represent it shall soonest disappear? A consciously disappearing brotherhood—to use a term common but not popular among Disciples—is a first rate agency of Christian unity. Can it be anything but an everlasting disgrace to be the last to make so holy and wholesome a renunciation?

The Great Gun

A Parable of Safed the Sage

I VISITED a Battleship, I and Keturah, and it was Some Ship. Yea, it was the Flagship of the Fleet. And the Captain entreated me kindly, and spake courteously unto Keturah, and we sat down in his Cabin and held converse one with another.

Likewise the Admiral, when he knew that we were on board, sent for us, and we sat down with him in his Cabin.

And we drank Tea, and there was nothing that we desired that was not done unto us.

And the Ship had many Great Guns, and twelve of

them carried shells that were almost a Cubit in Diameter.

And the Captain permitted me to point one of the Great Guns, and to turn it upon its Axis, and to raise it and lower it. And it was very easy. Likewise did I look through a Telescope that was fastened to the Gun, that I might see where I was pointing it, and where it would shoot if I shot it. But I shot it not.

And I spake unto the Captain, saying, I am a Fair Shot with a Rifle, but this kind of Gun is a Little Beyond my Caliber and Range.

And the Captain said, Thou art mistaken. It is much easier to shoot this Gun than a Rifle. For with the Rifle thou must get three things in line—the object and the foresight and the hindsight; but with this, the man in the Conning Tower giveth thee the Range, and the Correction for the Wind, and all else that thou needest, and thou hast only to get the cross-wires of the Telescope upon the object, and hold them there, and that is all there is to it.

And I examined the Great Gun, and it was even so. For there was no labor of bringing the foresight down into the notch upon the rear end of the barrel and then hunting around to see if the target was anywhere on the same side of the Ship, for there was the Target and there were the cross-wires, and it was very easy to lift or lower the Great Gun or to move it to the Right Hand or the Left.

And I said, I have always supposed that this would be hard, but behold, I could do it myself.

Now this have I discovered in life, that it is often easier to do a Great Thing than a Little Thing. And there are folk who do small things with such great Labor that they have no courage to attempt anything larger; whereas, if they but knew it, the Great Task brings with it a sense of Exhilaration and Courage and High Resolve that make it easy; and when it is done, there is great joy in it.

Therefore do I say unto men, Shrink not from the Great Task. Undertake it bravely, and behold thou shalt find that it is better and less arduous than the petty tasks at which thou dost waste thy life and get nowhere.

BY THOMAS CURTIS CLARK

Caesar and Christ

PROUD Caesar came in strength of steel;
The panoply of war was his.

At his command men poured forth life,
The cities perished, nations fell.

He left as heritage a blood-stained tide;
He came, he scorned, he slaughtered—
And he died.

The meek Christ came, his strength the true—
A heart of love his panoply.

At his command men found their life,
The cities flourished, nations grew.

As heritage, the reign of peace he gives;
He came, he loved, he pitied—
And he lives.

What Is The Bible?

By Conrad Henry Moehlmann

OUR question is pertinent for two reasons. The varied employment of the Bible in the past inevitably raises the issue of the essential nature of the Bible. The Bible has been employed to demonstrate the righteousness of war, to justify witchcraft, to protect the enslavement of human beings, to vindicate the consumption of intoxicating liquor, to promote polygamy, to prevent any effort to decrease social injustice, to prove a peculiar and particular brand of theology, to furnish ammunition and heavy artillery for dogmatic warfare, to repudiate the unification of the divided forces of Christianity, to construct innumerable weird and uncanny programs of the future, to develop the fanaticism of the heresy hunter, to attack the organization of this or that denomination, to produce bitter and malignant controversy over the ceremonies of the Christian religion, to secure the survival of a notable variety of fads and fancies. What in reality is the Bible?

The other reason grows out of the modern situation. Christianity is again at the parting of the ways. Long before war's cosmic cataclysm came upon us, Christianity was facing a two-fold challenge. It was being challenged for its failure frankly to meet the religious problem created by the modern economic situation. The modern man keeps on insisting that it is material under what conditions men labor and whether they are underfed and not properly clothed or housed. Christianity was also being challenged to take the lordship of Jesus seriously. The taunt has more than once been hurled at Christianity that the church worships Christ as God and then proceeds flatly to disregard his plain commandments. If Jesus is supreme, the church must obey him. Disobedience spells estrangement. If our conclusions and our life contradict him, we cease to be Christians. Or is the costly and fatal theory of Catholicism to be put into practice again? Is the church ready to deceive itself with the experiment that a small group within the church should fulfill the requirements of Jesus while the majority aims at but partial fulfilment of these same commandments? Of this the intelligent Christian should be assured, that Jesus must be supreme in the realm of duty or we become ethical heretics.

The world war merely stressed the point. If, before 1914, historical, literary and sociological criticism was being applied to the Bible, we may be certain that the Bible will be subjected to far more rigorous tests hereafter. Our reconstruction era is in a mood to overhaul everything. Nothing transmitted to us from ever so glorious a past may hope to survive in the practical world of to-morrow unless it adequately meets some of the needs of the thrilling new time. Shall the Bible be with us tomorrow?

FOUR INTERPRETATIONS

In the hope of arriving at a fair estimate of the true value of the Bible, we propose to examine four interpretations: the attitude of the Roman Catholic church, the atti-

tude of the Protestant church as reflected in the Westminster confession, the attitude of the historian and the attitude of Christian experience toward the Bible.

I.

The answer of the Roman Catholic Church.

For the Roman Catholic, the supreme authority is not the Bible but the divine infallible witness of the church. The church preceded the Bible and produced the Bible. The church is therefore the guarantor of inspiration and the custodian of interpretation. As Augustine put it, "I would not believe the gospel unless the authority of the church moved me thereto." The Bible alone gives no sufficient description of the gospel of Christ. Man requires the unwritten teaching of divine tradition for an adequate exposition of the will of God.

The Catholic points out that there are numerous texts of the Bible. There are varying lists of the number of books in the canon. Which text is authentic? Which list possesses authority? The Christian would be in a Cretan labyrinth, eternally perplexed, if the living voice of the church did not guarantee *infallibly* the authenticity of the Latin Vulgate and the inspiration of all the 72 or 73 books of the Bible. Strange to relate, the *authentic* text had so deteriorated before the time of Jerome that Damascus requested the gifted saint to undertake a revision and had so deteriorated since Jerome's revision, at first denounced and later regarded as inspired, that Sixtus V (1590) was obliged to publish a *pure and authentic text* and to add a bull announcing this fact. Two years later Clement VIII recalled the *authentic* Sixtine text and issued the Clementine vulgate under the name of Sixtus, thus preserving papal infallibility. The bull of Clement made this *authentic* text the standard Roman text whereof "no word may be altered and whereof no variants may be printed." This infallible pronouncement did not prevent the equally infallible Pius X from appointing a commission which should try to "find or restore the original text as it came from the hands of Jerome uncorrupted by and stripped of subsequent admixture with other Latin copies"—a fatal though belated admission.

CHURCH AND BIBLE

The Roman Catholic church views the interpretation of the Bible as quite as important a matter as the question of its content. There is but one valid interpretation and this is locked in the vault of the church. If one's natural stupidity and invincible ignorance insist on evidence, he is directed to consider the splendid variety of opinion produced by innumerable Protestant bodies in the exercise of their human fallible interpretations. Indeed, it was to prevent pious souls from becoming perplexed that the Roman Catholic church undertook to *supervise Bible reading*. To be sure, local and universal laws against Bible reading were enacted by some synods, but nevertheless the Roman Catholic church has never objected to the *devout* perusal of the Bible and has never objected to the

reading of the Bible in *Hebrew, Greek and Latin!* Even translations in the vernacular may be read, provided they contain the *imprimatur* of the bishop and censored explanations! The council of Trent penalized private interpretation. So it would seem that the good Catholic may read his vulgate Bible but may not formulate an opinion regarding it.

The Roman Catholic church insists that the Bible is a collection of writings subject to the supervision and official interpretation of the church. "The Bible in the church; the church before the Bible; the church the maker and interpreter of the Bible—that is right . . . is the Catholic position." This attitude overlooks the fact that during the first four centuries of its existence, the church in no way subordinated the Bible to itself. The Bible then belonged to the individual as to the church. When the layman gradually failed to avail himself of his undoubted privilege of reading the Bible, the church succeeded in withdrawing the Bible from the ordinary man and establishing a dictatorship over the manner and measure of its perusal.

II.

The answer of Protestantism as reflected in the Westminster confession.

The Westminster confession of faith may probably be regarded as representative of the historical Protestant attitude toward the Bible.

This confession finds the only sufficient revelation of God in the *written holy scripture*. It refuses to recognize any unwritten tradition as of binding authority for faith and for practise. Not 72 or 73 but 66 books were given by inspiration. The apocrypha recognized by the Roman Catholic are human writings. The authority of the holy scripture depends wholly on God, its author. The inward work of the Holy Spirit produces the acceptance of the divine authority and infallible truth of the Bible. The canon of the scripture is closed; no writings within the Bible may be removed and none may be added. While it must be granted that there are different strata of material in the Bible, that areas of the holy scripture are somewhat obscure, man cannot err as to salvation. *The translated text is not immediately inspired but the Hebrew Testament and the Greek New Testament are not only immediately inspired but have been kept pure in transmission!* The Swiss Formula Consensus 1675 maintained the divine inspiration of the Hebrew vowel points, although no text of the time of Jesus or several centuries thereafter contained vowel points. Moreover, the unity of the scripture may not be called in question. The sense of the scripture is one. The supreme court of religion is the Holy Spirit speaking in the scripture. Thus, the Spirit would, after all, seem superior to the written word. Further, the individual believer is entitled to free and unlimited access to and private interpretation of the Bible. The church may not intervene between the individual and the scripture.

ABSOLUTE VALUE

This answer, while granting that the Bible originated at a definite time, contends that its message in its entirety

was intended for all time. The value of the Bible is absolute. Only within its pages does God speak in any final way. The Bible as such is the word of God. God speaks in an objective way in the scripture. The original text of the Bible is of immediate divine authority. The Bible is composed of the very words of God. The brain of man had naught to do with the transmission of the message. The Bible is everywhere equally the word of God. Thus it has been shown that the theology of Adam was of the Lutheran variety. Elizabeth's dogmatic system has been elucidated from a verse or two in the first chapter of Luke's gospel. Finally, this view admits no disagreements or contradictions in the Bible.

A consistent application of this point of view involves the transformation of the historically conditioned material of the Bible in universally valid dogma, erases disagreements with the magic touch of harmonization and allegory, cultivates insincerity, and turns the Bible into a vast desert.

Let us pause merely to examine the matter of the pure transmission of the text. The pronouncement of the Westminster confession is to the effect that the authentic text of the holy scripture is the Hebrew Old Testament and Greek New Testament because immediately inspired and because this text has been kept pure in transmission. No assembly of divines of even moderate intelligence could be arranged for at present which would be ruthless enough to go on record with such a statement as that. By the middle of the second century the Christian church was already in possession of two distinct types of text. In Jerome's celebrated and oft quoted letter to Damascus on the need of a revision of the common text of his time, he says, "If we are to pin our faith to the Latin texts, it is for our critics to tell us which, for there are almost as many forms of texts as there are copies of manuscripts." Erasmus described his manuscripts to be of such antiquity that they might have been written in the period of the apostles. Today we know that Erasmus did his work "headlong," that his first edition was a precipitate, that he had only a few late cursive manuscripts at his disposal, that where his Greek copy failed him in case of the apocalypse, he simply translated Latin into Greek, that he used his best manuscript but rarely.

MANY VARIATIONS IN TEXT

In his third edition Erasmus introduced a verse which he had conscientiously refused to print in his earlier editions and for which to this day no support can be found in a single independent Greek manuscript. Moreover, the *textus receptus* of England differs from that of the continent in over 250 instances. The differences between the revisers' text and previous texts is estimated at over 12,000 instances. The eighth edition of Tischendorf varies from the seventh edition by more than 3,500 instances. It was said of John Mill, the master textual critic of England of Bentley's time, that his New Testament noted 30,000 variations in the manuscripts of the New Testament. John Burgon, the conservative opponent of Westcott-Hort School, is responsible for the count that Alexandrinus deviates 842 times from the *textus receptus*; Ephraem

1,798 times; Vaticanus, 2,370 times; Sinaiticus, 3,392 times; Beza, 4,697 times. Indeed, we have over 4,000 Greek uncials, papyri, cursives, lectionaries, and no two of them are in perfect agreement. It is safe to say that no company of intelligible divines would today assert the purity of the Hebrew and Greek text.

III.

The answer of the historian.

The historian treats the Bible as a purely historical product. The Bible contains some of the literary remains of Oriental-Greek thought. Its value is relative. The Bible is literature as other literature. It is the religious classic of the Hebrew and primitive Christian church. Faith is required to make the Bible the word of God. The authority of the Bible is of a subjective sort. We have scriptures not scripture. The Bible is not a book but a collection or library of books. The Bible must be located in the general developmental process of the world. The Bible is an evolution. There is no demonstration of the authority of the Bible derivable from the preservation of its text or the manner of its composition. Indeed, man does not require objective authority at all. Man needs contact with personality. Acquaintance with the great religious personalities of the past results in religious conviction. Man needs the authority of the spirit. When one has lived in the environment of Jeremiah, Jesus, Paul, has shared their struggles, has stayed with them in their Gethsemanes, and has witnessed their triumphs, he becomes familiar with religious experience which approves or corrects his own. And this is the great essential. The longing of the modern man is for reality and sincerity and will not for a moment tolerate either the discounting or denial of facts.

FAILS IN EARNESTNESS

In its application, this view sometimes fails in moral earnestness. It not infrequently overemphasizes the background. It may know more about the mystery religions than about the ethical life. It often evaporates in a passion for the historical or the sociological. It may stir up enough critical dust to suffocate the average student. It has more than once forgotten that the development of the religious life is of far greater significance than the slant of the Greek accent or the underlying Aramaic root. It sometimes fails to view "every historical investigation as an ethical task." No investigation lacking in moral earnestness will contribute very much to our knowledge of the religious significance of the New Testament; and our quest is religious.

IV.

The answer of Christian experience.

To say no more, none of the answers considered grasps the significance of the Bible. For the Bible is not a history of dogma or of science or of sociology. It is a monument to religious experience. As it has been well put, "the Bible is a record of struggle toward God, is the history of the development of religious personality." The outstanding value of the Bible is its rich deposit of religious experience. Jesus himself is his greatest credential.

Paul is of greater significance than his views. The who counts for more than the what.

When the religious value is made primary, then "the Old Testament presents to our souls characters that are supremely worthy of our reverence because consciously centered in God and full of his power. It permits us to share the enthusiasm of the men who discovered the fundamentals of our religion and the character of our God. It is indispensable to complete discipleship to Christ, because it is the creator of the mould which his soul expanded."

Religious experience approaches the Bible without any preconceptions. It gladly grants the conclusions of the historical investigation. It recognizes documents and strata—a prophetic stratum, a priestly stratum, a Pauline stratum, a Johannine stratum, a synoptic picture of Jesus, a Johannine portrait of Christ, a mysticism of Paul that differs from the mysticism of John. It is aware that the historical background may not be neglected without penalty. It does not at all fear the relativity of the Bible.

But religious experience also affirms that even the best method of investigation is a tool, not an end. Criticism by no means settles the religious importance of a passage. We do not know Hebrews merely because we have settled that it is a homily and not a letter. We have not grasped the meaning of a parable because we have traced its development and can demonstrate its original form. The comparison of synoptic differences is but the first step in the understanding of the baptism narrative. Religious experience objects to enslavement by any method and refuses to quarrel over every verse and documentary hypothesis as if religion should immediately disintegrate if the decision went the other way. It holds that differences will cause no consternation, if the spirit of the New Testament is absorbed.

PAST EXPERIENCE

Religious experience deeply appreciates and makes use of the experience of the religious leaders of the past. It is interested in every previous interpretation of God as a value judgment. It affirms that Amos or Isaiah or John has a permanent message to struggling religious souls of today. It urges the appropriation of previous religious experience. To do this one must be in sympathy with the ideals of the Bible. To appreciate the classics, one must not only have an idea of what is classic but must also live in the classic environment. One must have the feeling of and for Sophocles to comprehend Sophocles. No one would think of being a scientist without possessing an interest in nature. He who has no love for bugs, who avoids the ugly crawlers, who will not fondle them and admire their coloration, who refuses to live in the bug world, will never publish a very interesting monograph on bugs. Precisely so, the important religious men of the Bible will never chum with us or walk by our side unless we breathe the atmosphere of the Bible and make their experience ours by repeating it. If we are not convinced that man is religious, if we refuse to exalt the spiritual, if the spirit of Jesus does not compel us, we shall not behold God in the Bible, however much we may affirm it. There are no objective

markings to prove either the authenticity or the integrity of the Bible. But one cannot long contemplate the splendid devotion of the average adherent of Jesus in the most primitive period of Christianity, cannot live in the companionship of Paul for any great length of time, cannot reflect upon their hope of a glorious future where God dwells, even if his foot-prints are not to be discerned in the chaos of the present, without realizing the influence of the life here lived.

Religious experience affirms that when the Bible is studied from the angle of religious value, it is without any qualification the classic of religion. If the Christian ministry would recognize as its supreme task the study of the Bible in such a way as to ascertain its worth for the religious and ethical life of today, we should have less of the puny conflict between men who are theoretical, who are eternally interested in "to be," in discussion and in metaphysics and men who are practical, who are interested in "to have," in experience, in psychology. And we should retain the Bible for the modern man.

It was the religious experience of William Robertson

Smith that testified, "Of this I am sure at the outset, that the Bible does speak to the heart of man in words that can come only from God, that no historical research can deprive me of this conviction or make less precious the divine utterances that speak straight to the heart. For the language of these words is so clear that no readjustment of their historical setting can conceivably change the substance of them."

What the famishing religious world of today needs is contact with God. It is silently pleading with the minister to lead it back to God. Only the religion of the spirit can solve the problems of the new time. Man religious in his constitution must respond to the religious experience deposited in the Bible. And when the perplexed man of today asks for bread, for food that will sustain him in his struggle against fear, suspicion, doubt, selfishness, that will enrich him with God, shall there be handed to him a stone, dogma, a line of proof-texts, an *imprimatur*, a discussion of history, the proceedings of an ever so venerable council, an opinion of Bengel, a theory of Cumont, a comparative study of Frazer?

Is There Race Determination?

By Wayne C. Williams

THAT curious philosopher who once asked "Why doesn't the race commit suicide?" missed the mark.

There are plenty of good and sufficient reasons why the race does not and should not commit suicide. But if the philosopher who asked this question thereby meant to call attention to race responsibility he did humanity a favor when he asked the question.

We are not setting out to discuss race suicide at all. The debate has long since been decided by forces that began to operate before the human race arrived on the planet. Conceding, as we might, that the race could, if it chose and no other forces operated, commit suicide in a single generation and conceding what certain eminent thinkers—among them Theodore Roosevelt—hold, that at least a portion of the higher classes are committing suicide slowly, we observe that somehow the race keeps on multiplying and that some fundamental urge compels racial growth and increase.

A FUNDAMENTAL FACT

We are thus brought face to face with a profound and fundamental fact—one of those supreme facts that lie in all the truth about us and are so universal as not to compel curious attention, but so vital that they cannot wholly or ever escape attention: The fact that the race refuses to die off. Certain significant, half-known, undetermined biological impulses form a dynamic that hastens us onward, toward some unseen and dimly appreciated goal. Often in the presence of these vast and unmeasured forces the individual feels himself a mere atom, swept

along in the stream of cosmic currents and uncontrollable forces that determine his own destiny for him. But this is a mistake, for the biologist and the psychologist both admit that behind all these forces lies a power of race determination as great as the power residing in an individual to determine his own choices. The race lacks only a complete race consciousness in order to determine what it will do with itself, and it is deciding its own fate.

We made the decision in part, yesterday and on all the yesterdays in which the race has been living, thinking and feeling and doing. We are making some more of it today, even while this is being read. We will make some more of it tomorrow. Thus to any man who looks out upon the moving panorama of humankind, we are seen to be weaving a loom, to be tracing a pattern, to be moving with the slow swiftness and indefinite certainty of a glacier toward some unseen end. Every day we see more of the pattern, and each new turn brings new conceptions and explodes some former theory for which men held tenaciously and perhaps fought and died.

IS THE PATTERN FIXED?

Can we change the pattern? Are we weaving to a fixed type that nothing can change, and was it predestined from the beginning just what we should weave?

Comes the biologic philosopher and says that it was all determined in the first protoplasm; that the fundamental urge is purely biological and we must look for scant meanings in microcosms and microscopic phenomena. But this gives us a purely material and biologic goal and takes

away from life those ethical and spiritual values and ideals which give our race its peculiar dignity and significance in the animal world. We had better concede that the biologist has much to sustain his view, for he can show us a world, first mere vapor, then a solid globe with myriads of tiny animal forms, then gigantic animals and finally prehistoric man mounting to the civilized being we know today. Moreover he can show us man coming onto this planet very recently and a globe now swarming with his teeming millions. The biologist has much to sustain him, yet he cannot account for all.

Comes the speculative philosopher. There is a multitude of him and he is fast losing caste in a world growing definite and certain about so many things. Of course he excels in dialectic; of course no one can answer him for he cannot even answer himself. His speculations are scattered like debris over the human pathway, even from the very beginning, and he has never led the race anywhere, has never set up a single beacon light or guidepost or pointed to a single ideal. He is lost in a haze of mazy uncertainty for he always begins with the fundamental postulate that all life consists in a mere adjustment of sensory relations. So that these sages ought to greet each other in such fashion as:

"Oh, how are your readjustments reacting today? What a delightful reaction I had yesterday in adjusting myself to such and such an environment."

In short, our speculative philosopher has decided that "things are not what they seem," and lets it go at that.

Comes the social philosopher. He, at least, has a definite theory. He sees in man's progress only a struggle for existence, mere physical, human existence. He says that man first fought in the caves with wild animals, and today he fights in the factories with his fellows and his capitalistic over-lords. He finds only an economic motive behind the human drama and ruthlessly discards all such notions as love of country, of family, or sweethearts as mere trifles. Everything else must give way to man's desire for goods and gain; the world turns, and must turn, on this hinge alone. They are trying out this theory in Russia, right now, testing whether the economic motive is enough on which to bottom human society.

WILL THE RACE ARRIVE?

Comes our newest evolutionary philosopher and says that the race is working out altruism through struggle for self; that we are moving from the lower motives of egoism to the higher motives of altruism; from self to others. Fine! No one wants a much higher racial ideal than this one. We even have high church philosophers who are pointing out that Christ himself died for just this ideal and that this is the racial goal toward which a groaning humanity is painfully pushing itself. Most of us want to believe something very like this and many of us do believe it.

But granting that this is the goal of the race, toward which it is struggling and tending, what assurance have we that the race will ever reach it? We speak now of the present human race on this particular planet. Even the evolutionary philosopher, who has so much to back up

his claims, dare not assure us that we will reach this goal. He can find only a tendency to reach it.

Nothing in human knowledge or human history or divine prophecy shows that we shall certainly reach the high goal set for an advancing humanity. The race may fail. The Creator may have to try the human experiment all over again on this or some other planet. Or, that part of the race which leads in civilization, the recent great nations that warred in Europe, may fail and leave to the brown and black races the attempt to reach humanity's ultimate goal of peace and permanence and the attainment of final race ideals.

Whether the race shall lose or win is, then, a determinable fact, to be decided by the race; it depends not upon outside factors or uncontrollable forces, but upon what a conscious, willing human race does about it.

We may make the choice in the next decade or generation or century or in the next æon. We may make it in this generation and we who now determine the decisions of governments and peoples may hold the destiny of the race in our own hands. Assuredly, we of the Teuton and European-Latin races hold the future of present day leading nations in our hands. So, which way shall we decide?

We may decide to kill each other off in war. Some very serious thinkers fear just this result. Some great generals who gained fame in the recent war have warned us of it. Some statesmen have given utterance to like fears. The war has shown that the race—or much the larger part of it—may blindly throw itself into one bitter struggle after another and kill and maim without stint until the fairest flower of the generation is gone. Yet here we meet another argument, for no one can say that war is always unjustifiable. On the contrary every teaching, every implication of the great struggle we have just passed through was that of stern necessity. Fight or die or be enslaved.

OMINOUS FEARS

Others fear that new and more deadly devices which science is preparing will enable men to kill each other in a more wholesale way and with more neatness and dispatch. Others fear the devastation and decay in certain hideous social diseases. Still others fear the race is losing its head in a vortex of self-seeking luxury and pleasure, with humanity lost in a whirlpool of loose living and indulgence, living solely for the hour.

Yet others see the race failing to maintain itself numerically. This class is divided into two camps: those who fear that the highly civilized races will succumb to the brown and black races through the numerical superiority of these latter races, and those who fear that the human race itself will gradually die off.

But it is up to the race!

We may state the problem another way: will the growth of race consciousness and racial conception of ideals and practices move fast enough to overcome the devastating and disintegrating tendencies now gnawing at the vitals of race integrity? Or again: how fast is race consciousness growing? Is there any standard or test by which to

measure its growth? Is there, in fact, any race consciousness for all of us, humanly speaking? Does the race think of itself consciously as contradistinguished from the globe or the universe and from all other entities? Do we ever take the globe and hold it out in our hands and look it over as a whole?

The growth of national consciousness has been a marked feature of history for a thousand years. It has been accelerated and accentuated in the past six years. We have all seen great waves of national consciousness sweep over a people, in new conceptions of such problems as housing, or child labor, or recreation, or law enforcement. Is there any real growth of a consciousness that sweeps over national boundaries and forms an international consciousness? How fast must such an international consciousness grow to overcome the backward tendencies that make for either exclusive national consciousness or for no common conception of things, at all?

A THOUSAND YEARS FROM NOW

When we have answered these questions we may gain some light on whether the race is now about to fail, or may perhaps fail in a far distant future. What we must now realize is that the race will not of itself nor of necessity succeed unless we who do the thinking and deciding live up to our own highest ideals. How many actually care whether the race does fail? If an individual feels himself smug and safe and pensioned in goods or comforts or pleasures, does he really care if the race fails? Indeed is there something more than mocking in his scornful query, "What matters it a thousand years from now? Who will care then?"

Is anybody consciously planning for the next century or for the tenth generation hence? Is anybody planning for 2500 A. D? If our fate as a race lies in our own hands then why not now try consciously to meet the whole problem of the future? Why rely on unconscious motives or speculative forces? Every present day problem

is being consciously solved, indeed must be so solved. Why not measure the whole thing in the light of race futures and lay out a whole program in terms of race destiny? If we then fail, we fail consciously and intelligently. And God can then try some other plan. Given a free choice, as we are, we hold race success or race failure in our own hands.

Humanity will consciously win or lose its own struggle. It has neither lost nor won. It has no license to blindly assume it will win. Victory is not its assured goal. Choice is its only visible goal. God may finally say, "Humanity failed on that planet; let us try another." Slowly, painfully, with infinite patience and trial, we are working out race destiny.

Of course this all has a bearing on the problems of the hour, on what we did yesterday and are doing today. It bears on disarmament; for who decides about disarmament? All of us or just some of us? Some probably. But why? And what motives control them? Are they afraid of a colossal failure, a stupendous and grotesque catastrophe, in which a greedy nation shall attack a defenseless one, disarmed under a mistaken idea of brotherhood? Then whose duty is it to tell the rulers of the people what to do? How soon may we expect that those who bear the burden of great armaments shall tell their rulers to disarm?

Shall we disarm? No, says competition. Yes, says brotherhood. Is the ferment of peoples in the world a sign of "deep calling unto deep," of the moving of mighty waters? Yes, says the social philosopher; it is the coming of the new day. No, says the voice of tradition, of institutions, and of visionless devotion to things as they are.

Only one mortal has ever spoken with authority upon these matters.

They called his name Jesus.

But that leads us to the door of the church and there we may leave our question.

My Visit to America

By Reginald J. Campbell

I WENT out to the Pacific coast and specifically to San Francisco on the invitation of the Bishop of California, Dr. Nichols. For some time there has been a movement on foot in this country and in America to exchange for certain periods some of our university professors and outstanding preachers and publicists, so that each country may make acquaintance with the modes of thought of the other. That movement has in the last few years been extended to promote an exchange of pulpits between ministers of religion: preachers from the United States have been occupying English pulpits and English preachers have been preaching to American congregations. The bishop wrote to me and said that on more than one ground it was desirable that I should visit California for a second time, and especially to preach in San Francisco; he thought it might render a service indirectly to my own

country and in another way to that part of the world to which I was asked. But in my case this visit was of a rather special character, because the bishop asked me not for his own denomination only or chiefly, but speaking as the mouthpiece of the office-bearers of the First Congregational church in San Francisco he suggested, as that is the largest auditorium in the city, I should preach to that church on Sunday and do what I could for the Episcopal church at other times; and that was the program that was actually carried out. I went to California with that object in view, and preached for ten Sundays in the First Congregational church, a noble building, and also at other times in the Cathedral and several other Episcopal churches. But the work did not stop there. I also preached for the Methodist denomination at what they call their preachers' meeting, which is held at certain intervals, and I preached for the Presbyterians in the district. Bishop Nichols, one was gratified to find, was regarded as a true

*Delivered in Christ Church, Westminster, London, on Sunday evening, September 4, 1921.

father in God not only to his own church but to all the churches. No man in the Episcopal church of the United States has greater influence than he. He has been for thirty-one years Bishop of California, and he expects, so he told me, to end his days there and he hopes in harness.

CITY OF THE ANGELS

We sailed in the Aquitania on May 14 and went from New York by Santa Fe and the Grand Canon to Los Angeles. I last visited the City of the Angels, as it is sometimes ironically called, ten years ago in the winter. I observed a phenomenal growth in the interval, and the people's pride in their city takes occasionally somewhat strange forms. They are very anxious to get ahead of San Francisco, they claim to have done it, according to the last census, and they make you aware of the fact. You go into a moving picture house, for example, and you find thrown onto the screen at intervals, particulars and statistics with reference to the growth of Los Angeles. Proposals have been brought forward for the improvement of the city, and they show pictures of what the alteration would involve, and ask loyal citizens to start the scheme. For instance, one idea is to bring water-power up to the city, so that they can increase the number of their electrical appliances, and they have a cleverly drawn picture of the water power actually in exercise—how they make a living picture of that I do not know. Printed below the picture is some such observation as this: "You see what might be if we could bring the water power to the city in this abundance"; and they close the exhibition with an appeal cast in these terms: "Why should not Los Angeles be the biggest city ever?"—by that they mean, I suppose, in the world. "It is up to you to see that we get ahead of the rest of the earth"—that is on the screen, a moving picture.

At the end of June we made our headquarters at San Francisco, but I had been preaching there on Sundays from the first Sunday in June, and I think I had the welcome of my life. First of all, the clergy of all denominations of the city and round San Francisco Bay prepared a reception on the second Monday, and that was followed a little later on by a special reception on the part of the Episcopal church clergy and laity; and indeed the receptions never ceased. I think they are the most generous and hospitable people on the face of the earth. I made a public announcement after I had been there a few weeks that I had to draw the line, that I really could not eat more than three dinners in any one evening.

There is more emphasis placed upon denominationalism there than with us, although the Bishop of California had asked me out to preach on Sundays in the pulpit of another denomination and to share my services between that and his own. The denominations do not coalesce in the same degree as the evangelical denominations in this country; nor indeed do they cooperate quite so closely as the established and non-established churches in this country are accustomed to do. So that when organic union comes, as come it will, I shall not be surprised to find that the way to it is shown by this country, rather than by America, and that America will follow suit. That is not the only way—if I may be allowed to say so, with all respect to our go-ahead cousins on this side—in which England is giving a lead to the English-speaking race as a whole. The social consciousness is not developed in the United States generally or on the Pacific coast in particular as it is developed here. Labor is not so articulate, it is not so well organized, it cannot make its needs so well known. In Los Angeles, for instance, they have what is called the open shop. Trade unionism exists, but there is no bartering, no penalizing of the free laborer who chooses not to be a member of a trade union; and all the time I was in San Francisco a great conflict was going on between trades unionism and organized capital on that very point. The employers are seeking to force the open shop, as it is called, and trades unionism is seeking to defeat that attempt. How it will go I cannot say, I do not know what

the result is likely to be, but in a new country like that, where opportunities are so numerous, it is quite understandable that as every man expects sooner or later to be a capitalist himself, every man is trying to get on, where they work so much harder and so much longer than we do—it is quite understandable that labor should not be a united force to the same degree as labor in this old country is compelled to be.

AMERICANS WORK HARD

I said just now that they work much harder in America than we do. That is the first thing that impresses the visitor. Here it seems as if we have lost energy. Englishmen may tell me that it is only the fussiness of the American worker that makes you think he is doing more in the same time than the Englishman. That is not true; he is doing more, and in many cases he is doing his work better than we are doing or attempting to do it over here.

Further, you cannot but be impressed—I do not know about the rest of the United States; there is no other part of the United States in which I feel the same interest as I feel in the Pacific coast and have done ever since I went there ten years ago—you cannot help but be made aware the moment you become acquainted with the conditions of life in the Golden State, that the war has never troubled it, comparatively speaking. They think it has, and they will tell you how they were rationed after they came into the war, and how comparatively little sugar they were able to get, while we were getting none, and how heavily they were taxed. I asked them what amount of taxation they had to pay in proportion to their income, and when I told them what we have to pay they thought I was exaggerating. How true the saying is that one-half the world does not know how the other half lives! I actually met people who were foolish enough to think that England depended more upon her colonies for fighting men than upon her native strength. You would find that no educated man in any part of the world would have made that mistake. I do not mean that the generality of Americans think that, but some do.

There are some other possibilities of misunderstanding which ought to be removed and can be, but before I go on to them just let me mention the conditions of my own particular work. The Sunday morning congregation I addressed for these ten weeks consisted of about 2,000 people, or very soon did. About the third Sunday I think we were as full as we could manage to be, and I never addressed a more spiritually receptive assembly, consisting of professional men, ministers of religion of all denominations, lawyers, including United States judges, senators, university professors, and teachers in hundreds. There are two great universities close by. There is the State University of California, with 14,000 students, and there is Los Angeles University, limited to about a third of that number. That was somewhat of a surprise to me. I expected crudeness all the way round, and most of us have the idea that San Francisco is about the last word in materialism, as it is a comparatively new country, and you know what the reputation of that city used to be. I can only repeat that never anywhere have I had a congregation that was more spiritually receptive than that. But when I said so to the bishop he warned me how easy it would be to be mistaken if I were to generalize on that. He said, "We have our difficulties, as you will soon discover, and you have for the time being in this city the congregation that would be spiritually receptive. If without warning you were to go to some other congregation you might not find it quite so satisfactory."

UNBLUSHING SENSATIONALISM

Indeed, I noticed very soon a certain amount of rawness, if I may so put it, in the religious atmosphere, and unblushing sensationalism, and what we should call a lack of spirituality. How far it exists I do not know; I never met it at first hand, but it did exist. One indication thereof is the kind of advertisement you see in the newspapers concerning Sunday services.

Many preachers are accustomed to advertise their subject in an extremely—well, to our way of thinking, shockingly sensational way. For instance, the dean of the Cathedral, one of the strongest spiritual forces in the whole city, told me of a few of these that I had not seen myself but which he had. The rivalry between the south and the north, for instance, is sometimes amusing. If you tell anyone in Los Angeles that you have been in San Francisco they will say, "What in the world were you doing there? The center of things is here." And if you tell a San Francisco man that you have to go down every Monday to Los Angeles and come back every Saturday, he says, "What in the world are you doing that for? Of all the out-of-the-way places to live in Los Angeles is the worst!" They told me that in San Francisco shops there is this notice, "Stop, look, have you left anything?" In Los Angeles shops the notice runs, or should run, "Stop, look, have you anything left?"

The dean told me of an advertisement in these terms: "The Rev. Mr. So-and-So will preach on Sunday night"—the advertisement was very long, and mentioned a number of features, including a number of movie stars to be present as pulpit guests and to sit beside him and hear what he had to say on the subject of "Why Mary Fell Out of Bed." The answer proved to be, "Because she slept too near the edge," and the moral was, Keep away from the edge. Another subject was, "A Preacher's Trip in a Submarine"—it turned out to be Jonah! One pulpit subject I saw advertised was, "Why I Never Married." I came across one chalked blackboard: "Is Campbell a Christian?" It did not dawn on me for some time that it was my own character that was in question. These things are not characteristic of the religious life of California any more than of any other part of the world, but they are an element that it would be difficult to find in the same degree in this country or perhaps anywhere else in America.

MISUNDERSTANDING IS EASY

Coming to the possibilities of misunderstanding, there is, to begin with, the attitude of the people of that part of the world towards this country, their feelings toward Great Britain and the British Empire at large. I had two surprises in that connection. In the first place, I was surprised to find how bitter, relentless, unscrupulous and unceasing is the propaganda against England in certain sections of the press and in certain circles of society; and, on the other hand—we are never told this—how extraordinarily generous and whole-hearted is the admiration for England that exists in other quarters, how earnestly indeed many people contend for a fair view of this ancient country. Let me give a few illustrations.

When I entered the vestry of the church where I was to preach, before I had had an opportunity to say anything in public at all, I found a number of letters of welcome awaiting me, some very generous; but there were two, the writers of which signed their names, warning me that if I had come out to do any British propaganda I had better be careful. The letters were vaguely threatening. The writers believed and said other people believed that I was an emissary of the British government and that I had come out to try, to use their phrase, to pull the wool over the eyes of Californians. Knowing that that part of America was more pro-German than some other parts until America came into the war, and also knowing that the Japanese menace is felt more keenly on the Pacific seaboard than elsewhere. I did not think that those letters amounted to much. But more letters kept coming. I had not come to do any propaganda of any kind, but simply to preach the gospel and to address clergy and students. So I said nothing about them from the pulpit for a long time. But letters of this kind kept coming: "You are very clever, but we can see through you. What are you at, anyway? Your business is no doubt underground, like that of all the Englishmen who come this way," and so on and so forth. At last I did speak, at a Wednesday evening meeting. This was a spontaneous sort of gathering very much like those I addressed when I went

to the western front during the war. After a service soldiers would come up in ones and twos and proceed to ask questions about what I had just been saying.

THE QUESTION DRAWER

The very same thing happened in San Francisco. There was a kind of reception after every service. But as hundreds of people came up to speak in their generous, free-hearted way I felt that there would have to come a term to it, and the office-bearers felt so, too. To remain for an hour after service was rather a tax. Also they had what they called a question drawer, so I offered on the Wednesdays in July to submit myself to questioning, not only on what I had been saying but on conditions in my own country. On the first Wednesday evening, as announced, we tried to hold the meeting in the lecture hall; it was not big enough, it could not be done; so we went into the church; and every Wednesday after that until I came away we held these gatherings, and they kept me on my feet for two hours answering questions. You can imagine how tired one was at the end of that exercise. You might expect that the questions would be to a large extent eccentric, foolish, superficial, and on the first Wednesday there was a group of that kind of questions that I did not answer, and there never was another. But, as aforesaid, these quasi-threatening letters kept coming; I thought I would speak out, and one Wednesday evening I did. I took one of the letters which referred to the tyranny of England, the wickedness of England, the responsibility of England for the war, the cruelty of England in Ireland, the massacre of Irish babies, and so on. I first read one of the letters out. I said: I am afraid to speak about England without being accused of being a propagandist; I am no propagandist. I have no mission here from the British government or from any authority whatsoever except the Bishop of California; and I am free to speak about England because I am not of English race, as my name perhaps would assure you, but I was born in England, I came back to England as a youth, I spent the rest of my life in England, and I want to tell you California people that I respect the English character and I love the English name; I should be a coward and a cad if I did not say that. Further, I said there is one thing that I cannot but admire in Englishmen, and the war brought that home to me as never before: the Englishman is cheerful in adversity, as most races are not; our men went into battle cheerily, as part of the game, as cheerily as your boys ever did or ever could. Furthermore, as to the part that England played in the war, there is no home in England that I know of that has not been smitten directly or indirectly as the result of the war. Eighty per cent of the Britons who fought in it were Englishmen. The audience heartily applauded the statement, and when I had finished I thought I would add another sentence. I said, further, there is one thing that Englishmen do not do—that to which the race to which the writer of this letter belongs are rather prone to—the English keep no grudge. When you can get grudge and hate out of the hearts of mankind, the war will be at an end.

JAPANESE AND IRISH

You may be sure the Japanese question came up as well as the Irish and also the disarmament conference at Washington, and also inquiries about our imperialism—and those were very awkward to answer, because now that the Central Powers have been defeated and penalized the great imperial power of the world is England. For a democratic nation to be at the same time an imperialistic nation is a very awkward thing to have to explain. But what do you think happened? When I frankly confessed that, Americans jumped to their feet, and it was Americans that defended England, and Americans who spoke about the mission of England in building free institutions throughout the globe, and Americans who thanked me generously and whole-heartedly for the fact that their own much-loved democratic institutions and all their ideals of common

life, the things that were most valuable, most precious, and that they would not let go, the things for which Americans died, had been derived from England.

Then, still speaking of this particular point, I ought to say that the anti-English prejudice is fostered very largely by a group of newspapers under the control of one man—William Randolph Hearst. They wanted to know very much what we thought about the Hearst newspapers and Mr. Hearst's personality. Well, I said, I know the English, and they don't care a straw about Mr. Hearst, and they don't want to know anything about him, either. Up got a clergyman who said, "I will tell you what we would like to do with him over here. We would bury William Randolph Hearst fifty fathoms deep under the greenwood tree until the resurrection morning, and if I saw the angel with the trumpet approach that spot I'd run up to him and say, 'Gabriel, don't blow!'" That is just characteristic of Americans; it is the sort of thing they do, and do without a moment's warning, and one has to become accustomed to it.

TEXT BOOKS OF HISTORY

I am afraid also that the prejudice is largely one of religion. The Sinn Fein propaganda is dangerous, no doubt about that, but I never met with more indignation against it than I met in California. Still, they are powerful enough to sway the politicians, and they do it. The historical text books used in the schools, in the opinion of many historians, do not tell quite fairly without bias the story of the rupture with England that led to the Declaration of Independence or the story of the subsequent misunderstanding with England, notably in 1812, when we went to war with the States, and in the Civil War when officially we did not play a too creditable part. Some things might have been told a little more fairly. For instance, about the cause of the Revolution; it is stated that England insisted on oppressing the people of New England, the nucleus of the United States, imposing burdens of taxation without the consent of the governed, and so on—a long indictment. There is another side to that. Democratic England then as now was on the side of these New England farmers. Lord Cavan made his last speech in the House of Lords on their behalf; he never finished that speech, because he fell and died. He had come from a sick-room to protest against the folly that was driving a wedge of prejudice between us and our blood relations on the other side of the Atlantic.

Recently there has appeared a book that I want to advertise—"A Straight Deal, or the Ancient Grudge," by Owen Wister. That book should circulate by the million in both America and Great Britain. He just tells the story. He says he was brought up in a prejudice against England and confused England with her German king, George III, and he did not know the democratic forces that then or in the Civil War were on the side of America—men like Bright and Cobden, and the Lancashire cotton spinners who said they were prepared to starve rather than to see the north beaten in that war and slavery established there forever.

THE OTHER SIDE

On my first Sunday in San Francisco Judge Morrow of the supreme court of the United States, was deputed to give me the official welcome. He took out of his pocket and read that famous resolution of the Lancashire cotton spinners sent to President Lincoln at the very height of the conflict, saying that they were being ruined economically and they were starving and suffering because the cotton had been shut out from the Lancashire mills on account of the struggle, but that they were on his side and the side of freedom as against slavery and of union as opposed to separation.

I had received an enormous number of threatening letters from Sinn Fein and Roman Catholics and a cutting from the New York Tribune reporting a speech of a Roman Catholic priest in New York which began: "Britain has the heart of a devil. There is and never has been but one way of dealing with

Britain—that is, by blood"; and this servant of God went on to advise India to rise and shed blood, and Egypt and South Africa to do the same, and Ireland to go on doing it. I took this cutting in my hand, and I said from the pulpit, "That is a perfectly wicked thing to say, and all the more so because said by a man whose profession it is to speak in the name of God. There is none of the spirit of Christ there; that is the spirit of hell. I will answer one Irishman by quoting another. On a great historical occasion Edmund Burke said, 'It is impossible to indict a nation.' The nation of Burke contains people as good-hearted, as kind-hearted, and as averse from tyranny as you or as any people on this earth." What happened? That congregation, on the Sunday, began to cheer, the applause was loud and long-continued, inspired by sympathy and respect for England. I concluded by declaring that, whatever the Japanese Alliances might or might not involve, there was no country on this earth with which Britain more desired to be on terms of friendship or to which we felt so closely akin as the United States of America. I think we need not have much fear when we know that the best elements, civil and religious, in America are on the side of that better understanding; and please God, it won't be long before we get rid of that ancient grudge which has been maintained on the other side of the Irish Sea.

There is in America a surprising amount of intimate knowledge of our domestic affairs when contrasted with our comparative ignorance of theirs. We don't know very much about their public men. They know as much about our Prime Minister as we do. Something amusing in that connection recalls itself to my mind. A man said to me in front of the vestry door, "I have come 250 miles to see you. People tell me that I am very much like Mr. Lloyd George—do you think so? Looking at him steadily I said, "Well, we are all sons of Adam. But the next time I see the British prime minister I will ask him if he resembles you." To my surprise he took that as a most agreeable thing to say, and went off smiling and chuckling. I do not of course know what version he will give his friends.

MR. LLOYD GEORGE

Mr. Lloyd George, by the way, is regarded with something like affection by millions of Americans. They recognize his genius. I was asked on more than one occasion whether it was true that in his earlier years and in his young manhood he was a preacher. I did not know, so I could not say. Now I come to think of it, what a magnificent preacher our prime minister would have made! Probably one of the very greatest preachers of the century if so be that his vocation had led him that way, as possibly it nearly did. If he goes to the United States for the Washington conference—please God it may be entirely successful in lifting away from us that shadow under which we have groaned for so many years of competitive armaments—if he goes to Washington he is going to get the welcome of his life. Americans say so, and you can feel assured of it. That is one reason why he may stay away, because he wants to get the work done. The more people slander and villify him over here the higher seems to mount the admiration and the goodwill of the millions of Americans who are watching his career. I am holding no brief for any particular party or any particular man in England, but when I was thousands of miles away from this country I think I never felt so near to our own prime minister or so proud of him. It was then for the first time that I woke up to the fact that I really loved him; for he stands for England after all, the principality of Wales does not monopolize him, and to hear Americans speak of him with admiration and confidence made me feel that we at home owe a debt to our public men; that is, to strengthen and not to weaken them; to believe in them at their best, and not to be ever suspecting them of their worst. Moreover, if you heard what Americans say about British self-criticism you would be more careful. Every word of detraction that is carelessly spoken or written here seems to be reproduced there and ex-

aggerated by the propaganda to which I have referred. One old Californian of English descent told me to say this the first chance I had after getting home: Tell them not to run their country down; there is no need. It has as glorious a record as any country upon this earth. Don't let us belittle her fame or her contribution to the world's good.

In conclusion, let me say that there were some generous propositions made to me by one deputation and another to remain on the Pacific coast, and I think I would like to tell you

what I said. If I were a young man I would do it because I should not feel expatriated, I should feel at home. But I am too old. When a man gets into the fifties he does not want to pull his roots up. I have been six-and-twenty years a Christian minister, and the greater part of that time has been spent in or around London. I am too British, you see, and I am too much a citizen of London to feel quite as much at home anywhere else. I have lived so long in London that in London I hope to die.

Sowing the Dragon's Teeth

[Two disconcerting errors crept into Professor Taylor's department recently. In the issue of September 8 he was made to represent Lord Cecil as saying that the League of Nations would "function with the United States." This obviously should have been "without the United States." In the issue of September 15 he is made to say, "There is hope in patience and evolutionary processes, but more in violent and cataclysmic revolution." The word "more" should have been "none." Each of these errors gives the exact opposite of the meaning which Professor Taylor wished to convey.—THE EDITOR.]

* * *

A New European Psychology

YESTERDAY the whole world rushed to the front to save France from Prussianism. Today those same nations, to save the future peace of the world, must save France from her own militarism. One hears this statement again and again in England. In France one hears execration of Lloyd George and expressions of bitterness toward England for her failure to stand by her ally in her bitter-end policy of revenge and military peace. In Germany he hears kindly words for all the other of her late enemies except France. At home we had listened to the war type of propaganda that is still carried on: we are told that Germany was already prospering; that she would soon be underselling all her late enemies; that she was still, at heart, monarchist and militarist; that she wished a cheap mark and so kept her money standards low; that the stories of poverty and near starvation at the bottom of her society were after-war propaganda; that she was not attempting to pay; that she was filling the world with propaganda and would return to her idols as soon as she could wean the late allies from France. But day after day it was borne in upon us by English leaders that the real menace is the continuance of a militaristic policy and that Paris, not Berlin, is today its headquarters. Englishmen have not suddenly become friends of Germany; they have not forgotten the air raids or the Lusitania nor anything at all of war's horrors. In the village of a few hundred souls one reads in the church the long list of young men whose memories will not soon die, and the tax collector will not soon let Englishmen forget the war that Germany made in spite of all England's offers for disarmament, her efforts at The Hague tribunal and her fervent last hour petitions for peace. But Englishmen who think are not confusing the issue; they have gotten over the war passion that damned all Germans as war demons and blessed all militarism outside of Germany as Christian and righteous. They have isolated the horrid devil that makes war and find his name to be not Germany but Militarism, and they are suspicious that his devilry is no different when he operates from Paris than when he operated in Berlin. As the sorry figure of Wilhelm becomes more and more ridiculous in its unstripped caricature of yesterday's All-Highest, the shadow of Napoleonism rises out of the mists across the channel.

The "Great Fear" in France

We went to Verdun, rode across the battlefields for one hundred miles to Rheims and down through Chateau Thierry to Paris. The hour spent at the great American cemetery at Romaine was one of those emotional experiences one never forgets. There lie 30,000 brave American lads, making an heroic end of as brave and vicarious a crusade for the right as is recorded in the history of mankind. All day we had been taking caps in hand as we passed the endless series of cemeteries where young Frenchmen died in the same spirit and for the same purpose. For one hundred miles we rode through a rich land that had been made a desert and is yet, even after three summers, still filled with great treeless gaps and hills torn and bare and lined with barbed wire. The prosperous little villages of yesterday are heaps of ruins; most of them, though they offended not, are laid as low by the curse of war as was Sodom and Gomorrah by the curse of God.

It is not difficult to understand why Frenchmen are in the grip of a Great Fear. Our protest against present French governmental policy is not born of any half-baked opinions or radical reactions or of any lack of perspective as regards the terrible chapters of history written only yesterday. It is indeed just those chapters that beget the protest; one cannot cross the hills of Verdun, where 900,000 men died—the great majority either lying in unknown ground where their bones were mixed with clay by the shells, or in graves where the only mark is that of an unknown soldier—without feeling that the most disastrous, unconvincing and uncivilized method used by man for the settlement of disputes is the appeal to the sword. It was not devised by reason but born of a barbaric inability to reason, and by reason alone can it ever be banished. It is disillusioning to find the very nation we yesterday sacrificed to save from the sword, adopting a governmental policy that can have no other denouement than another appeal to its bloody arbitrament. We can understand France's great fear, but it is impossible to understand why she plans only for the use of the tools that so nearly destroyed her.

* * *

Making the Most of the "Great Fear"

"The militarists are making the most of the Great Fear in France," said a brilliant and well versed English journalist to us in Paris. This man has spent many years in France, speaks the language fluently and is less a reporter of French events than an interpreter of them for his London daily. He explained the situation in this wise: The poilus were, by a great majority, farmers' sons. The small business men contributed their quota, but France is still largely agricultural and the industrial worker was conscripted to make the munitions of war while the village lad was sent to the front, his mother and sisters working the fields as they so well know how to do in France. The French peasant is very provincial; his farm produce is selling at a high price, and he today reasons out

of two categories, viz: the war took our lads and Germany made the war; farm produce is high, therefore the government must be very good. So the French government, like our own and that of England, being made up of very conservative and hard-minded men—men who look backward a great deal more than forward—is making the most of the situation and forwarding the ancient policies of safety through force and power.

We must not forget French history when we talk of these men and this spirit. The glory of Paris lies along the Champs Elysee, with the arch celebrating Austerlitz at one end and the great Napoleonic Arc de Triomphe at the other. No tomb in the world is so garnished with glory as that of Napoleon at the Invalides. A century ago the world was adjudging France as it today adjudges Germany, and France has more solid years of military history than any nation in the world. The backward look takes her to that. Men like Foch and Clemenceau win wars and win for French minds the distinction of the finest military strategy in history. But Clemenceau can sarcastically say at a conference called to devise a better way than war, that he sits between a modern Apostle Paul and a Savior of the World, while Foch boldly argues that force alone gives security and that French security is best guaranteed by occupying all Germany to the Rhine, by denuding her of coal and iron and putting over her a taskmaster who will force her for generations to come to make bricks without straw. That is just the sort of thing that German militarism demanded for France when Napoleon was overthrown, and then as now it was England that called the halt.

* * *

Germany's Root of Bitterness

In adjudging Germany today we must remember that there is a new regime there. The sons of the men who were beaten into the earth in the revolution of 1848 are now in charge. The war brought one boon to Germany—it overthrew the Prussian Hohenzollern and gave government to the republican. We heard just one opinion everywhere and from every class there, and that was that no Hohenzollern and no Prussian Junkerism could ever come back into power. Many thought it entirely possible that the hardships of the peace could so demoralize industry and social cohesion as to bring

a strong man to the front as monarch, but even monarchists conceded that republicanism would stay if the present government is given a chance to make good. Again and again we are told that the present regime would be glad to close the book of the past with the death of Hohenzollernism and build for a new world on the basis of peace and industry. It was never hidden from us that a deep bitterness was entering their souls over the French policy in what they call "the war after the war."

The cruel blockade that killed so many of the aged, the women and the children in the period between the armistice and the signing of peace might be balanced off against the cruelties of Prussian military policy. The leaders were very ready to acknowledge the mistake of invading Belgium, one of the foremost of the government ministers calling it, in a great German public meeting, "the saddest day in German history." But the things that are being done in the enforcement of the peace are the root of their bitterness, and there is no doubt that many a sordid German mind dreams of the day when France will alienate her allies of yesterday and leave them a chance to settle the score with her. This is not the dream of the new republican Germany; their hope is for a revision of spirit as time mellows it, and above all that America will come into world affairs as an arbiter of peace and call the war-maddened world back to the principles of President Wilson, under which they laid down their arms. The Silesian question, the quartering of black troops on the Rhine, the burdening of the empty German treasury to support 200,000 French troops in the zone of occupation, the threat of taking the Ruhr, the impossible conditions by which she must pay without being allowed the means wherewithal to pay, and the spirit of revenge which she finds in all this, is the root of bitterness which threatens the future peace of the world.

We plead, not for Germany, but for justice and those ways of peace that make for peace; not against France, but for her and against militarism. "I fought at Verdun for three years," said a French poilu, "and was taken wounded for three years to a German prison. My younger brothers fought, one four years and one two, and now they drag the last one off for two years military service. Have we not given enough for war? Yet our government prepares only for war; it betrays us who fought for peace."

ALVA W. TAYLOR.

British Table Talk

London, September 6, 1921.

IT is a pleasure to think upon the close fellowship between America and this country in the Peking Union Medical College. The new buildings are to be dedicated in the week from September 15 to 23 and the English and American trustees will be in China to take part in this solemn rite. It will be remembered that the first act of the China Medical Board of the Rockefeller Foundation was to acquire the property of the Union Medical College in Peking. Since that time with lavish generosity and with daring foresight the board has laid the foundations in China of one of the world's greatest medical schools. The story of the work in Peking is one of the romances of the missionary enterprise. In 1901 a young Scots doctor went to Peking to re-establish the medical work of the London Missionary Society Compound. He saw only the ruins of the hospital built by the devotion of earlier workers. Only one old tree had escaped the general destruction. Now on the foundations laid by that Scots doctor, Thomas Cochrane, there has arisen the magnificent school of medicine into which our American friends are pouring their wealth and science. The Boxer rising appeared to be an almost fatal blow to the work of the Christian church in this generation. In reality, it marked the

beginning of a new day. Since that time the missionary cause in China has known a new birth and of that new life the Peking medical school is a sign. It means much that the medical profession of China in the coming years will be framed in a Christian atmosphere, and nothing is more clear than the purpose of the trustees to keep the college true to its foundation principles. The new buildings, now set apart for their noble purpose, may become the scene of a far-spread missionary influence. What may it not mean to Christianize in this way the future civilization of that eastern nation upon which so much of the world's destiny depends.

* * *

A Royal Chaplain

The death of Canon Edgar Sheppard has caused much sorrow to his friends; and it has enabled the wider public to understand the real character of the man whose ministry lay so largely in the court. The following tribute from *The Challenge* will be of peculiar interest. It is written by one whose tribute does not come without intimate knowledge:

"The death of Canon Edgar Sheppard is a grave loss, not only to the church in which he filled for so many years a difficult and very responsible position with a dignity and charm and sim-

plicity peculiar to himself, but also to the many in all ranks of society who knew and loved him. When we first arrived, shivering with panic, to preach at Buckingham Palace, his kindness and tact put us at ease during what otherwise would have been a bad quarter of an hour; and he was the same in all his dealings—one of those rare spirits who can 'walk with kings' and yet never lose 'the common touch.' A man of genuine devotion and enthusiasm, free from personal ambition, full of sympathy and humor, keenly interested in the life of the church, and in recent years renewing his youth in the experiences of his son at St. Martin's-in-the-Fields, no one could be less like the conventional idea of a royal chaplain. No one will be more widely and genuinely mourned; no one will leave a gap more difficult to fill. It is, we hope, not indiscreet to add that he rejoiced greatly at the change which has come over the court during the present reign—a change the reality of which he was uniquely qualified to appreciate."

* * *

The Congregational Union-Autumnal Meetings

From October 3 to October 7 this union will meet at Bristol under the chairmanship of the Rev. A. V. Viner. Some will recall a former session of the union in that same city on the eve of the Transvaal war. I can well recall a hot discussion among a group of us as we sat upon the downs above the city. It is a changed world which the church has to face today. And yet it looks sometimes as though it had changed less than men think. The program of these meetings appears to group itself around the missionary obligation of Congregationalism. At the great public meeting three addresses will be given on this subject: "Home" work will be entrusted to Dr. Jowett, "Colonial" to Dr. J. D. Jones, and "Foreign" to Mr. W. H. Somervell. Two of these speakers are known everywhere. But the third speaker, the treasurer of the London Missionary Society, is for spiritual force and statesmanlike outlook not unworthy to stand with the others. There is no man in this country who can bring to the work of the kingdom of God a deeper passion and a warmer love. He is a busy man of affairs. He has traveled through India and served the L. M. S. with rare devotion. But on Sunday afternoons in Kendal, his home, he will be found in the Sunday school of his own church. There are many others of whom this could be said; for them and for all of us Mr. Somervell will speak. At another public meeting there will be addresses upon "The Conditions of National Well-Being" and at one of the morning sessions the subject will be "Evangelism." Altogether it looks as if the Congregational Union is preparing for a trek.

* * *

Christ and Caesar

Two workers have cooperated to write upon this subject: Mr. Herbert Morgan, director of extra-mural studies, University College of Wales, Aberyswyth, and Mr. Nathaniel Micklem, professor of Old Testament Literature and Theology at the Selly Oak Colleges, Birmingham. They are both dear friends of mine, of whose work it would be hard to write impartially. Between them they cover a wide range of knowledge upon philosophy and economics and theology. They run very well in harness and their book has a unity not always found in books in which two authors have collaborated. If anyone wishes to discover what are the social theories which attract serious minds today as they face the confusion of the modern world, he cannot do better than read this masterly analysis. It will interest American readers to note that one of the representative writers discussed here is Dietzgen, whose last years were spent in the United States. He was no academician but "a simple tanner who learnt philosophy by himself." His writings, however, are significant as an outcome of Hegelianism. For Hegel's spirit, Dietzgen substitutes matter and his real interest in putting forward such a view of the world is shown by him when he writes: "In dissolving the dualism of mind and matter, the theory of the scientific method of thinking destroys the last pillar which

supports a society divided into rulers and ruled, into oppressors and oppressed. In such a way Hegel, linked to materialism, is presented to the masses. With much sympathy and yet with relentless logic the writers of this book deal with this position. But their greatest piece of destructive criticism is reserved for Dr. Temple, the Bishop of Manchester, whose Bishop Paddock Lectures, "Church and Nation," are selected as representative of the way of the ecclesiastics. It is a fine piece of dialectic, but it is more than that—it is a brave challenge to the Christian church to abandon its timidity and its fatal willingness to compromise and to believe that Calvary which was the only way for Christ is also the only way for his people—'Calvary which stands here for the uttermost appeal of love that will take no refusal from those who neither understand it nor respond to it, and for a victory over men not by killing them but by dying to awaken their insight.' This is the way of Omnipotence. Can it be altogether impractical for us?"

* * *

Charlie Chaplin

In ancient times cities disputed the right to claim Homer as their own. Today several schools are claiming the honor of training the immortal "Charlie" who is drawing near this island of his birth even now. So quickly does a mythology arise that already this comedian has a halo of legend around him. Since the world began no man has made so many of his fellow mortals laugh, and so far he deserves well of us. But we rather overdo our interest in him, and he will be embarrassed by the number of his former schoolmasters and friends and by the attentions of sober and God-fearing journals.

* * *

The Methodists in Council

The immense range of Methodism in the world has come home to us in the conference now in session in London. The conference has 500 delegates. They represent 99,925 churches, 55,063 ministers, 97,461 lay preachers, 10,138,861 church members, and probably 50,000,000 worshippers. The conference has been busy upon many great concerns; but it is hard to know its inner meaning from the words released through the press. It is possible that greater even than the messages given and the discussions will be the fact of the Œcumenical Conference itself. Methodism is itself a real and living fact not to be neglected by any students either of religion or of human history. Last week I stood in the rooms which Newman had in Trinity College, Oxford; out of the window he saw in his youth the same scene, the long lawns, and Wadham College beyond. There are other rooms for which visitors inquire: they were at one time occupied in his youth by John Wesley of Lincoln College, and there the Holy Club used to gather. Where is the next revival to take its origin? Perhaps some undergraduate or some miner, or tentmaker is marked for this part in the eternal counsels. Clearly we cannot nominate him; and why "him"? Why should it not be a woman?

EDWARD SHILLITO.

Contributors to This Issue

CONRAD HENRY MOEHLMANN, professor of theology and New Testament interpretation, Rochester Theological Seminary.

WAYNE C. WILLIAMS, an attorney of Denver.

REGINALD J. CAMPBELL, famous London preacher; storm center fifteen years ago of "new theology" controversy while minister of the City Temple; turned from Congregationalism to Anglican Episcopacy during the war; now rector Christ Church, Westminster, London.

THE SUNDAY SCHOOL

The Gospel and Paganism*

LAST week we saw Paul establishing a church in a commercial community, here we find him doing the same thing in Ephesus. Apollos probably preceded him to this pagan stronghold and by his remarkable oratory and philosophical approach interested a group of people. Much attention seems to have been devoted to "reasoning," indicating, perhaps, an intellectual angle of approach. There are various avenues to Man-soul. Take the fourth gospel: the writer, whether John the disciple, or another man by the same name, who lived in Ephesus (the Ephesian elder theory—now widely accepted) made his point of contact the "Logos" doctrine, a distinctly intellectual performance. Man-soul may be stormed emotionally or besieged practically, there is no one fixed way to win a man or a city for our Lord. In Corinth we saw Paul settle down to tent-making, in Ephesus we see him trying first the religious approach through the synagogue and later renting a lecture-hall and going after them academically. Paul was not a small man; he could match brains with them as well as emotions. As an orator he could distance them all, as a debater he could overthrow them, as an advocate he could out-plead them, as a lover of the Christ he could warm them into a new realm.

This matter of approach is one of the most important things that we have to consider today. Charles Cuthbert Hall went out to India to lecture in Calcutta to the students. Afterward I heard him say that it was all a matter of finding some common ground, some point of contact. I recall that he used Paul's tactful approach to the Athenians as a supreme example of what he meant. Paul would have made a good salesman! "Friends, I see you go in for religion, now in the line of religions I have the best thing on the market, look here—!" He was off and he had them with him.

Recently I have been talking to some prominent missionaries. I have learned something from them. They will tell me that too often our western approach to the oriental has been tactless and brutal. We have too often gone out there saying, "Oh, you know nothing, you are poor, ignorant things, now sit up here and let us tell you all about everything." Thus we have ridden roughshod over all their customs, ideas and emotions. This is an idiotic procedure. India does not need to have America forced down upon her. China does not need to have England fitted down over her. America is perfect for Americans; England is grand for British (as for the Irish—well! let them settle that) but we must not go with our arrogant notions to these foreign lands and people. Paul would not do that. I heard a great bishop say last week that Christianity is only beginning. "We do not know," he said, "just what it will be like until India has made her contribution and China has made hers." Does that shock you? I hope it does. It may make you think and that is beneficial. We have not yet fully grasped Jesus. Why, only recently have we reached the conception that he has any social message. We used to think he came just for individuals. Now we see that Jesus had a message for governments, corporations, masses of men everywhere and in all times: Is it at all likely that our western civilization has laid hold of all the beauties of Jesus? He was of the East, may it not be that India will get a more accurate picture of him than we? Is it not doubtful if a materialistic and practical people can find the best in Jesus, using their yardsticks and dollar-marks? Can you measure Jesus by noise, dollars and numbers better than by silence, soul-values and transformed hearts? Does a cathedral really hold and honor Jesus? Can you count his progress by the number of proud, rich families that "belong" to the "church?" These are deep questions that must not be answered with a mere wave of the hand.

These missionaries tell me that from now on our approach must be to appreciate and conserve all the good we can find

among the so-called pagans. Tagore may be over- or underrated, but he represents one point of view. It is not all bad! What do you think of Gandhi? How do you like what the Koran says about liquor? Can you find anything fine in Confucius? Is Buddhism all bunk? Are the ancients all fools? Does America know it all? Is there no common aspiration? Are there no great, deep human interests? Is "comparative religion" sacrilegious? Has Jesus no new revelations, no new appeals? Have we exhausted his contributions? India will teach us much about Jesus. China will contribute a new value-judgment on our than the American church of today. None of us has fully seen Blessed Lord. The vast, united church of the future will be better, broader, sweeter, higher, quieter, nobler, more inspiring Jesus yet!

JOHN R. EWERS.

CORRESPONDENCE

Chords and Discords

EDITOR THE CHRISTIAN CENTURY:

SIR: In a recent issue of The Christian Century Prof. H. Augustine Smith is reported to have recommended, in a speech at the Ohio State Sunday School Convention, ten hymns that all denominations should sing and that should be taught to all Sunday school children. The writer desires to raise this query: Why stop with these ten hymns? Why not include all of the universal hymns—estimated by hymnologists to be about fifty. Then there are a few that are approaching universality that might be included to good advantage. A complete list of these hymns should be published for the benefit of parents and teachers.

In another issue of The Christian Century we find Rev. Quincy L. Dowd criticising one of the hymns suggested by Professor Smith, namely, "Onward, Christian Soldiers," which is one of the universal hymns. Criticism of this hymn is as old as the hymn itself. Furthermore not a single hymn that has become universal has escaped the pen of the critic. There is scarcely a universal hymn that has not had words and whole lines changed to suit the fancy of some "hymn-tinkerer" who imagined himself capable of compiling a hymnal! A few have gone so far as to omit some of these hymns from their compilation. "Nearer My God to Thee" has been omitted because Christ is not mentioned in it. "There Is a Fountain Filled With Blood" has been omitted because it is "an exaggerated form of speech." Other examples are on record. These hymns have survived all such attacks and are to be found in all standard denominational hymnals—mostly in their original form.

The Christian Century itself in commenting upon the music of the International Convention of Disciples of Christ held recently at Winona Lake, says: "It is doubtful whether the rather commonplace singing of ill-selected songs by certain of the male quartets which luxuriate in the well-known 'barber-shop chord' is particularly edifying." It may be true that in some cases the selections were inappropriate, but we are somewhat puzzled as to what is meant by 'the well-known barber-shop chord.' You surely do not refer to the beautiful augmented sixth chord which is used so often in its various forms in our standard hymn tunes. Will the editor kindly elucidate for the benefit of his readers?

Conneaut, Ohio.

W. E. M. HACKLEMAN.

[Of course, a chord is a chord. No one could criticise a chord, any chord. But to revel in one chord, to translate other simple chords into that one musical form, and to be returning to it again and again and again, is artistically unimaginative and cheap, and it is this that makes so much of the male quartette music pall on the ears of listeners, like Mr. Hackleman, who are accustomed to good music.—THE EDITOR.]

* October 9, "Paul at Ephesus." Acts 19 : 8-20.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Patriarch of Moscow Appeals for Aid

As the famine grows worse in Russia, the appeals from that unhappy land become more desperate. Bishop William T. Manning of New York recently received from Patriarch Tikhon of Moscow, the leading ecclesiastic of Russia, the following cablegram: "Through you I appeal to the North American Nation." There is famine in Russia. A great part of her population is doomed to a hunger death. The corn of many provinces, formerly the country's granary, is now burned by drought. The famine breeds epidemics. Most generous aid is needed immediately. All other considerations must be cast aside. The people are dying, the future is dying, because the population is deserting homes, lands, fields and farms and is fleeing eastward, crying for bread. Delay spells an unprecedented calamity. Send immediately bread and medicines. I am sending a similar appeal to the English people through the Archbishop of Canterbury. Pray may God avert his wrath."

Presbyterians Pay Their Debts

The New York banks have now received in full the Interchurch underwritings of the Presbyterian church. In order to make payment the church has issued certificates of indebtedness which will be met out of the proceeds of the various church boards. The debt was just a trifle less than six thousand dollars. Whatever uneasiness the New York banks may have had at one time is entirely gone now for one by one the great Protestant organizations have met their obligations. Thus the financial credit of the churches has remained intact through a difficult period.

Congregationalists Give Up to Baptists

As an evidence of the new day that has dawned in home missions one may cite the recent action of the home mission board of the Congregationalists in giving up their work among the Crowe Indians at Riverside, Cal. This tribe is known as being very responsive to Christian teaching, but there were only 1800 Indians, and two home mission boards competing to make them Christians. One of the Congregational workers will remain with the mission and continue his work under the direction of the Baptists.

Y. M. C. A. Welcomes Chinese Students

The income from the Boxer indemnity fund continues to be used to send Chinese students to the United States. Recently 120 of these students were passing through Chicago on their way to the various institutions which they will attend this coming year. It is to the credit of the Chicago Y. M. C. A. that it rec-

ognized the significance of these young people who are to be among the future leaders of China. A luncheon was arranged in their honor, and afterwards a reception in the lobby of the Y. M. C. A. hotel. It is often said that Chinese students come to this country, and are disillusioned with regard to the significance of Christianity. This may be in part because of their lack of social contacts with religious people. Of course a single luncheon cannot finish the work for these young people. They should be cordially received in the university cities.

Protestant Union Growing in France

The churches of the evangelical sort in France are drawing together, and their delegate to the Alliance of Reformed churches at Pittsburgh said recently that they must forget denomination and remember only that they are Protestants. "Protestant Week" was observed recently, and delegates from all the Protestant churches of France gathered in the area devastated by the war. Most of the meetings were held at Lille. About eighty people were present. The war has given a new vitality to French Protestantism as the French people, after acquaintance with their Protestant allies, have decided that Protestantism is not such a bad thing after all. In some cases women are being licensed as evangelists, and this in a country where the women have no political suffrage. The note of the meeting was optimistic.

Quakers Have Done a Wonderful Work

No religious communion in Christendom has such an honorable record for relief work in connection with the war as do the Friends. The two leading American branches, the Hicksite and the Orthodox, have cooperated in this humanitarian work and as a result the union of the two organizations may not be so far off. Since Russia has been closed to the outside world, the Friends have sent to that starving people a total of \$600,000 worth of supplies. Under the stimulus of this great service, Friends' churches in this country are taking on new life. Many people who three years ago knew nothing of the teachings of this organization have been led to inquire into its doctrine.

Aftermath of Winona Lake Convention

Rev. R. E. Elmore, the minister who for two years past has been agitating the case of the procedure of the Disciples China missionaries in respect to so-called open membership, is not satisfied with the action of this year's convention at Winona Lake. In a signed statement he characterizes this year's action as a repudiation of the action of the St. Louis convention which demanded a conformity by the missionaries. He now

says that the missionaries in China have refused to sign on the dotted line. The vote at Winona was one of the most decisive that has been taken on a moot question in recent years, but the subject goes to the roots of Disciples tradition and customs and will no doubt be agitated for many years.

Gipsy Smith Having Successful Campaign in Pittsburgh

Gipsy Smith is conducting a series of evangelistic meetings in Pittsburgh. His ministry is being waited upon by thousands. In his message there is sweetness and spiritual power and less of offence for the men who think of religion in modern terms than may be found in the work of many other professional evangelists. Rev. John Ray Ewers, pastor of East End church of Pittsburgh is the publicity chairman for the enterprise, with the result that the Pittsburgh papers are giving large space to the movement. A mayoralty campaign of great heat is being waged in Pittsburgh, and Gipsy Smith has publicly espoused the reform ticket.

Federal Council Speaks on Printers' Strike

Trouble in the printing trades extends throughout the country. In many cities the trade has been effectively divorced from the union movement. The Social Service Commission of the Federal Council calls attention to the demands of the Employing Printers of America that the men working in their employ tear up their union cards in return for the favor of employment. This is called the "American Plan." Thus the attitude of the printers is shown by the Federal Council to be not "open shop," but in reality closed shop, shops being closed against men belonging to the printers' unions.

Catholic Church to Give More Attention to Music

The Roman Catholic church in this country will in the future give larger attention to church music. Archbishop Hanna of San Francisco has recently sent a priest to study for three years in Europe. When he comes back he will be charged with the task of improving the music in all the churches in the diocese. The Catholics favor the use of boys' choirs, and already in a number of cities there are well-known musical organizations of this character.

Visiting Scotch Minister Very Popular Here

Dr. John Hutton of Glasgow is in America in attendance upon the Alliance of Reformed Churches holding the Presbyterian System. While here he has been kept busy speaking on special occasions. The Presbyterian Seminary of Pittsburgh opened its autumn sessions with an address by the well-known Scot-

tish minister, and he has spoken both in New York and Philadelphia. Of large build and genial personality, he has the freedom and fire in his preaching that is usually associated with the style of the American pulpit, and his subject matter is thought through in that thorough-going way so characteristic of the Scottish theological mind.

Billy Sunday Wants Fatty Arbuckle Released

Without waiting for any trial, Billy Sunday, the popular evangelist, has come to the conclusion that the movie comedian, "Fatty" Arbuckle, ought to be released since he "has been punished enough." This is quite contrary to the editorial opinion found in most of the journals of the country where one may find the editors saying that it is just such sentimental handling of criminal cases which has brought American justice to the low repute in which it is to be found today. The papers suggest that preachers who deal with these cases should avoid putting their emotions ahead of investigation of the facts.

Pastor Emeritus Wants to Quit

Dr. John Roach Straton has been visiting many unpleasant places in New York, and telling what he saw. This has aroused a great deal of protest in the membership. Dr. Robert McArthur is pastor emeritus in Calvary Baptist church where Dr. Straton preaches and Dr. McArthur has requested that his name be removed from the church calendar as pastor emeritus, as he does not endorse Dr. Straton's course. Dr. Straton attended the Dempsey-Carpentier mill in order to denounce it afterwards, and Dr. McArthur regarded this as being too sensational for the Christian pulpit.

Generous Gift to a Missionary Family

Few in this country realize the hardships that have been imposed upon missionaries by the changing economic conditions in the orient. While Germany and France suffer because of our exchange rate, our missionaries suffer because of the rate prevailing between this country and oriental countries. Rev. W. H. Erskine and family are leaving this autumn to return to Japan following a furlough. They have been supported by Central Christian church, of Youngstown, O. This church made up a purse of a thousand dollars which was presented to the missionaries at a farewell reception tendered them recently. This act greatly cheered the missionaries and they went forward with much joy. There are six children in the Erskine family. Rev. W. S. Lockhart has recently become pastor of Central church.

College of Missions Inducts Dr. Brown Into Chair

On September 23 Dr. George William Brown was formally inducted into the chair of classical Indology at the College of Missions in Indianapolis. Dr.

Brown brings to his new position a rich experience and a thorough training. He served seven years as a missionary in India, gaining there a first hand knowledge of the people and of the work of Christian missions. In an academic way

he has also been trained completely. After taking a master's degree in Hiram College in 1898 he was for a time a teacher in the public schools. Later he studied at Johns Hopkins University for the doctor's degree, being a fellow in San-

Presbyterianism Seeks Union With Itself

PAN-PRESBYTERIANISM — that is, Presbyterianism of all sorts of histories, traditions, and present abodes, subdivided into 175 denominations scattered throughout the world—held its eleventh World Conference in Pittsburgh, Sept. 16-23. The official title of the gathering was The Council of the Alliance of the Reformed Churches Holding the Presbyterian System Throughout the World. Its first session was held in 1875, and its last meeting previous to the Pittsburgh gathering was held eight years ago. The purpose of the organization is to bring into closer unity of mind and fellowship the separated groups of those who are the spiritual children of John Calvin. At Pittsburgh twenty different countries were represented by 350 delegates, giving the gathering a striking international aspect. There were delegates from both the state and the free churches of Scotland. The two Reformed churches of Holland, state and free, are connected, though as "corresponding" members of the Alliance. From France came the Rev. Mr. Couve. The Waldensians of Italy, a group with a most romantic history, sent the dignified Signor Tron, who makes his home at Torre Pelice. Rev. A. Keller of Zurich, Switzerland, represented the oldest ecclesiastical tradition of them all, for had not John Knox lived in Geneva? The new countries of central Europe were represented, Prof. A. De Boer, of Budapest, bearing on his lips a thrilling story of the manner in which a nation forsook an ancient religion of authority in a day. The Scotch delegation towered like intellectual giants in the company.

FIRST MEETING SINCE WAR

The sessions in Pittsburgh were held in the fine old First Presbyterian church. Its gothic architecture and solid stone walls unadorned by the decorator were a fitting setting for a gathering of the heirs of the stern traditions of one of the most heroic churches in all the world. The solidity of conviction and the depth of piety of this group of Christians found a symbol in the beautiful building.

It was the first meeting of the Alliance since the war. Problems have emerged which give to all sensitive Christian leaders the feeling that we live in a strange new world. Presbyterianism must face famine and national jealousies. The cry for church union and the demands of a politically emancipated womanhood made a program whose dominant note was modernity. If Presbyterians seem to be more divided than any other family of denominations, they seem to be more keenly aware of the evils of disunion. Scotland for a hun-

dred years has been engaged in the task of unifying its divided church, and one after another successful union has been achieved. The impending union of established kirk and United Free church will almost finish the task in that country.

The alliance came up to Pittsburgh this year feeling that the problem of the continental churches of Europe was the leading one. It seemed at one time that there would be no representatives from the continental churches, but the beneficence of some Pittsburgh laymen made it possible to secure representation from nearly every Presbyterian and Reformed organization in Europe.

The story and appeal from these churches was uniform. The war has dynamited the religious prejudices of Europe. It has broken down the powers which most repressed religious liberty. There are open doors of opportunity everywhere. The delegate from Czechoslovakia told of thousands enrolling themselves as Protestants without ever seeing a Protestant minister. This has resulted from a fresh and unbiased study of the history of their people.

ECONOMIC CONDITIONS IN EUROPE

While the opportunities are so great for a rapid development of the reformed faith in Europe, the economic conditions have so impoverished the ministers that they can scarcely do their work. A half year's salary scarcely suffices to buy a suit of clothes. There is no money for the erection of church buildings that are needed in many sections. There was some veiled resentment of the Methodist invasion of Europe, but there can be no doubt that the Methodists have stirred up the Presbyterians to undertake a vast enterprise in Protestant rebuilding in continental Europe.

The discussion of the various Christian unity proposals was so cautious, not to say suspicious, in its tone that the British delegates felt called upon to administer a sharp rebuke to the speakers. Dr. David J. Burrell of New York was the only out-and-out defender of the present order of things ecclesiastically. He called Christian union talk "baying at the moon," and demanded practicality. He asserted that most of the enthusiasm for Christian union was to be found among high churchmen and heretics. His address was an elaborate attempt to show that God had made nature with both unity and diversity and therefore denominational Christianity is according to the divine order.

Dr. Carnegie Simpson of Cambridge University, England, went into an elaborate examination of the Lambeth pro-

(Concluded on page 24)

skrit while there. During the past four years he has been a teacher at Transylvania University, giving instruction in Hebrew and Old Testament literature. Dr. Brown is one of the recognized scholars of his field. He has served as chairman of the literature committee of the Mid-India Council, and is the editor-in-chief of a Hindi Bible Dictionary. He has left to himself an imperishable monument in a revision of the Old Testament in Hindi. At the College of Missions he will instruct in Sanskrit and Pali, the two classical languages of India. He will lecture upon the religions and philosophies of India. Thus the young people that go to the field after a course at the College of Missions will be equipped to save many years of valuable time in the service of their people. At the formal service of induction, Dr. Brown made an address on "The Psychological Obstacle to the Conversion of India."

Canadians Push Movement for Family Worship

The Presbyterians of Canada feel that the future of religion lies with the family. Two books are being circulated free in the homes of their country. These are "A Cycle of Prayer" and "Morning and Evening." Through the use of these prayer manuals many homes which hardly knew how to conduct family prayers now engage in devotions daily. Many families this side of the line have been writing for these manuals lately, showing the interest in the movement here.

Making a Ritualistic Church Popular

Unique among the Episcopal churches of New York is St. Mark's-in-the-Bowery. In a down town location, it was for a long time a hopeless problem for its rectors. In recent years it has com-

bined two ideas into what it now describes as liberal catholicity. While the ritual has been made more elaborate, the church has established a platform on which dissent may freely speak. The result is that once more the historic church has come to be crowded with worshippers. It is sought out particularly by those with advanced social views.

Gives Space to Meeting of Church Leaders

The visit of the Archbishop of Canterbury to the General Assemblies of the two leading Presbyterian bodies of Scotland has been interpreted by Episcopal writers as a great act of condescension. In the Constructive Quarterly of September this incident is described in detail. The archbishop was invited to speak in St. Giles, the leading Scottish church,

PRESBYTERIANISM SEEKS UNION WITH ITSELF

(Continued from page 23)

posals. He paid generous tribute to the spirit in which these proposals had been made. He found in them, however, a defect which in his judgment made them impractical. He asserted that Presbyterians believed that the church creates the ministry, while the Episcopalians believe that the ministry creates the church. He finds the Episcopalians unique in this emphasis for neither the Orthodox church nor the Roman Catholic church makes the ministry primary. The Congregational attitude toward the ministry was declared to be too casual. Between Episcopal prelacy and Congregational laxity he found a middle ground attitude in the Presbyterian system. He demanded as the first step toward reunion a recognition of each other's ministry by Episcopalians and Presbyterians.

THE LAMBETH PROPOSALS

The alliance is divided into the western section and the eastern section, with the Atlantic ocean as the dividing line. Each one of the two sections brought in a report on the Lambeth proposals with the suggestion that the section report be made the report of the alliance. The western report emphasized the errors of the Lambeth document, while the eastern report laid its stress upon keeping open the doors of conference. The two reports went to a special committee of twelve for harmonization.

An important suggestion was made in the progress of the debate. After a number of speakers had dealt sharply with the Episcopalian theory of the ministry, one speaker told the story of the Lambeth Conference. After the bishops had spent much time in sharp debate, all discussion was stopped for an hour while they waited in silence for the voice of the Holy Spirit. After this silence a much broader spirit prevailed, and the most generous document ever produced by these bishops came into being. The Presbyterian speaker urged that the alliance should also wait upon the voice of the Holy Spirit.

The woman question is irrepressible among Presbyterians as among all the older Christian bodies. Dr. Clarence E. McCartney spoke on "The Place of Woman in the Church," and his address was followed by discussion. Dr. McCartney favored the election of women not only as deaconesses but also as deacons who would sit in the sessions of the local churches. He charged, however, that the ordination of women to the ministry would bring in a flood of heresies. "From Eve to Mrs. Eddy every religious fad has found among women its supporters and disseminators," he said. Presenting statistics for the denominations that permit women to be ordained, Disciples, Congregationalists, Friends, Universalists, Unitarians and others, he showed that after many years of this practice the number of women ministers did not materially increase. Brushing aside the biblical argument against women preachers with scant courtesy, he argued on the grounds of expediency against the ordination of women. He urged that such ordination would delay the cause of Christian union, shutting the door in the face of the Episcopalians and Roman Catholics.

SHALL WOMEN PREACH?

The dignified presbyters waxed merry at the expense of the speaker, for Dr. McCartney is a bachelor. The representatives of the various continental churches of Europe marveled that in a country where women have suffrage they should be denied ordination, whereas in central Europe where women have no suffrage they are already recognized in many countries as full ministers. A speaker from the Presbyterian church of England recited the action of his church in admitting women to the eldership, and in declaring that there was no objection in principle to ordaining women. He made a textual examination of two texts often quoted against women speaking in the churches, and showed that both these texts had very poor critical support, whereas another text in which Paul recognized that women actually were speaking in the churches had the best of support.

Presbyterians have the theological bent, and of course there was an address honoring the memory of John Calvin. This was delivered by Rev. William Crowe of St. Louis. The most important of the theological discussions related to the doctrine of holy scriptures. Dr. J. H. Snowden of Pittsburgh delivered an address on "The Written Word," which was very creditable to American theology. Making a study of the psychology of human speech, he showed that no word meant exactly the same to any two men, though there is of course enough agreement to make conversation possible, but every word has its overtone, like a musical instrument. The failure to recognize the inevitable variation in the interpretation of any written word has brought about the division of Presbyterianism.

FRATERNAL GREETINGS

Sessions were given over to the consideration of the home mission problem, and to foreign missions. Greetings from other communions were brought by Bishop Francis J. McConnell, Methodist; Rev. Carter Helm Jones, Baptist; Dr. John Edgar Park, Congregationalist, and Bishop Brent of the Protestant Episcopal church. Dr. Charles S. Macfarland of the Federal Council spoke.

Among these spiritual leaders of forty million Calvinistic Christians, one finds a fine combination of intellectualism and piety. A characteristic fault of the whole Presbyterian movement has been a tendency toward division. This is being corrected in modern times by the cultivation of a quite contrary spirit, until one might almost venture to say that Presbyterianism leads the world in its zeal for the principle of Christian unity. In the lay membership of these churches are immense wealth and social prestige. While the alliance since its formation in 1875 has succeeded thus far in doing hardly more than opening up channels of communication, it may yet prove to be the bridge across which the divided provincial groups of Presbyterianism may meet one another in a fellowship both fraternal and catholic.

but made no reply to this gracious invitation. Intercommunion and interchange of pulpits are still delicate subjects, according to his way of thinking. Nevertheless the incident has lessened by a great deal the strain which has long existed between the Scottish and the English churches.

Rescue Missions Coming Back Into Their Own Again

The rescue missions in the various cities almost went out of business during the war. The coming of prohibition and abundant employment solved temporarily many of the problems of the "down-and-out" class. These missions are reviving again under the abnormal economic conditions now prevailing. In Chicago, Pacific Garden mission continues its work with an ever-increasing audience. The celebrated Bowery mission of New York is swamped with appeals for help. The last week in August the mission gave meals to 1,715 men, an increase of over 200 per cent over the same period last year. The mission will re-establish the midnight bread line if it can find the funds to do so.

Day Set Apart as Disarmament Sunday

The International Conference on the Limitation of Armaments will begin its work early in November, and Sunday, November 6, has been set apart as a day of prayer in the churches by action

of the Federal Council. So important does the Disarmament Congress seem in the eyes of the Federal Council officers that they have gotten out a Disarmament number of the Federal Council Bulletin. In this bulletin one finds these impressive words: "These weeks before the convening of the conference call the churches to clear thinking and to earnest prayer. The nations need to recognize that armaments and super-armaments, growing ever more terribly destructive, are but external symptoms of deep-rooted moral disorder. Armaments and war spring from national policies that are under the control of fears, suspicion, greed, arrogance—in a word, from sin. And sin it is the church's mission to destroy." Already many denominational organizations have arranged to reinforce the appeal of the Federal Council, and it is believed that the church will unite on this special day with a universality of action seldom found in church activities in this country.

Theology a Hot Subject on the Coast

If anyone thinks that theology is a dead subject, he should visit the Pacific coast. It is said that men in this section do nothing but meet and discuss the new heresies. Recently those who love to call themselves "safe and sound" called a gathering which was named the "Pacific Coast Theological Conference." The sessions were held in First Congregational church of Tacoma. The old

themes of the incarnation, the atonement, and the resurrection were given treatment. Nearly all the denominations of the great northwest were represented. One speaker spoke to the theme: "The Antidote for the Pessimism of Experience."

Southern Baptists Get New Seminary Campus

The Southern Baptist Theological Seminary, the leading institution of its kind in the south, has been operating in a downtown district of Louisville. The seminary will be moved soon to Crescent Hill, a tract of more than thirty acres in a Louisville suburb. The new buildings that will be erected will cost two million in addition to the proceeds of the sale of the old buildings. Half of the two million dollars is provided out of the big drive which the southern Baptists completed not long since, and in which they secured ninety million dollars.

Something About the New Disciples President

The recently elected president of the International Convention of the Disciples of Christ, Rev. Stephen E. Fisher, of Champaign, Ill., has lived a modest but intensely active sort of life in that city for nearly twenty years. His election to the highest honorary office in the gift of his brethren comes as a recognition of the work he has done through the years. After graduating at Eureka college in 1900, he became pastor of the

Ten Thousand Miles of Smiles

Twenty-four missionaries, besides their children, aboard the S. S. Golden State, thrilled the International Convention at Winona Lake with the following telegram:

"Greetings to the Convention—We are off with a smile"

These are part of the

FIFTY-TWO NEW MISSIONARIES

The United Christian Missionary Society is sending out to the far fields of the world. Many will travel ten thousand miles or more to reach their distant stations.

Will You Help Keep Them Smiling?

EIGHTY-FIVE THOUSAND DOLLARS

additional needed to support these fifty-two new missionaries.

The United Christian Missionary Society's family now consists of:

324 missionaries on the Foreign Field
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450 orphan children
150 widows and aged brethren

260 aged ministers and their families
157 churches appealing for aid to build
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KEEP THE SOCIETY OUT OF DEBT

by sending a new offering or remitting all balances due before

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ST. LOUIS

church at Gibson City, Ill. Later he became pastor of University Place church, of Champaign, Ill., which is directly across from the state university campus. He has been so popular with the students that the auditorium of his church had to be doubled in size a few years ago. So beloved is he by his congregation that he has had the unusual honor of being elected pastor for life by his church. By this means the church hoped to forestall the theft of their pastor.

Bolshevists Opposed to Free Speech

The bolshevist element on the west side of Chicago continues to show its zeal for free speech by trying to break up Christian gatherings assembled peaceably on the streets to discuss religion rather than economics. The West Madison Street mission of the Protestant Episcopal church was recently attacked. So violent were the disturbers that a decision was made by the mission to invoke police protection. Since then no further interruptions of the work have occurred. This mission in a month has furnished 1,584 meals, 316 lodgings and twelve men have been clothed. During the month 10,952 tracts have been given out.

Hindu Holy Man Goes to Trinidad

The converted Hindu holy man, Sadhu Sundar Singh, who during the past year made a profound impression in England, is going to Trinidad for a ministry there. The people of Trinidad are about one-third Hindus, and it is thought that a man of their own people talking Christianity in terms intelligible to the orient will be able to do a great deal of good. The Sadhu continues a ministry such as he exercised in his former religion, which includes a life of poverty and preaching.

Army Officers Must Observe Sunday

Since the appointment of a new order of army chaplains, there is evidence of improvement in the spiritual conditions in the army. Recently the following order was given by the Secretary of War and signed by General Pershing, chief of staff: "The sentiment of the nation concerning Sabbath observance should be respected, and no marches, except in cases of necessity, be made on Sunday. Opportunity should be provided for religious services, conducted by the chaplain or through community cooperation, and dignified publicity of such services should be made." This order follows some of the oldest traditions of the American army, General Washington having ordered his officers in 1778 to provide opportunity for the men to worship on Sunday.

Hostility Changed to Friendliness

The "rummies" are not very grateful to the W. C. T. U. on account of the loss of their booze and they are inclined to lay at the door of this organization a good deal of the responsibility for the

eighteenth amendment. This hostility manifests itself from time to time in adverse newspaper criticism. The national convention of the organization was held in San Francisco recently, and to many of the leaders the reception seemed just a little chilly at first. This coldness turned quickly to good western hospital-

ity as soon as the program of the convention got under headway. It was realized that the women of the W. C. T. U. are not fanatics, but educated and cultured women wanting only the best things for the nation. The big note sounded in the convention was law enforcement.

World Methodist Gathering in London

BY reason of its magnitude, its mingling of races, the strong personality of many of the delegates and their vigorous utterances, the Ecumenical Conference of Wesleyans is making a marked impression upon London, which is not easily moved by religious assemblies. The remarkable messages sent to the conference by representative people, including the highest personages in the land, indicate the great importance attached to it and all that it stands for. His majesty the King's cordial welcome to the delegates breathed the hope that their efforts would "promote the advancement of a deep religious spirit in the daily life of the peoples of the world, and further the movement towards a closer intercommunion of the Christian churches." The prime minister in his greeting said the conference represents the most remarkable religious movement of the last two centuries: "The English-speaking races owe a special debt of reverent gratitude to John Wesley, the greatest spiritual leader and religious organizer they ever produced." The Archbishop of Canterbury expressed his deep interest in the conference and his high appreciation of the welcome the Lambeth Appeal had received from Wesleyans. Regretting that absence from his diocese would prevent his personally welcoming the conference, the Bishop of London hoped "the Wesleyan church and the church of England will be the first to set the example of reunity, and so bring about the realization of the great reunited church of Christ upon which all our hearts are set." Dr. Clifford, who was made a fraternal delegate of the conference, remarked of the Methodist church: "Its

mission is universal, its adventurousness admirable, and its self-sacrifice an exceeding great and precious promise." Leaders of other denominations also sent friendly messages. Viscountess Astor, M. P., wished she could be present at the conference—"but I am not a Methodist nor a missionary, nor even a person of much standing. The reason I should like to be with you is this: Each year I realize more that the world's problems can only be solved in the Christ way. So you who are striving to go in that way would help me along the road. We who believe this have a great and joyous mission. . . I wish somehow that we who profess to be Christians could just be a little more loving." The response of the conference to the king's message included the remark that "the Methodist church unites in an especial degree the great American republic and Great Britain," and the address to the President of the United States recalled Mr. Harding's declaration in his inaugural address that "America is ready to encourage, eager to initiate, anxious to participate in any seemly program likely to lessen the probability of war, and promote that brotherhood of mankind which must be God's highest conception of human relationship."

ALBERT DAWSON.

London, Sept. 13, 1921.

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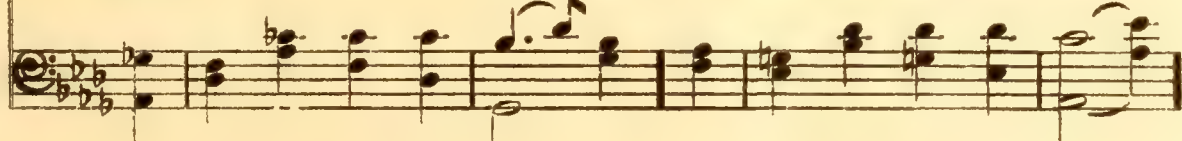
1. O God of earth and al - tar, Bow down and hear our cry,
2. From all that ter - ror teach - es, From lies of tongue and pen,
3. Tie in a liv - ing teth - er The priest and prince and thrall,



Our earth - ly rul - ers fal - ter, Our peo - ple drift and die;
From all the eas - y speech - es That com - fort cru - el men,
Bind all our lives to - geth - er, Smite us and save us all;



The walls of gold en - tomb us, The swords of scorn di - vide,
From sale and prof - a - na - tion Of hon - or and the sword,
In ire and ex - ul - ta - tion A - flame with faith, and free,



Take not thy thun - der from us, But take a - way our pride.
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EDITORIAL

Should the State Be Compelled to Teach Religion?

CERTAIN Presbyterian leaders in the state of Washington report that they have established a federated organization devised to include various denominations with the avowed purpose of "establishing the teaching of the Bible as a part of the education the constitution requires the state to provide for; and to obtain the opinion of the highest courts thereon, including a deliverance of the supreme court of the United States, and also a plebiscite, if deemed necessary." The state supreme court of Washington has barred out the Bible from the public schools on grounds that are offensive to the Christian consciousness, alleging that the Bible is a "sectarian book." The answer to this offensive ruling in the judgment of many leading churchmen of Washington is to demand the teaching of the Bible by the state. It is hard to imagine that a worse calamity could befall religion than to have it interpreted to the youth of the nation by our public schools as now conducted. While the church will never rest easy under a judicial decree which calls the Bible a sectarian book, the remedy is certainly not that sought by the protesting churchmen of the state of Washington. They allege that since the Bible has been outlawed in the public schools juvenile delinquency has increased. There has not been enough Bible in the public schools anywhere in fifty years to make very much difference to the child. It would be more sensible though not yet wholly fair to lay the increase of juvenile delinquency at the doors of the church. The church's slipshod method of teaching religion a half hour a week instead of devoting much larger portions of the time to this task is as notorious as it is farcical. The lack of conscience among church people on religious education is a failure of church teaching. What the church does have a right to ask the state is that the time of a child shall

not be so monopolized by secular studies that he cannot pursue those fundamental studies which are the foundation of all ethical and spiritual attitudes. It requires in most states no new legislation to secure this fundamental right, since it is already conceded to Catholics, Lutherans and Jews and may be secured by evangelicals on demand.

Evangelism or Revivalism?

IN many of the leading cities of the country this fall there are being held conferences on evangelism. Dr. Goodell, of the Federal Council, together with the secretaries of evangelism of the various denominations, will speak in these cities both in union meetings and in denominational groups. It is hoped to infuse into the church for the coming year a new militancy. Several years past there has been a loss of church membership. Last year registered a gain, but one year's gain is not sufficient to wipe out several years' losses. The methods proposed by this company of experts will be of great interest to pastors everywhere. Have the leaders of evangelism gone back to the discarded professional revivalists to learn how to recruit the churches, or have they gone to the successful pastors of the country who have really built up their congregations? It is one thing to ask Billy Sunday how to recruit the church. He goes through a campaign with his thousands of hand-shakes, collects his thousands of dollars and leaves the church to find its converts as it may. It is another thing to call into council such men as Dr. John Timothy Stone or Dr. William E. Barton, seasoned church builders, and ask them how to do it. The big idea in evangelism is the use of the local church. Pastor and people are the agency to go to the unchurched of the neighborhood, and bring the claims of the gospel to them. If the new evangelistic team comes with any pro-

gram involving the reinstatement of the discarded professional it will mean that a unique opportunity has been lost. But if these expert counsellors in evangelism come with the purpose of lifting each communion up to new spiritual levels where it will have vision and power to do its own recruiting, they should be received with all honor.

Movie Producers Take a Hand at Self-Reformation

CONFRONTED by the possibility of a national censorship law, the movie producers struck a truce last spring with Dr. Wilbur F. Crafts of the International Reform Bureau. They recognized that unless something drastic was done, the hands of the producers would be tied with restrictive legislation. The producers now announce their principles of reformation. Fourteen prohibitions have been issued to the firms supplying the public with film. Some of these relate to sex interest. Suggestive acting, white slavery, illicit love, nakedness, sex dances, and underworld scenes are to be barred. Some of the prohibitions relate to vice and crime. Drunkenness and gambling are not to be made attractive and no picture is to instruct the morally weak in the technique of crime. Respect for religion is to be shown henceforth, for no picture is to go out that would be offensive to any religious sect, nor any incident shown that would imply disrespect for religion. One may hope that this will mean the end of those pictures of Protestant ministers which showed them as fools and hypocrites. One of the most important of the reforms relates to the abolition of salacious titles and advertising. Usually this feature of bad shows has done more harm than the pictures themselves. It takes a year or two for old film to be retired and the effects of the reforms now announced will be some time coming into many communities. It is well for public opinion to be patient and give the producers time to make good on their promises. Dr. Crafts has been willing to take these promises at face value. In case the reform is genuine, there are many ways in which the church might join hands with the movie houses to their mutual advantage. Some great religious films may yet be produced commercially, and when these are offered, the church can as well afford to give them free advertisement as to advertise novels which have been regarded as having religious significance.

Is Preaching Coming Back?

IF in recent years the minister has been administrator, financial secretary, general booster and hustler rather than preacher, there are evidences that a new conception is forming both in the clerical and the lay mind. Much administrative work can be done by laymen with occasional attention from the minister. Many a consecrated layman wants to be set at some practical church task, and when he moves into a new parish he seeks one. The most important thing a minister has to do is to preach. In all those great periods of history when the church has gone forward there have been great preachers. The high church movement of England, which, whatever one thinks of its

contentions, is one of England's most aggressive religious movements, is laying a new stress upon preaching, and is developing men of great ability in the pulpit. As the current impulse in both England and America for a revival of evangelism gathers headway it defines itself more and more in terms of preaching. It may well be questioned whether the young men coming from the seminaries in our time are as well prepared for preaching as were their predecessors. The zeal for parish ministries of various kinds has obscured the fact that the pulpit is after all the dynamo of the parish activities. These young men have ideas, but often cannot express them. They lack both in the elements of successful public speaking, and in the literary power to frame crisp and convincing English. They lack, also, too often, the gift of sensing dramatic situations. As the times demand more successful preachers, these young men will have to learn to exercise more effectively the pulpit arts.

Questions that Stimulate Thought

LOOKING toward November 11, the local federation of churches of Wichita, Kan., has promulgated ten questions to "stimulate thought," as follows: What is the meaning of true neighborliness among nations? Can an American citizen be an adequate Christian without being neighborly in his attitude toward such people as the Mexicans and the Japanese? Is it Christian for America to spend more than 88 cents out of every dollar of its federal taxes for war purposes? Can international relations be Christianized without some sort of a league of nations with America in it. Can we believe in foreign missions and at the same time despise the "backward races"? On what conditions will a Christian America be able to forgive a defeated enemy? Ought Christian America to be preparing for the "next war"? Would it not be good statesmanship to spend at least as much in preparation for peace? Ought the Christian church to urge some "moral equivalent for war"? May conscription be applied by the state for other than military service? What is the Christian interpretation of "America First"?

Present Day Forms of Evil

EVIL, like epidemics, takes now one form and then another. As the influenza spread across the world, for the time eclipsing all other human afflictions, so does sin in a particular period take on a form peculiar to that period. In our time, one of the most prominent characteristics of evil is an excessive increase in hate. Racial hate is more bitter than ever before. The war has filled us with a horrid brood of hates, children of a terrible mother. Men who once lived together in peace and brotherhood in the same church are now divided over industrial controversies. There is also a strange aversion to work. One hears of slacking everywhere. The increase in this form of evil, has been laid at the door of labor union men. It is not to be denied that some misguided union leaders have encouraged a limitation of output, but one finds slacking everywhere. Who will say that the average clerk

does as much work as he used to do? What is the record of the average college student of today. A single mid-west university will lose several hundred students in the first few weeks of the term. These are the students who came up for fun rather than for hard work. If one might judge by the number of automobiles at the golf club any afternoon this fall, one would surmise that even the captains of industry who preach loudest the duty of toil are not taking business any more seriously than they might. Present evil also takes the form of a mad rush for pleasure. Amusement parks, road-houses, and every kind of irregular pleasure have come into new popularity. The kind of debauch in which "Fatty" Arbuckle reached a climax of notoriety is appallingly common, if we are to credit the statements of Judge Lazarus. One may summarize these forms of evil by saying that materialism as a life philosophy has for the time captured the hearts of millions. It is perhaps not a philosophy, for it is not a well-considered attitude. It might be more accurate to describe it as the absence of a strong, clear sense of the reality of the spiritual. The mood of the time must run its course soon. Humanity is not long satisfied to feed upon husks in the far country.

The Recreation of the Young People

YOUNG people are conspicuously absent from most Protestant churches. They attend Sunday school classes in considerable numbers, and they are still to be found in some young people's societies. At the services of worship they are an inconsiderable part of the congregation. Too little attention has been paid to the needs of young people. They are at the time of mating, choosing their life calling and making up their lists of life-long friends. It is in the recreational atmosphere that much of this goes on. For this reason the recreation of the young people is more important to them than many things which older people plan for them. The churches that hold young people are studying the things young people like to do. The modern dance with its exaggerated sex appeal is impossible for most evangelical churches. The thing that is almost sure to get them is amateur dramatics. A growing demand for books with one act plays indicates this. Dramatic interpretation gives them the feel of different characters and a wide range of life experiences. The thing is done in a group, and the rehearsals are often fully as enjoyable as the presentation. Nor are the old-time socials to be despised, once they are divorced from all commercialism. Young people will still gather for parlor games and a sing. The country outing has a real appeal. City young people who can be made to see the country through the eyes of one who has lived there will find a whole day slipping away in educational experiences. The trouble with the conventional young people's society is that altogether too much it imposes upon young people the ideas of older folks as to how young people should be organized. A society that is all prayer-meeting without play and sociability is apt to disappear after while.

Domestic Service and Christian Ideals

THE servant problem shows a propensity, alarming to many, to solve itself by the disappearance of the servant. The call of the munitions factory enormously aggravated a situation in the home which was already sufficiently baffling. When domestic servants practically disappeared during the heaviest of the war strain those who had grown dependent upon them, with more or less grace, accepted the deprivation as one of the prices of victory in arms. It was a behest of patriotism not to complain too loudly.

All the same there was storing up in the minds and sensibilities of large numbers, at whom hoity-toity domestics had turned up their noses, and out of whose kitchens they had danced to the doubled and trebled remuneration of the factory, a resentment which the most ardent patriotism could not sweeten. And when the war strain was relieved, when factories reduced their output and employment conditions reached a stage where industrial managers could choose among applicants, and could regain a voice in the fixing of wages, none manifested more vindictive glee than certain types of householders. Their joy in seeing—prospectively—the heady servant girl brought to her knees and her senses was one of the choicest boons of the return to "normalcy."

But their joy was largely in the prospect. Normalcy in servanthood seems still elusively far off. The return to the back door of the home from the front door of the factory has been made upon exceedingly tardy foot, where it has been essayed at all. The slump in the labor market has been strong and abrupt, in certain regions and at certain periods positively cataclysmic. But hosts who deserted the kitchen and the chamber for the factory have not returned at all, or have been driven back only under the lash of the sternest necessity. The vindictive householder has thus been left to the gnawings of his unappeased revenge, or is subjected to diurnal and perennial torture at the hands of sullen or capricious slaves, who show at every turn that they perform their assigned tasks only because driven by want. Such service does not insure an idyllic home.

A writer in one of the standard magazines recently made a long-delayed trip to England. Not since before the war had he ventured. He had heard rumors of the passing of the obeisant English servant, and dreaded the encounter with the dear old England, to the sum of whose delights this impeccably deferential guild had contributed so materially. In reporting his experiences one of his most pointed observations was the blasting of this canard. He found the English servant in his old place, chastened by the post-war reverses into deferential normalcy, performing his old ready duties, accepting the menial's alms with all of the old suavity, and in every way re-establishing the British traditions of the servant guild. Upon returning to his native land, and finding his liberal tip accepted by a

servant with a sneer, our writer was moved to severe strictures upon a civilization whose servant class knows its place so ill and so far fails of the spirit proper to it.

Those who are baffled and distressed over this situation may find some comfort in realizing that much more than half of the American people are not concerned at all. They do not even understand what these social problem-makers are worrying themselves about. They would not recognize a servant problem if they should meet it on the street. There are whole towns of considerable size and social pretensions where the domestic menial is unknown, where the first housewife who installs a "maid" as a permanent feature of her establishment is laughed at by the whole neighborhood for her lofty pretenses. And in the larger centers, where the servant problem is a lively topic of discussion in certain types of women's clubs, and where it even strays into the newspapers occasionally, the larger proportion of the citizens are not directly concerned. Estimated by bulk, therefore, the servant problem is one of the least which troubles the American people.

But it is large enough and vexatious enough to furnish ground for much thought, and especially do its ethical and social aspects force themselves upon every citizen of democratic and Christian sentiments. What is the proper place for the servant in a democratic order? Where does the servant belong in the Christian social system? Have we not worn rather threadbare the assumed teachings of the Philemon-Onesimus incident? Is a Christianity which simply accepts the prevailing social order, and fits the individual into it in complacent submission wherever he may chance to be,—is that sort of Christianity the final word, or the present word for American society? Can any place be found for the menial, which the prevailing American home of pretensions persists in seeking to create and hold down in her place, if we seriously contemplate building a Christian civilization in America? Are not our most precious and safely guarded traditions set against the order on which we now seek to establish the home?

In the general industrial field we are more conscious of these traditions. In numberless industrial establishments of first importance in their communities, the executive who sits today in the place of power, and determines policies—all too arbitrarily often and in high-handed disregard of the ideals or will of underlying employes—has yet risen from among the lowest of the low of these underlings. How often the president of the concern boasts of having begun as the office boy! And where the highest officers did not begin in lowly positions in the establishments over which they now preside, in the great majority of cases they did begin at the bottom in some other establishment.

The home cannot be modeled upon the factory. It is a radically different kind of institution, let us agree. But where is there in the domestic scheme, vexed and often well-nigh wrecked by the "servant problem," any aspect or tendency corresponding to this program which, in spite of offensive domineering by certain types of industrial officials, does go far toward preserving sacred American traditions? Domestic servants are being herded into a class. There is little or no escape from the guild, cer-

tainly none into the upper social strata created by the type of home subsisting upon this guild. Could anything sooner down a social leader among the women of our cities than the boast that she once served as a domestic on meager wages in a home of the same class where she now presides and guides the social destinies? Only let your horrified imagination play upon the spectacle of a brilliant social leader standing before a woman's club, or sitting at the head of her banqueting table, and uttering such a confession in the presence of her guests or her sorority!

Yet your industrial leader among American men is doing that very thing in his field every day, is furnishing glowing copy for the newspaper and magazine biographers, and is the proudest one of the listeners or readers when his record of rise from among the lowly is exploited.

Is it not clear that the most baffling feature of the problem of domestic service is the ethical, the social? Can any one devise a way to fit our scheme into a democratic, Christian order? If not, what then? That is the question to face. What then? Can institutions assuming to mediate Christianity to our society, can ministers of religion commissioned to interpret the essences of the Christian truth, can agents and agencies claiming to accept and to aid in incorporating these principles into a working social order—can all or any of these evade the demand that domestic life be put upon a thoroughly democratic and Christian basis?

It has been possible to defer this demand until this time because domestic service has been organized so largely along racial lines. In wide sections the Negro has been thrust into this menial office, and has accepted it with a high degree of unanimity and with careless grace. Many a traveler has noted the dearth, or even the complete absence in some regions, of the highly useful self-service restaurants, and has been informed by local social philosophers that such institutions do not and cannot thrive in those localities because any form of domestic service is associated with the "nigger," and members of the "dominant race" cannot bring themselves to assume duties of waiting even upon themselves at table. Elsewhere other races have been drawn or thrust into this tight-bound guild. And such are temporarily or permanently "inferior," because they thus serve. Indeed, has not the native American of sound mind, and born of self-respecting American parentage, so far disappeared from employed service in the home that isolated instances are noted as freaks. The ranks of domestic service are recruited very limitedly from native American defectives, and predominantly from "inferior" races and "ignorant" foreigners.

With the public school system in full swing, with eagerly exploited ideals in the general industrial field, and with ardent preachments from hosts of self-made public men in every walk of life, there would seem little prospect of the solution of the "servant problem" in a domestic system which is built upon the maintenance of a menial class, a guild whose bonds grow tighter every day upon the individual caught in them, and where the individual's only hope is a complacent social hopelessness.

It would seem time that the mind of the sincere Christian home builder should play upon this question. Surely he, more particularly she, can lead our civilization out into an estate which offers more promise of a solution than does any proposal now being widely or seriously considered. How many frankly believe that the American home of higher pretensions should continue to be builded upon the service of a class condemned by racial "inferiority," or by defective intelligence, or by hard and embittering economic necessity, to slaving at their tasks as social outcasts? Are the socially quickened minds of American women disposed to muddle along in the present evil estate, or have they the intelligence and the Christian insights to devise a program of partnership in home making which shall be thoroughly democratic and thoroughly Christian, and therefore genuinely American?

"Where Prayers Cross"

THERE are welcome signs of a religious awakening in different parts of England, for which all good men will give thanks. The reports, especially from East Anglia, as we read them in the London Methodist Times, recall the days ago, when tides of refreshing renewed the life of the church. The depth, warmth, and enthusiasm make one think of Wesley, whose heroic and ceaseless evangelism saved England from something like a French Revolution, by capturing for Christ the men who else had fomented strife and confusion.

Yet we detect tokens of misgiving on the part of religious leaders in England, as Dr. Shillito expressed it so vividly in these pages in his recent articles. To what are we to be revived? is the question in their hearts. Are we to be content with the present attitude of the churches toward the many problems of the time—practical problems, not matters of theory? Are we to be satisfied with a religious life, however individual and satisfying, which acquiesces in war, in social wrongs, and in business compromises? They feel that half of the gospel, to use the phrase of Newman, is not adequate to the appalling needs of the world as it is. Suppose a man is converted from his personal sins—and such need no one doubts—will he carry his fresh vision and insight into his life as a citizen and as a member of an industrial order which becomes more and more intolerable?

It recalls the days of Thomas Chalmers and Frederick Robertson, who were contemporaries, or nearly so. Robertson said he gave up the evangelicalism of his youth because he found it was not ethical in its results. Chalmers, on the other hand, said he preached morality until there was not a moral man in his parish, and he went to evangelicalism and found what he had missed in his ethical preaching. Which of these two men was right? Which wrong? Surely either one without the other would be imperfect. Chalmers discovered that ethical preaching alone was a failure, while Robertson saw that evangelical preaching without an ethical purpose was inadequate. So, after all, there was no great difference between them.

Men must be both religious and moral, their spiritual faith and experience bearing fruit not only in noble private character, but also in fraternal righteousness and service to the common good.

Just so, there need be no contrast, much less conflict, between the emphasis in our day upon individual conversion and social regeneration. Either without the other is imperfect. The gospel of salvation and the gospel of the kingdom belong together, and neither will long survive the neglect of the other. Our reflections are suggested by an extraordinarily interesting book, entitled "Evangelism: A Reinterpretation," made up of a number of essays by distinguished men of the Methodist fellowship in England. They seek to recapture the old evangelistic fervor, with its joys and victories, and to relate it to the intellectual, social and religious conditions of our new and strange time. It is a difficult undertaking, and it cannot be said that they are entirely successful. For example, one writer remarks about the influence of the idea of evolution upon evangelism: "A vague belief that everything is on the upward move results in a new watchword that all human nature wants is a chance, not a change." But surely it needs both a chance and a change. The implication is that we should give up the belief in an advancing world in favor of the pessimistic faith that everything is on the downward move! A revivalism founded on pessimism will not make much headway among us.

Many interesting and valuable things are said in these essays; but what strikes us is the absence of the social note to which Dr. Shillito referred. Indeed, the confusion of the book in this respect, as well as in some others, is typical of the confusion in the mind of the modern church. Underlying this confusion there is, apparently, an irreconcilable difference in faith and outlook. Many good and true men seem to hold that the world is not only rotten, but hopeless, and that it is the mission of the church to save a few—as many as possible—from the general wreck of divine failure. Others, equally good and true, see the whole world as a subject of redemption. They are sure that Jesus meant what he said when he told us to pray, "Thy will be done on earth as it is in heaven." They are not blind to the horrors of the present order, its inscrutable fates, its profound injustices, its unspeakable brutalities; but they believe that he that is in us is greater than he that is in the world. Two such different points of view dictate different methods of work, and no one need be told that it is becoming increasingly difficult for them to work together. While reading this book of essays, we have been following another discussion provoked by the Modern Churchman's Union at Ripton College, in which there was some plain speaking about the older theological views as stumbling-blocks to the younger generation. The editor of *The Challenge* puts it in a forthright manner:

We do not wish to be unsympathetic with those older people who, during the turmoil of the latter half of the last century, preferred sheltering behind untenable defenses to risking the strains and perils of an unfettered faith; better for them the prison house than the battlefield. But now, when

the fiercest struggle is over, when, by the heroic labors of those pioneers who braved assaults from without and slanders from within the church in their quest for a reasonable belief, the victory has been won; when none need hesitate to welcome the message of science or to accept a modern interpretation of the gospel, there is no longer any excuse for timidity. Time has shown that it is possible to welcome what criticism and biology teach, and to remain sanely and wholeheartedly Christian. It is nowadays manifest beyond all dispute that a full and devoted and ardent Christian faith, a passionate loyalty to Christ, a message powerful for conversion and edification, is wholly compatible with a modern attitude towards doctrine. And those who deny this and insist that men who hold these opinions are "not Christians," are simply blaspheming against the Holy Ghost—

Those are plain words, and the time has come when they need to be spoken in all love and goodwill; but that is not all that is needed. We do not want a new cleavage, much less a new sociological sectarianism replacing the theological variety. Christ is larger than any of our "attitudes" or "views," and in his fellowship there is room for good men to disagree without being disagreeable, the more so if they are loyal to his name and spirit. It is time for us to seek the higher unity of things which differ, and not go on in the dim half-lights "where prayers cross," lest we who follow one Lord and ought to march together, welcoming variety in unity, be like "ignorant armies that clash by night." At a time when the brotherhood of the world is broken, and civilization seems trembling on the edge of chaos, it ill becomes any group of Christian men to impugn the loyalty of another group. What we need is the influence, impact—yes, the evangelism—of a united Christianity, using all methods at its command, toiling equally in behalf of better manhood and a nobler social order.

The Bad Temper

A Parable of Safed the Sage

THERE came unto me one who said, I have a Very Bad Temper.

And he said it with what he thought was Humility, but it was as it had been a certain sort of Pride.

And I said, Thou art a Narrow-Minded Man.

Then was he angry, and I knew that he was no Liar when he said that he had a Bad Temper.

And when he had said More or Less, I silenced him, and said, I believed thee when thou saidst that thou hadst a Bad Temper; I did not ask thee to make such a Display of it.

And he said, Thou hast Insulted me; for a Quick Temper is not the sign of a Narrow Mind, but of a Warm and Generous Nature; for if I am quick to be angry I am quick also to get over it, and very ready to Make Amends.

Now we spake in the Garden, and I left him for a moment, and when I returned I had been in the Kitchen, and I brought back an Egg.

And I threw the Egg at the Back Fence, and it Brake and spattered the Fence.

And I said, Thou speakest of Making Amends. Gather up that Egg again, and clean off the Fence, and put the Egg back into the Shell, and set an Hen upon it, and make of it a Plymouth Rock Rooster. Then talk to me of Making Amends for thine outbursts of Temper. For thou spatterest over all thy friends, and splashest them with thy fury, and then thou dost leave them to clean off thy rage and try to forget thine unreasonable words, and thou thinkest thou hast Made Amends.

And I said, The best way to Make Amends for a Bad Temper is to keep thy temper to thyself.

And he said, Verily thou didst say of me that I had a Narrow Mind, and I will take that from no man.

And I said, Thou wilt take it once again from me. Thou hast a Narrow Mind. He who hath a Bad Temper is a man who is capable of seeing but one aspect of a thing at a time, and incapable of withholding his snap judgment until he may learn the whole truth. And because he is both narrow-minded and childish, therefore doth he fly into a rage, as thou hast done and habitually dost do. Flatter not thyself that this is the sign of a generous nature, for I have told thee already of what it is a sign.

And he was silent.

And I went and got out the hose, and started to wash off the Egg from the Fence.

And he would not have it so, but caught the Nozzle from my hand and himself washed off the Egg from the Fence.

And he said—

Though I be not able to produce a Plymouth Rock Rooster from that Egg, yet hath it not been wholly wasted.

And I am inclined to think that he had Learned Something that was worth the price of an Egg.

And Eggs just then were Eggs.

And I should like to buy some more of them and teach to other men, and some women, the same lesson.

BY THOMAS CURTIS CLARK

The Heart's Country

IN Rome there is no glory now,
And Greece no longer rings with song;
Proud Babylon, once queen of earth,
Has been as dust for ages long;
On those proud realms the sun has set,
The light still shines—on Olivet.

Old Egypt, once a land of kings,
Is now consumed by beggar hordes;
Assyria, the mighty one,

No longer boasts her gleaming swords;
On these the blight of ancient death;
Life still abides—for Nazareth.

Though Rome is still a mighty name,
And Greece is prized for lore and art,
Though Egypt still has wonders strange,
One land can satisfy the heart:
In tears we seek our "ain countree"—
Dear Bethlehem, sweet Galilee.

Where the Faiths of Men Meet

By John Kelman

[One of the most fruitful and suggestive books among the autumn publications is "The Foundations of Faith," by Dr. John Kelman, pastor Fifth Avenue Presbyterian church, New York; being the Cole lectures delivered before the Vanderbilt University for 1921. It shows modern religious thinking at its best, catholic in sympathy, wide-ranging in interest, and constructive in its insight. Besides the lecture which gives title to the book, the subjects discussed are The Basis of Authority, The Character of God, The Incarnate Love, Means and Ends, and Where the Faiths of Men Meet. The following excerpts from the closing lecture are very striking, alike for their conception of the life of Jesus and their interpretation of him as the fulfillment of the religious need and aspiration of humanity. The Galilean ministry corresponds to the bright, sunny, joyous religion of the Greeks, while the later period of opposition and tragedy corresponds to the profounder and more somber religion of the east. In the experience of Jesus, as in his faith, both elements of life are comprehended, conquered, and transfigured, making his experience and personality the place where the faiths of men meet, and his religion not a competing, but a completing religion. The other lectures are of equal worth and beauty, and together they make a distinct contribution to the religious thought of the day.—THE EDITOR.]

THE childhood of Jesus was spent in the highland village of Nazareth. When he was old enough to stray beyond the daily walk, hand in hand with his mother, to the village well, his first excursions must have been to a little hill whose summit is but ten minutes distant from the well. Looking north from that hilltop he saw the great road that led from the sea to the furthest east by way of Safed, far-flung like a gigantic rifle-sling along the mountainsides. Back and forward along that road there passed every day long strings of camels. Those eastward-bound carried from the Phœnician seaports much merchandise gathered from all the shores of the Mediterranean, to be sold in the markets of lands across the desert. The west-bound caravans that crossed them, swung beneath heavy bales of silks and rare aromatic spices, and all manner of precious products from Persia and even India, to the Phœnician ships that swung at their anchors in Tyre and Sidon. Far thoughts must have followed them in both directions, as the child learned his first lessons about the breadth of the world of his day. Turning southward upon his hilltop, in the twilight of a frosty evening, he would see there, far below him, the wine-red fringes of the great plain of Esdraelon, on which from immemorable generations the battles of the world had been fought, so that the colour of the plain must necessarily suggest a land soaked in ancient blood. Through the clear air a sound would reach him of the clang of iron upon stone, as the sentries of Roman cohorts changed guard, or the armored bands started upon the last stretch of their march to the garrison at Capernaum. Nazareth in those days was to some extent what it still is, a crucible town in which many nations fused and blended; and the twofold vision of the hilltop must have supplied material for much thinking through his childhood and youth.

There came at last a day when, with all the kaleidoscope of life turning itself in his young mind, he felt that the time had come for gathering the varied knowledge into

clear decision and a definite course. There had appeared upon the Jordan the figure of John the Baptist, who seemed to be a prophet born for leading men to great decisions, and for separating the chaff from the wheat, not only among men but among the ideas of his time. Jesus, with countless crowds of Galileans, visited the Jordan, and came back from his interview with John with the memory of divine acknowledgment which must be the master-thought of all his remaining years. But first he must choose his course, and the story of the three temptations seems to indicate a clear presentation to his mind of three alternative careers, among which he might select the one which would give him scope for his divinely appointed mission. There was the career of commerce and of industry already graphically presented to his imagination by the caravans on the Safed road—the world's way of transforming the precious stones of every land into bread for the merchant and the workman. There was the possibility of imperialism and military power and dominance. The vision of Rome with its emperor and its armies was one which must necessarily impress every active and virile mind of those times; and with his powers it would have been easy enough for him to dominate the world by military force, and create an empire such as even Rome had never dreamed of. Or, if he felt an incongruity in such ambitions, if they jarred upon his sensitive religious spirit, there was the career of the religious teacher who by some astounding wonder might at a leap set himself upon the throne of human faith. Such were the careers that were obvious and entirely practicable, and he rejected each of them in turn. It was not that in any of them there was that which he condemned as intrinsically wicked. It was enough for him to know that they were not careers for him, and that the line of the Father's purpose led him into another road.

A DEFINITE DECISION

The road into which it did lead him was, in comparison with those other careers, the simplest in all the world. He went back to Galilee, spoke now and again in the synagogues, accepted invitations to feasts, associated with fishermen and peasants, and sent forth his messages quite casually as the occasion suggested. No life was ever simpler or more characteristically human than the life of those years in Galilee. They are, essentially, the days of the Son of Man. Hither and thither he wandered, by the seaside or upon the mountains, with the sun and the rain in his face, and the winds of God blowing upon him. He noted the ploughman at the plough. He saw the life of peasants in their humble dwellings. For him the lilies clothed themselves in more than regal splendor. To him the birds of the air sang continually. On a visit to Jerusalem he was interviewed by night by Nicodemus, a wise old man, fettered and fossilized by much learning in the schools of the rabbis. His introductory words are laden with all the politeness, formality, and stupidity of a typical man of the schools. To all this ponderous artificiality Jesus answers

with a word, reminding him that he had never listened to the wind.

The beatitudes, rightly understood, show perhaps as strikingly as anything the bright and sunny spirit of those early days. *Blessed are the poor. Blessed are the hungry. Blessed are they that mourn*—it has been supposed to proclaim a melancholy kind of blessedness. But the people who thus interpret it have forgotten the word that always follows, and which gives its meaning to every text—*for*. The hungry are not blessed because they are hungry, but because they shall be filled. The mourning are not blessed because they mourn but because they shall be comforted. The poor are not blessed because they are poor, but because they are heirs of a kingdom. And this exhilaration of the beatitudes is characteristic of the whole spirit of the teaching. The wild joy of living is in it everywhere, the exuberance of a heart at leisure from the business of the world and eagerly rejoicing. Above all, love is in it, a wonderfully gracious and generous appreciation of man, woman, and child around him, which finds its well-springs in a higher love, the love of the Father in heaven. With his Father he is in constant communion, and in that communion there is perfect satisfaction and rest. All the world is beautiful to him, and all men and women are his brothers and sisters. He has the freedom of land and sea and air, loving them and the creatures that pass along their ways, as one who is everywhere at home. For certain days this brilliant ministry endured, falling like a splash of sunshine upon the gray life of many a Galilean peasant, and astonishing his followers with its amazing naturalness and sweet gladness. It was the first phase of his ministry.

A SUNNY BLESSEDNESS

But there fell upon this glad path the shadow of the cross. Just as upon the garden of Joseph of Arimathea the shadow of the cross fell upon its appointed day, and swept round that garden, touching alike its flowers, its luxuriant pathways, and its new-cut tomb; so upon all thoughts of life and death, and upon everything that grew in the whole garden of the world, fell the shadow of the cross of Calvary upon the way of Jesus. Gradually it darkened on him, and we see his references to it becoming more and more frequent as he proceeded. Incomprehensible to his followers, but unmistakably certain to himself, it deepened steadily until it created for him the second phase of his life and teaching. Then it brought with it the sense of pain in the heart of life, the sure and inevitable cross in the center of every banner that man may carry, either into festival or into battle. Joy that has no pain in the heart of it is but the laughter of fools. Success that wants that dark element of sorrow and defeat is but an elusive dream. Love that is all selfishness and has no sacrifice is the sorest delusion of all, and turns inevitably into loneliness or hatred. In a word the finished product of life is composite, and for the fusing of it there is necessary the bitter amalgam of pain. It claimed him with a mysterious clutch. Sin was in that shadow as well as pain. To him sinners were neither outcasts nor aliens as they were to the Pharisees. Their grim business concerned him intimately and he made it his own, until at the last the dark element of suffering sprang at the throat

of life itself, bearing with it the sin of all the world in the final death-grip of the cross of Calvary, whereon dying he mastered sin and death forever. This was the second phase of his ministry.

THE WORLD OF JESUS' TIME

Let us turn our minds now to the world of Jesus' time and man's search for God in it. While it was various in detail, yet it grouped itself into two main types which comprehended every phase of it. On the one hand there was the Greek spirit and all that it represented in the world. To the Greek, God was practically the view. He lived in a land of hills deep in green acanthus. The gods loved the sunlight in which their worshippers built their houses, and the sunlight loved the sea, so that the poet could sing of the "Numberless laughter of the waves." Nay, the sun was God to multitudes, and the worship of Apollo dominates alike the bright thinking and the happy emotions of the age of Pericles. In every wind among the reeds there was the sweet music of the pipes of Pan—that alluring and wonderful music that always whispered so much more than it told, and drew out the hearts of men and women beyond the dusty and prosaic earth into a wonderland of half-expressed desire and wistfulness. Harmony too was there, and balance, and rationality of thought—a world not only exquisite but well-ordered, a world of essential sanity, and endless possibilities of delight.

Yet upon this lovely paradise of a world there fell strange shadows. The Greek knew nothing of the cross and would have considered it foolishness if he had known. But all that the cross stood for, the sorrow and the darkness of mankind, fell upon his world also. The pipes of Pan, with all their exquisite suggestiveness, could yet play cruel music; and nature seemed to claim man for her victim when man daringly aspired to be her companion. And when this shadow fell upon the Greek he had no refuge anywhere in which to hide from it. He knew the truth that there is in beauty, the essential rightness of love and sunshine, yet these were not the portion of any man beyond certain days and limits. So he longed for an immortality beyond the grasp of his faith, and sought with blind fingers, like a groping child, for the bosom of God whereon to lay his weary head and find love made perfect. But nature has no breasts of tenderness, and the groping man sooner or later was clasped by the lean fingers of death. Thus the world of the Greek was hopelessly unintelligible.

EAST AND WEST

Such was the religion of the west. Contrasted with it, manifest in many forms, was another religion, which found sorrow and failure to be the most impressive facts of life. Pain and death, and all their train of disappointing experience, were accepted by the east and pressed to its bleeding heart. What else was there to do? The Greek, even after his disillusion, persistently refused to turn his eyes from beholding vanity. The Oriental proclaimed that all is vanity, even in his wine cups. Egypt, with its august and ancient religion of the dead, the whole middle east with its perpetual sacrifices offered to bloody

gods whom men tried to appease and yet never finally succeeded in appeasing, these were the immediate environment of Palestine. And in the still further east, connected with Mediterranean lands by many streams of commerce and of travel, was that great and already long-established faith whose fundamental dogma was the illusion of experience and the evil of desire, whose hope and aim was the death of these in nirvana.

Compare these two phases of faith with the two periods in the life of Jesus, and a close correspondence will at once appear. He took them both up into his hands, confirmed the essential truth of each, and flung away the error which bound man to despair. We have already said that Christianity is not a new faith rivalling the old. It is *the* faith, interpreting all the others and correcting them. Christ stands not for a *religion* but for *religion*, the finding of God and eternal life by men. There were no wholesome elements in the best thought of Greece which are not to be found in the Galilean gospel of Jesus; while the dark tragedy that oppressed the eastern lands from Egypt to the Ganges and beyond it, found its match and its remedy in the cross of Calvary. In the Galilean gospel, the love of the Father and the promise of eternal life heartened men and fortified them for the bitterest disappointments that beset their appreciation of the world, and told them that the bright gospel of the sunshine and the wind would outlive the catastrophe that threatened it in death and disillusion. To the eastern he proclaimed that, dark though the tragedy of life might be, yet the cross was mighty to turn it into salvation. He faced the bitterness of sorrow, death, and sin in his cross, as Buddha never did in his law of renunciation. Yet he believed, and taught men to believe, not in death as the ultimate word, but in life—a life that at last would be free from all precariousness, and would stand eternally secure from the attack of evil. Thus did Jesus make for the Greek the passing dream into a reality, and the passing beauty into an eternal splendor. Thus for the oriental he faced sin and sorrow, but refused to admit their tyranny. Taking upon himself that load in all its crushing sorrow, he redeemed man from his bondage and gave him immortal freedom. Thus did he combine within himself all that any man had ever sought and found of God.

COMPLETE MAN

Here then is the true syncretism, which acknowledges and takes up into itself every worthy element in man's thought of God, and yet refuses to allow men to rest in faiths that had imperfectly expressed these. For this was Jesus Christ, complete and perfect man, who had gone through the full circle of human experience, from the laughter of the child to the cry of the broken heart. He is man's brother, standing beside him in every phase of human life, undergoing and understanding it. He descended into hell, the hell of man's guilty conscience and despair, and having sounded the depths of sorrow which had haunted men with their evil dreams, he brought back from the ultimate abyss the great human heritage of an eternal hope. Complete and perfect man, and yet surely how much more! He was not as we are, east and west

alike, the victim of life: he was its Master and its Lord. He brought all the power and wisdom and love of eternity, and set them free in full play upon the creatures and events of time. Surely this is very God come in the flesh, claiming all man's joy and sorrow as divine, directing men to find them in the life of God where alone they can dwell safely, revealing everything in the light of the eternal love as the only interpretation of any phase of human life.

There is abundant evidence that this was the effect of Christ upon the early Christians. Apart from the countless records of their faith and its tests both in living and in dying, we have a rejuvenated world rising from the ashes of the spent and outworn history of Greece and Rome. Pater in his *Marius the Epicurean* has given us in a few sentences such a picture of that world as will send its message down through many generations. "What desire, what fulfillment of desire, had wrought so pathetically on these ranks of aged men and women of humble condition? Those young men, bent now so discreetly on the details of their sacred service had faced life and were glad. . . . Some credible message from beyond the flaming rampart of the world—a message of hope regarding the place of men's souls and their interest in the sum of things."

CHRIST IS INEVITABLE

This then is the sum of the whole matter. The foundations of our Christian faith are laid, not in metaphysical abstractions, but in the deep, permanent, and essential facts of human nature, seen and interpreted in the light of Christ. That interpretation is not only convincing, it is inevitable. It takes up and fulfills not only the desire of man's heart but every fact of his human experience, which never finds itself until it finds itself in him. He is indeed for us the image of the invisible. God Almighty is just like Christ, and there is nothing more to learn concerning God beyond him. Christ comes to us, to take up alike the joy and sorrow of our daily lives, their love and pain, and to reveal them all as parts of that life which is the life indeed. In him we find God mighty to master sin and set us free from its dominion, strong to save to the uttermost because he loves to the uttermost. In him we find the eternal God meeting us in all the ordinary byways of our journey through the days and years, and leading us at last to our places in the eternal life and love.

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T. Reaveley Glover

Twelfth Article in Series on "Some Living Masters of the Pulpit"

By Joseph Fort Newton

IN August, 1918, while waiting for a steamer to go to America on a speaking tour, I heard six of a series of eight sermons by Dr Glover at Westminster Chapel. He was preaching at the Chapel for a month, Dr. Jowett being away on a holiday, and the theme of his series dealt with "Jesus in the Experience of Men." Since that time he has written a book under the same title, as sequel to his "Jesus of History"; but the sermons were different from the chapters of the book when it appeared. In some ways they were better than the book, one of them, for example, being in the form of a story, telling how the first statue of Jesus as the Good Shepherd was carved. They were not lectures, but preaching of a very real kind, at once stimulating and searching. It was interesting to study the congregations, many of whom were ministers—most of them on holiday, like myself—and all eager to hear Dr. Glover. It is always so, whenever and wherever he speaks. In my diary I find the following entry recalling those summer days:

August 12, 1918:—Whether I get a steamer or not does not much matter, so long as Dr. Glover preaches at the Westminster Chapel. His series of sermons on the Jesus of Experience will make as rich a book as his studies of the Jesus of History. A layman who is a Doctor of Divinity, an orator with an atrocious elocution, he is a scholar who knows more than the law allows any one man to know. At times his manner suggests a professor in a class-room, but he is a truly great preacher—simple, direct, earnest, with no thought other than to make clear his vision of Jesus in the lives of men. Rarely have I heard sermons so packed with forthright thinking and fruitful insight. There is ripe scholarship without pedantry and noble eloquence without oratory. Perhaps the outstanding impression is a fresh, vivid sense of reality, as of one who is looking straight at the truth he is talking about. He "speaks things," as Cromwell would say. Vital faith and fearless thinking are joined with a conviction of the genuineness of the man, and his knowledge of Jesus in his own experience. He dodges no issue, no fact, no difficulty, and his knowledge of the social, intellectual and spiritual world in which Jesus lived, and in which the church began her morning march, is extraordinary. He has a curious power of taking us back into those times. There are many ministries, but one Spirit. Some are prophets, some evangelists, some teachers. Dr. Glover is a great teacher of the truth as it is in Jesus.

FOUR YEARS IN THE WAR

The first sermon of the series was preached on August 4, the anniversary of that dark day, four years before, when England entered the war. Memories of that great decision, thoughts of its meaning, its cost in blood and sorrow, filled all our minds; and instead of the morning prayer Dr. Glover talked to us out of a full heart, in the gentle words which men use when they speak of such matters. What is the meaning of this "long-lived storm of great events?" he asked. What difference has it made? It is the task of the church, if it is to be the priest of God to the nation, to trace and measure the reactions of events in the deeper life of the people. How does it stand today

in that inner life of thought, of motive, of faith, down where "the shell-burred cables creep?" The Bible, and especially the Old Testament, is a record of the reactions in the life of a nation to the terrible deeds of God. The Assyrian army lives in the inner life of man, because through its movements the soul of Isaiah was given new reach and range of vision. When Titus destroyed Jerusalem he released into the world a new Israel, the church of Christ. Acts which absorb the minds of men at the moment live afterwards chiefly in the literature of the soul. Will it be so today? Surely he who awakened the soul of Israel through the march of the Assyrian host, has some word to speak in this terror and tumult. Who will read for us the new and living Word of God, written in the facts and events of the day? Are there elect souls who can hear for others the still small voice speaking in the storm? Then he asked all to join in the Lord's Prayer, as alone adequate to upbear the thoughts and yearnings of the hour. Never have I heard that brief, grand prayer so surcharged with feeling, lifting a troubled people into the fellowship and consolation of God.

IS JESUS GOING?

The sermon which followed had two texts—I Cor. 2:8, and Heb. 8:8—portraying Christ the same yesterday, today and forever, in contrast with the phantasmagoria of "world-rulers of the darkness" which haunted the ancient world. In "Paradise Lost" we see that dæmon world, "thrones, dominions, principalities and powers," in its most glorious form, but we do not realize how real and terrifying it was to the ancient mind. To us all that history of war in the spirit sphere is a dim, shadowy mythology, but to the men of that day it was real, proven by long belief, and confirmed by the best and most catholic of philosophic thinkers. Indeed, it was more real than Jesus. He, and not the dæmon dominions, was the doubtful element. For us the whole thing has vanished, like the baseless fabric of a dream. We do not believe it. We think no more of it, neither about Satan, nor his hosts. But if the legend of spirits at war was a part of the early Christian faith, what becomes of Jesus? Is he going too, along with the rest of the strange tales, to take his place among the old imaginings? No; Jesus abides and grows, first, because he is rooted in historic fact, as actual and well attested a figure in history as any one of us. Men knew him, saw him, spoke with him. He was as definitely historical as Cæsar himself. Second, he abides because, even today, he is more real than any of us, revealed in the depth, intensity, and fullness of his experience both of the dark facts of life and of the reality of God. Further, he abides because he is still unexhausted; because the race has not yet used to the full his experience of life and his intuitions of God. There is no example in history of a great personality putting a lesson to the world and passing

away before the lesson is learned to the very end, and transcended. So far from transcending Jesus, we are still far, very far, behind him. The closing passages of the sermon were memorable, as much for their vital insight as for the quiet, compelling earnestness of the preacher; so much so that, looking toward the pulpit, we saw no man but Jesus only.

So far as I understand these modern times in which we live, religion is only possible to the modern man along the lines of Jesus Christ. For you and me there are no other religions. Of course, there are people who play at being Buddhists and Hindus; and we may wonder what the reflective Buddhist and the reflective Hindu think of them. All sorts of poses are adopted by men and women, but serious thinkers do not pose, and any man who comes to grips with history and philosophy knows that Buddha and Mohammed and the Hindu sages are not for us. It is Jesus or nobody, and we have not exhausted what he has to say. The plain fact is that God for Jesus, God in Jesus, is an unexplored treasure still; and for us, apart from Jesus, God is little better than an abstract noun; and, as I grow older, I find abstract nouns of less and less use. Let us put it this way. If we spoke straight out we should say that God could not do better than follow the example of Jesus. That means that Jesus fulfills our conception of God, but that is not enough. He is constantly enlarging our idea of God, revealing great tracts of God unsuspected by us. God interpretable in and through Jesus is unexhausted by you and me. That means that Jesus is going to stay.

I have not touched the fourth point yet, which is less theoretical than any of the others. There are about us hundreds of men and women who have found that in the terrible business of keeping level with life in the more terrible business of fighting one's character through to something like decency, Jesus is still a dependable factor. We are not dealing with propositions in the air; we are dealing with Someone to whom we can go and say, "Come and help me," and he does. If some of the psychologists will not quite let us say that, they must concede that we find help when we bring him in. In other words, where you touch Jesus you touch the real still. Is not that true? Do you not know men and women who have been remade by Jesus Christ? In your own lives, too, you know that help that Jesus has been and is. The fact that you can depend upon him, that you can utilize him, means that he stays.

My last point is this: If all this is so, do not we feel again the importance of keeping the gaze fixed upon him? That beautiful verse in Hebrews speaks of "Looking away and fixing the eyes upon Jesus"—keeping full in the forefront, not a theological figure, but the real, one, true, vivid Jesus; yesterday and today the same, and forever; tender, intelligent, sympathetic, wonderful, available; just the kind of Jesus to whom people went with every sort of trouble, lost children, the storm at sea, all sorts and kinds of things; the Jesus who could be interrupted by mothers with little children; and like it; the Jesus who took his friends away and lay under the trees with them when they were tired; the Jesus who knew their problems and helped them. Let us remember in all our thinking that Jesus in glory—and I do not know much about glory—is the same, and is to be interpreted by those stories of his life which we know so well in the gospels, and that he is not more inaccessible now than he was then, but better proved, better attested, better known, and more available for you and me. "Who shall separate us from the love of Christ?"

THE COMPROMISING CHURCH

Of course the volume discussing "Jesus in the Experience of Men," as we now have it, contains much more than the eight sermons delivered in Westminster Chapel. All the sermons were recast and extended, losing much in

essay form, and the story of the Good Shepherd was omitted entirely—much to my regret. Six other chapters were added, none more arresting than the one entitled "The Compromising Church," in which we hear a layman speaking very plainly about the narrowness and cowardice of the church. The complaint of educated people, he says, is that the church, for all its talk, is unsympathetic with progress and with intellectual advance. It is mistrustful of art, and afraid of science and socialism; it clings to out-of-date scholarship and pre-Christian psychology, and presses philanthropy without economics and missions without anthropology. So far from representing Jesus to the world, it has made him odious to the intelligent mind. He does not mince matters in denouncing the alliance of English religion with special privilege, and its economic orthodoxy. Its weak spot has always been its uncertainty what to make of Jesus, and its unwillingness to obey him. "Its associations tainted with capitalism; its creed mere jargon—what is to help the church?" he asks. Still, he has faith in the church triumphant—when the church has dropped its reluctance to take Jesus seriously, when it believes he means what he says, and when it is willing to believe that Jesus and truth will prevail.

A GREAT LAY PREACHER

Such is the preaching of a great layman, who is also a great scholar, a historian of authority, and the Public Orator of the University of Cambridge. Even these excerpts from a single sermon show how real and vital his preaching is. There is hardly any man now living from whom preachers may learn more, except in his manner of delivery, and that is soon forgotten in the vividness of his insight and appeal. Few men unite as he does those three rarest of gifts, accurate knowledge, the ability to describe what he knows as if it were a new discovery, and to do so in words which anybody can understand. One of the greatest of living scholars, he is the least bookish of men, and the learned and the unlearned alike hear him gladly. His amazing knowledge never obscures the freshness of his vision. The Life of Jesus loses much of its power by sheer familiarity; we know it so well that we hardly know it at all. But when Dr. Glover writes of the Jesus of History, the old, old story is so real, so living, that we seem almost to be listening to it for the first time. Arnold says that Gray doubled his force by his style. The same is true of Dr. Glover, whose style is as lucid, as virile, as direct as his thought, and withal rich in rhythm and color, with now a flash of crimson and now a gleam of gold. Above all, he bases himself on experience; in all his preaching the emphasis falls on fact that can be tested and relied on. No man can hear him without feeling that he is dealing with realities, and that he will not go an inch beyond what he sees to be verifiable and true.

There are those who say that the preaching of Dr. Glover, and his religious thinking in general, is too individualistic. It is a strange criticism to one who knows his writings, as, for example, his Angus lectures on "The Christian Tradition and its Verification," in which his appeal, as always, is to the Christian experience of the

ages, communal and cumulative, as against the errors of individual insight. Better still, because in briefer form, is the Swarthmore lecture on "The Nature and Purpose of a Christian Society": a little gem, worth its weight in gold. When asked why, in a lecture delivered to a Yearly Meeting of the Society of Friends, he took such a turn, he said that he did it deliberately and of set purpose, in order to appeal to the experience of the historic church; whereas the Quaker differentia is, for the most part, an appeal against the historic church, "the apostasy," in fact, to quote George Fox. For, he added, "I believe that any real light that comes to man from God, directly or indirectly, will be confirmed by the light that comes to others from him. It is for some such reason that I appeal to the experience of the historic church." As a study of the experience of the church, its creative fellowship, the type of character and quality of personality it has produced, as well as the body of truth which has been, and remains, its unique treasure, it would be hard to name another little book like it.

THE PASSION FOR CHRIST

However, it is with Dr. Glover the preacher—not the scholar, the historian, or the literary critic—that we have now to do; doubly so because he is a layman, and ministers need to know what kind of sermons a great layman preaches. As a further example, and one showing not only the depth and simplicity of his faith, but also his skill in direct appeal, in the use of familiar language, and his habit of avoiding the set phrases of theology, let us take one of the noblest sermons of which I have any knowledge, entitled "Why Jesus is My Master." Five reasons are given for his willingness to be called a "slave" of Jesus. Being a man of modern education—critical, hesitating, sceptical—he finds that intellectually Jesus is the clearest and sincerest Teacher that man has. It does not matter that he lived long ago. It is not the date, but the depth that counts, and Jesus went to the bottom of things once for all. The lucidity of his moral vision is only equalled by his faith in man. Indeed, he is the only teacher who really offers any hope for humanity, any way out of the pit of personal and social sin. What is more to the point, he not only has hope for man, but he has the power to pick us up and set us on our feet when we slip and fall into the mire. His magic of personality, and his skill in making and leading men, compel his abject surrender and devotion.

Who is the leader that you want to find? What sort of a spirit? How does he handle men? You know the difference between one man and another; how one may steal a horse and the other may not look over the hedge. Why? Because it is he that takes the horse; it is just him. That is not grammar perhaps, but it is human experience. What is it about him? somebody asks. I do not know, but it is in him. Here is a story—a true one. It comes from Italy, from one of the great periods of Garibaldi. He had conquered Sicily for Italy; he had conquered a large part of the Neapolitan kingdom on the mainland, and was held up on a river. A well-known Englishman drifted into the camp, and while strolling about came upon a soldier in rags. The terms in which Garibaldi enlisted his men were these: he paid them nothing, he gave them no clothes, he gave them no food, and if they looted the Italians he shot them. The Englishman got to talking with the boy in

rags about the situation. Yes, he was depressed. He said: "The other day, as I was sitting here on the hill, I was wondering how long I could stand it, or whether I would go, desert. Things had got so far, then he came by. I had never spoken to him. But he saw me and came up to me, and clapped me on the shoulder and said, 'Courage, tomorrow we shall fight for our country!' Do you think I could go after that?"

Now, what is that? We call it personal magnetism. I do not know quite what that means; it is just a long way of saying, "It's him." That is the reason why Jesus enlists people to stand with him. There is something about him that, as you get to know him, makes it impossible to have anything but enthusiasm for him. The more you know of him the more He is. The great regret of a Christian man is that he has not served him enough; that he has not more to give him. That is the experience of the Christian church. It is always the Person: the highest thing we can guess of God, his personality. And here is one who comes into our midst, a person full of power and charm. He takes our lives and makes good things out of them. He takes our temptations and beats them down under our feet. He forgives our sins; he restores us; goes with us, loves us and is ours. Do you wonder why men and women want to be called the slaves of Jesus Christ?

I want to put this to some of you: Can you face up to what he is? Can you see what he has done for men? What he has made of men, what he has enabled them to do, the way in which he has used them for the everlasting happiness and betterment of the race? Can you see that and say, "I do not think he has anything for me?" He has, and that is the gospel; that he who enlisted others, charmed them, kept them, used them, is going to enlist you, and he is going to do with you more than you dream. How old are you? Eighteen? Forty? Fifty? There is no telling what Jesus Christ can do with a man or woman once they have surrendered. What I urge is that you surrender to him. That is all.

VERSE

The Singer

IF I had peace to sit and sing,
Then I could make a lovely thing;
But I am stung with goads and whips,
So I build songs like iron ships.

Let it be something for my song,
If it is sometimes swift and strong.

ANNA WICKHAM.

The Nation Christlike

METHINKS, I see a nation brave and strong
Rise up the ancient curse of war to end;

Rise up to prove herself the whole world's friend,
And by her patient justice conquer wrong!
The bloody weapons which to Mars belong
She flings aside, as worthless to defend,
And still more vain her empire to extend
Of commerce, science, freedom, art and song.

The treasures others waste to arm and fight

She pours to heal the sorrows of the world.
Defenseless she? by plunderers soon hurled
To ruin? Nay! Who can resist her might?
She links all peoples in a league of love!—
America, canst thou that nation prove?

EDWARD TALLMADGE ROOT.

Bahaism and Its Ambitious Claims

By Orvis F. Jordan

MECCA for Mohammedans, Jerusalem for Jews and Christians, but Chicago has now become the center for a religion that would supersede Mohammedanism, Judaism, Christianity and all other religions if its ambitions are realized. On the banks of the drainage canal to the north of Chicago, in the village of Wilmette and overlooking Lake Michigan, the teamsters are already at work making a great excavation. Here, it is announced, the foundations will soon be laid for a great temple toward which the faithful will turn their eyes every day from many sections of the earth. It is the temple of the Bahaists.

While this new religion now has nearly eighty years of history, it has encountered many persecutions and the new building will be the first significant structure erected in its history in the western world. Its only other great temple is in Turkestan. That a faith originating in Persia among the Mohammedans should seek the protection of tolerant America for its world temple is not without significance.

Plans for the new structure are believed to have been revealed to the architect by divine inspiration. Louis Bourgeois, the architect, is one of the faithful, of course, and he has been able to produce a sketch of his idea of a building intended to illustrate the fundamental tenets of the faith. A great central dome of unusual proportions is surrounded by nine minarets, nine being one of the sacred numbers in the new religion which attaches great importance to numbers. The insignia of the great religions of earth will be found on the dome woven into new patterns. One will be able to decipher the Greek cross, the Roman cross, the crescent and the Jewish triangles among the various devices. The building is to be open to the people of all faiths and religions, nine great doors leading into sanctuaries of nine great world faiths. The central sanctuary under the dome is reserved for those who hold to the present limited ideas of God and divine truth. H. B. Mayoingle, president of the Architectural League of America, has pronounced the drawings for the building as the first new idea in architecture since the thirteenth century. It will cost a million and a half dollars.

The great building will be lighted by electricity at night. It will be a beacon to the sailors on the lake and also to the motorists up and down Sheridan Road, one of the leading highways into Chicago. It is planned to organize choirs of children in great musical services, and in each chapel it will be permitted to the followers of the various world religions to read their own sacred scriptures and to worship in their own particular ways. It is reported that the big building is to be offered to the Christian churches for services on occasion.

AMBITIOUS BUILDING PROJECT

About the temple, it is said, there will be erected a number of other buildings. Abdul Baha, the spiritual head of the new religion, who resides in Acca, writes thus with regard to the plan for the various buildings: "When

these institutions—college, hospital, hospice and establishments for the incurables, university for the study of the higher sciences and advanced educational courses, and various philanthropic buildings—are built, the doors will be open to all the nations and to all religions. There will be drawn absolutely no line of demarkation. The charities will be dispensed irrespective of race and color. The gates will be flung wide to mankind; prejudice toward none, love for all. The central building will be devoted to the purpose of prayer and worship. Thus for the first time religion will be harmonized with science, and science will be the handmaid of religion, both showering their material and spiritual gifts on all humanity."

A student of religion naturally wants to find and become acquainted with the group which has conceived such ambitious projects. In Chicago the Bahaists meet on the eighteenth floor of the Masonic Temple where they compete for popular favor with the various other new religions which hope to supersede Christianity. Here one will find New Thought, Theosophy and many of the other cults which have made Chicago like Athens the city where winds of new doctrine take the spiritually unaware off of their feet.

"THE SPLENDOR OF GOD"

At the Sunday afternoon meetings of the new religion a hundred people was considered a crowd until the publicity of the new building increased the crowd of curiosity seekers that attended the meetings. Dependable statistics with regard to new religions in America are notoriously hard to secure, but the best information seems to be that there are in America about two thousand adherents of the Bahaist faith, and that about two hundred of these live in Chicago. The groups in New York and Washington are said to contain some people of large means, and it has been by their generosity that the movement has been able to maintain an aggressive publicity bureau and to purchase the land upon which the new temple is to be erected. Contributions are said to be coming in from Persia for the new temple. In Chicago a paper is published called the Star of the West. It comes out every nineteen days, the first day of each Bahaist month. This peculiar chronology corresponds with the Bahaist ambition to reform the calendar and to make a new year with nineteen months of nineteen days, since nineteen is the most holy number of all those which possess religious significance. In New York is published a monthly magazine which comes out every thirty days in approved western style, and which is called Reality. It is already to be found upon the news stands in radical book stores. One may read this new magazine from cover to cover, and find nothing in it oriental. The faith is here expounded in terms of occidental idealism, indicating the wonderful adaptability of the new faith to western environment.

The group in Chicago was once very much larger, but when Baha-o'-Ullah, the Splendor of God, died at the age of 75, there came a terrible dissension over the ques-

tion of the succession. In the process there were charges and counter charges of immorality, lying and other grave sins, during which the Chicago literary expounder of the faith, Ibrahim Khieralla, was separated from his wife and daughter and lost his authority. His books are still to be found in the public library, and have value as an exposition of the teachings of Baha-o'-Ullah.

The present head of the new faith, Abdul Baha, visited Chicago in 1912 and during the period of his visit to America spoke in various cities. He laid the foundation stone of the new temple at Wilmette with a golden trowel. At that time the enterprise was shrouded in the deepest mystery. Instead of meeting with opposition, he was welcomed into many Christian pulpits and spoke at the Peace Conference at Mohonk. The Unitarians were particularly interested in Abdul Baha because he sounded as his fundamental note that of unity. It is interesting to note in the July 21 issue of the *Christian Register*, the most authoritative interpreter of the Unitarian faith in America, an article on the new religion which is all praise. One can understand this only when one learns that there seem to be two statements of the doctrine of the Bahaists, one for the general public and one for the esoteric group which is initiated into the mysteries of the faith. Certain non-evangelicals who have rejected the incarnation of God in Christ, have found great sympathy with a religion which holds to an incarnation of God in Baha-o'-Ullah in the nineteenth century!

However, many orthodox pulpits were also opened to the Persian visitor. Dr. Cadman of Brooklyn defended his hospitality to the visitor as exhibiting the freedom of the Christian church in hearing all religious views. Dr. Percy Stickney Grant of New York permitted the visitor to speak in his Episcopal Church of the Ascension. St. Marks-on-the-Bowery opened a room for the Sunday afternoon meetings of the Bahaist group. In England there grew up a considerable sympathy with the new religion. Dr. T. K. Cheyne, editor of the *Encyclopedia Biblica*, has sometimes been counted as a convert, though that is probably an over-statement of the facts. In no country more than in England has the new movement secured attention from the educated and elite.

CONNECTION WITH ISLAM

In order to understand the history of the Bahaists one must know something of Islam and its history. The religion of the Prophet, contrary to the usual western impression, has quite as many sects as does occidental Christianity. Particularly, the Mohammedans of Persia have no fellowship with the Turkish Caliphate. The story of these divisions is too long for the compass of the present article, but they may be found in any standard reference work, such as the *Encyclopedia of Religion and Ethics*. The general distinction is that Turkish Mohammedanism has tended to be formal and materialistic, while the Persian Mohammedanism has had in it room for a great deal of mysticism. This is of course a matter of national temperament. The Persians of the Shiah sect have always held to the doctrine of Twelve Imans, the descendants of Ali and Fatima, daughters of Mohammed. In the tenth

century the twelfth Iman disappeared into a well, and it was expected he would appear as a Mahdi, a kind of Mohammedan Messiah. In 1844, Mirza Ali Mahomet took the title of the Bab, or the Gate, through whom communication might be set up with the Twelfth Iman. The career of the Bab was a brief and tragic one. Some of his disciples were charged with an attempt to assassinate the Shah. It is asserted that the Bab was innocent of any knowledge of this plan, if it existed. The story was made the excuse for a general persecution in which the Bab and many of his followers were killed in 1850. The new religion had its martyr, and this was quite as valuable as was the martyrdom of Joseph Smith to the later history of the Mormons. Before the Bab died he advanced in his claims to be the Mahdi, later to be Nukta, or the point of Divine Unity. His revelation was called the abrogation of Islam and the Koran. He may well be described as a Mohammedan Gnostic.

With the death of the Bab there was a great quarrel over succession. The Bab had appointed Subh-i-Azal as his successor, but among the variant claimants to the honors was one named Mirza Husian Ali, the son of a concubine mother, who assumed the title of Baha-o'-Ullah, "the Glory of God." Both these men were placed under police supervision on account of quarrels, the former being located on Cyprus and the latter at Acca, Syria. The division resulted in the formation of two rival religions, the Babis and the Azalis. Baha-o'-Ullah attracted most of the Babis to himself and they became Bahists. Following the death of Baha-o'-Ullah, the succession was again disputed, but it fell to the eldest son of the departed leader, and Abdul Baha, once known as Abbas Effendi, is now the leader of the cult throughout the world, not by election, but by divine revelation.

TWELVE BASIC PRINCIPLES

The magazine, "Reality," publishes twelve basic bahai principles. These are as follows: "The oneness of mankind, independent investigation of truth, the foundation of all religions in one, religion must be the cause of unity, religion must be in accord with science and reason, equality between men and women, prejudice of all kinds must be forgotten, universal peace, universal education, solution of the economic problem, an international auxiliary language, an international tribunal." These basic principles, the reader says at once, are the great underlying convictions of spiritually-minded people in the western world. If Bahaism were this and only this, most of us would be compelled to confess that we were Bahaists.

However, the history of the movement has been strangely out of accord with these principles. No religious movement in modern times has had more sectarian quarrels than has Bahaism, in spite of its principle that "religion must be the cause of unity." The principle of the equality of men and women accords splendidly with modern conviction in the occidental world, but it is strangely out of accord with the actual practice of Baha-o'-Ullah who had two wives and a concubine. He kept these secluded in a harem in accordance with oriental custom. Nor is there anything in Bahaist ethical teaching that implies

opposition to bigamy, for this would at once alienate the two hundred thousand Bahaists of Persia who are numerically the main body of the new religion. The solution of the economic problem is not to be accomplished by a scientific program elaborated in the light of experience, but by the process of bringing the warring parties to the House of Justice at Wilmette where their cause will be heard. World peace is to be accomplished in the same way by the establishment of the Bahaist court to hear the disputes. In the matter of the international auxiliary language, Esperanto has been cultivated in recent years. The Chicago Sunday school used to operate in Esperanto. The teaching of the cult with regard to the intermarriage of the races has led to a great falling away in the southern states. There is no longer a Bahaist society in Atlanta, following the marriage in Washington of a Negro and an English white woman with the blessing of Abdul Baha.

The missionary approach to America by the new religion assumes that one may be at the same time a Bahaist and a Christian. The two religions are not incompatible, it is said. It is just this method of approach which makes the new faith unique among all the cults of America. It sounds so broad, and enables the new believer to proceed a long way before he burns the bridges behind him. Of course sooner or later he learns that the new scriptures of Baha-o'-Ullah supersede the old ones, and that a new Christ has taken the place of the Christ of Galilee.

One asks, what has been added to the good old religion of the New Testament? Do we not have there the doctrine of the unity of the human race? Do not women and little children get their charter of liberty there? Is not the love of the truth one of the fundamental Christian attitudes? World peace, education, economic betterment and many another good cause have gone to the scriptures of the Christian church and found their support there.

A PAPER RELIGION

An examination of the claims of the new religion must take into account that we are comparing a religious system as yet untried by the great mass of the human race with another religion which has lived through nineteen centuries and ministered in varying degree to most of the peoples of earth. Just as paper socialism always looks more attractive than the orthodox political economy as studied in the experience of the struggling mass of workers, so a paper religion has a big advantage over religions against which the mistakes of the centuries may be recounted. To be fair we must consider both Bahaism and Christianity in the light of their claims and also in the light of their achievements.

As a means of satisfying the theological curiosity which is ever in the mind of man, the Bahaist system has much less to offer than Christianity. The God of Bahaism is remote and unintelligible, and can be approached only through successive incarnations. The Christian prays "Our Father which art in heaven," while the Bahaist when he prays addresses "Baha-o'-Ullah." The gnosticism of Bahaism is far inferior to the ethical theism of Christianity. Gnosticism, whether we find it in early Christianity, Persian Mohammedanism, Christian Science or

even in the new religion of H. G. Wells has low ethical value. Bahaism has but little to say of sin or salvation. Nineteen hundred years of history has proven that Christianity has performed a wonderful service in the world by its reinforcement of ethics with religious sanctions.

Nor is the Christ of Bahaism the commanding figure that Christianity possesses. One need not fail in appreciation of the many excellences to be found in Baha-o'-Ullah to say confidently that the world will never place on the same plane the Christ of Galilee and that Persian religionist who quarreled with his brothers over the succession and finally won the victory over them.

Leaving to one side the theological satisfaction of the two religions which some today may affect to despise, but which will never be outgrown considerations in the study of any religion, one asks concerning the social ideals of the two religions. To begin with, Bahaism is a theocratic autocracy. Its leaders have one by one been self-appointed. This compares unfavorably with the evangelical section of Christianity, and even with Catholic Christianity where the pope himself must be elected by a college of cardinals. The religion that would successfully preach democracy to this modern age must be itself a democracy, and the discontent that people have nowadays with the alleged lack of democracy in the church would be multiplied a thousand times were Christianity to be superseded by Bahaism.

VISION OF PEACE

In Bahaism there has been a commendable interest in world peace and in the overcoming of all sorts of prejudice whether it rested upon racial, national or credal bases. Christianity has been an international religion ever since it burst the bonds of Judaism in the first century. Though in actual practice it has sanctioned wars and persecutions, these are coming increasingly to be felt as inconsistencies. Bahaism also in its actual history has shown a similar inconsistency between profession and practice.

In the matter of worship, Christianity seems to hold elements of great superiority. A new religion cannot create forms of worship *de novo*. These are the growth of the centuries, the creation of inspired genius. Unless Bahaism takes over the forms of worship of Christianity, she must confess herself for many centuries inferior. The present mood of the Bahaist is to minimize worship, just as H. G. Wells does. An approved statement of principles in the magazine *Reality* says: "Bahaism has no clergy, no religious ceremonial, no public prayers; its only dogma is belief in God and his Manifestations."

Ethically the new religion can hardly claim to be in the same class with Christianity. One reads with astonishment that "Monogamy is universally recommended . . ." Here follows an ellipsis in the article in *Reality*. Monogamy may be recommended, but it is a fact that some of the leading lights of the new religion have been polygamists, just as many Mohammedans are. While professing to give woman an equal status in human society, the new religion if adopted in the western world would soon lower immeasurably the dignity of women. One notes with approval that the new religion teaches that everyone must have an occupation. The education of children is en-

joined and regulated. One misses, however, the fine spirit of sympathy and consideration for the rights of others which is to be found in the sermon on the mount. In all Bahaism there is no such adequate ethical principle as the golden rule, and no such masterly summarization of the meaning of all law, human and divine, as is to be found in Jesus' principle of love.

WHAT CHRISTIANS MAY LEARN

Christianity has learned something from every new religion with which she has come into contact. She may well learn from Bahaism a certain attitude of reverence for all religion, such as the Bahaist documents profess. Instead of talking of false religions, we should with Paul find God at work in every religion to bring men to himself. Our missionaries have in most lands ceased to talk about the "heathen." They resent the old fashioned diatribes against Confucius and Buddha. Furthermore, Christianity may well emphasize more strongly her doctrine of the unity of the human race, which is also one of the cardinal tenets of Bahaism. If the new religion has originated nothing, here, it has at least served usefully in insisting that no lines shall separate the race into hostile camps.

The Bahaist dream of the religious unity of the whole

world as a basis for social unity is sound. The only question is, What religion is best prepared to serve in this way? So far the response of the world to Christianity is more encouraging than the response to Bahaism. A world full of altars will hardly take for its religion a system without an altar. A world full of sorrow and sin will scarcely find its salvation in a religious system in which ethics is subordinated to mystical speculation.

In the good providence of God, it may be that Bahaism is intended as a gate by which the Mohammendan world may come to contemplate Christianity without prejudice. The missionary approach of Christianity to the Mohammedan world has all too often failed because trinitarian speculation was obtruded as fundamental to Christianity. The Mohammendan is a monotheist and he thinks the Christian is not. The worship of Mary and the saints by Catholics gave Mohammedanism its original opportunity. Bahaism gives a basis for believing in a revelation of God through human life, just as Christianity has always taught. When the Mohammedan world is convinced that it has no real addition to religious knowledge through Baha-o'-Ullah, and in him are to be found many serious relapses, we may hope that the followers of the Prophet will add to the truth of the Koran, the larger truth of the gospel of Christ.

Upper Silesia: Sowing Seeds of Another War

TWO wrongs never made a right. We shall not redress the wrong Germany did the world by doing her injustice, now. France will not cure the world of militarism by substituting a French for a Prussian variety. If Upper Silesia becomes another Alsace-Lorraine the seeds of another war are sown. Neither France nor Germany will ever bring peace by ruining the other. The French policy today seems to differ little from that of Germany in '71. Militarism will look about the same to the world whether it issues from the Quay 'dOrsay or from the Wilhelmstrasse. There are twenty million Germans too many, said the "Old Tiger," Clemenceau. Since it is impossible to kill them all, as a Clovis or Charlemagne might have done, it is proposed to take away their means of livelihood and effect the same ends. The world war did not begin on the Belgian border in 1914. It was precipitated then, but its roots were to be found in Napoleonism and even in times many years before the Corsican's. In the long series of imperialistic wars no victor was ever ready to wipe the slate clean and build for the future on the basis of peace and justice. Every peace was the peace of victory and a future planned on the basis of force.

The writer has recently been in Germany, France and England. Americans at home can have little idea of the critical character of the Upper Silesian question. It may be said without exaggeration that it is critical enough to bring on another war and that right soon. Lloyd George has saved the day, for the nonce, by his denunciation of the French policy. But he has not settled it by referring it to the League of Nations Council. There the decision must be unanimous, and France has a vote, Germany no voice at all. It was a victory for the League to have such reference made, but unless France withdraws from the ballot as an interested nation desiring a truly impartial verdict, she can disable the League through enforcement of her arbitrary will. In France

one hears Lloyd George bitterly denounced for this action. In Germany he hears nothing but words of disappointment because he compromised on reference to the League instead of insisting on the terms of the plebiscite. In England he hears only friendly words for Germany on this issue and caustic ones for France. In fact, every European ally of the French has forsaken them on the Silesian issue.

* * *

The Decision of the Plebiscite

Upper Silesia has been German for six hundred and fifty years. While there are many Poles there the old Slavic stock is not Polish. The language of Warsaw is not understood by them. When Polish propagandists came in they had to speak in German to be understood. Under any application of the Fourteen Points no question about Upper Silesia would have been raised. But it is the richest industrial district in Germany and under the French militaristic policy of ruining German industry the question of its status was raised. A plebiscite was taken last March. This resulted in a great majority for the continuance of German government. After shutting out 200,000 Germans who had immigrated into the district since 1904, still the vote was carried by a three to two majority. Take it any way you wish and the result was German. The vote for Germany was 707,000; that for Poland 474,000. Eighty-nine parishes went unanimously German; not one went unanimously Polish. Every town went German. Every district, excepting only two purely rural districts on the lower Polish border, went German. The Germans carried all the larger parishes, a total of 845; the Poles carried 691 parishes, all of them small and rural, *e. g.*, they carried a rural parish of 34 while the Germans carried a town parish of 35,000. The Germans

got 80 per cent of the vote in the industrial towns and even carried the Polish rural districts as a whole by a 20 per cent majority.

From a historical standpoint the Polish claim is invalid; what a merry reconstruction of the world there would be if it were attempted to recast its geography according to imperial possessions of seven hundred years ago! Germany would get Alsace-Lorraine, England large sections of France and the Red Men all of America. From a racial standpoint the Polish claim has a doubtful validity because the old Silesian Slavs are not Polish and 43 per cent of them voted for a German government. From the vote taken last March, under Allied auspices, with strong Polish bias and with 200,000 Germans not voting, the result was unquestionable. Poland carried only two rural districts. England proposes they be given to Poland. France demands that they be gerrymandered into a unity with as many adjoining as their majority can overcome and all given to Poland, and makes this demand only after failure to overthrow the whole plebiscite. She would repay the rape of Alsace-Lorraine with the rape of Upper Silesia.

* * *

The Industrial Protest

Upper Silesia covers approximately 5,000 square miles. It has been producing for Germany one-fourth of both her lead and coal and two-thirds of her zinc. It is twice as rich as the Ruhr basin in coal. So rich are its beds that, at the present rate of mining, they will yield for 1,200 years. The region is rich in wood and water and has been knit together into an indivisible unity of industrial plants with wood, water, road coal and ore. You could no more divide it than you could divide a horse and give each a part of a working animal, said Dr. Walter Rathenau, one of the great German captains of industry. A delegation from our party went through this territory. They found it one of the best industrial districts in the world from the standpoint of housing, hours, sanitation and all living conditions, but badly demoralized at present by the presence of Korfanty's guerillas. They commit dreadful atrocities on occasion and hold the district in terror, without governing or even occupying the territory as an armed force of organized men, with the result that the established government cannot function and the entire industrial organization is deranged.

Our delegation found that the work-day was regularly eight hours in normal times, that the wage averaged well with continental wages, with provision made for extras for children in the home. Coal and cottage are furnished at cost, with provision that no man can be turned out for striking. Collective bargaining is legalized and 90 per cent of the workmen are in the unions. Every factory and mine has its workers' councils and insurance for accident, illness and unemployment is legally provided. The capital and management are largely German, but many Poles have come in as workingmen. They tended to lower the living standards but the above named legal provisions have largely remedied that. The great majority of them voted German in the plebiscite because of the superior guarantees given them under German management. German labor protests the delivery of this district to Polish hands because that would deliver their fellow-workmen over to the primitive conditions of Polish industry; and the Polish wage earners protest also. Poland has great undeveloped coal areas and does not need those of Upper Silesia. The economic as well as the political balance weighs heavily on the German side in the Upper Silesian question.

* * *

Justice or the Seeds of War

I plead not for Germany, but for justice. I have just been over the French battle-fields and can understand France's great fear and her frantic demand for security, but it is difficult to comprehend her statesmen again putting their dependence in military instead of judicial forces. Certainly history never proved anything more conclusively than the folly of that procedure and to no nations did she ever demonstrate it more conclusively than

to France and Germany. Germany should rebuild France, even German officials of the new regime frankly said that; and that may mean more than merely reconstructing the devastated areas; but this situation in Upper Silesia does not involve that question. It is purely an attempt to disembowel German industry, to create an imperial alliance with Poland, a step in a military plan to extend a powerful France over the Saar and the Ruhr and thus take Germany's industrial base in the west and give Poland her eastern industrial base in Upper Silesia, with a Franco-Polish military alliance. Here is a piece of *machtpolitik* which outruns any Prussia ever accomplished and which gives fair rivalry to all that she intended in 1914.

If the plebiscite of last March had gone Polish by even a small majority, no one doubts that the whole province would now be safely in Polish hands. It went German by a 50 per cent majority and the district is now overrun by Polish guerillas, with the Allied Commission inert and plans for a pseudo-judicial rape of the eastern half well on foot. The industrial, moral and mental bond of the province is German. Germans assembled in mass meetings, where the common people predominated and men of the new regime alone gave the addresses, and adopted the cry "Upper Silesia, yesterday, today and forever, undivided and inseparable from the German mother." The whole world demands justice from the Germany that yesterday made war; all the world unborn demands justice from the Allies that war may not again be made—with right on the German side the next time. Let the two districts which are next to Poland and which alone voted Polish go to Poland. They are rural, the Poles are in a majority and they are rich in coal and ore. The Poles have vast undeveloped minerals near them and they are not so developed as to break the productive unity of the district. By the same sign let the rest go to Germany, as it was voted to do, thus keeping the unity, both political and industrial, intact, and above all proving good faith and honest intentions and sowing seeds of peace through justice.

The issue is in the hands of the great council of the League of Nations at Geneva. The league's future may be determined, as may that of Europe, by the decision. It may decide in accord with the plebiscite and so beget the confidence of the world, or against the plebiscite and so prove itself a mere League of Victors.

ALVA W. TAYLOR.

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British Table Talk

London, September 13, 1921.

Modern Churchmen and the Reporters

WHEN in a tight corner, blame the reporter! This is a maxim upon which many public men in church and state have acted. Sometimes there is ground for the charge against the journalist; more often the speaker has only himself to blame. The modern churchmen's union has a grievance against those who culled certain phrases from the Dean of Carlisle's speech and started a fierce controversy in which the dean was gravely misjudged. Now it is impossible to demand of a workaday journalist that he should be familiar with the niceties of language used in theological circles. He has, moreover, to condense his report and when he has done with it, there are the scissors of the sub-editors. The public taste also demands graphic and even dramatic touches, and in matters theological there is an eager interest and a most profound ignorance. Dr. Rashdall and others, if they wish to discuss theology in public should take the press into their confidence and prepare a digest of their words, or if they dread misunderstanding they can send their own accounts to the press. In any case it is a poor thing to do as speakers sometimes do, win the applause of a section of their audience by fierce words which are carefully neutralized afterwards. Do they ever do such things across the Atlantic?

* * *

Worship—Protestant and Catholic

In a recent discussion of public worship in "The Challenge," there is an appeal for a synthesis by means of which the distinctive gifts of each community of Christians may be brought together in one:

"The Catholic eucharist dramatizes the sacrifice of Christ and the soul's response to it. Christian singing expresses the soul's aspiration to God. The Quaker silence symbolizes the communion of the spirit of God with the spirit of man, far down beneath the reach of words. The improvisation of speech in sermon and prayer present afresh from day to day the unfolding purpose of God in the history of man. 'The Love Feast' of the Methodist or 'The Lord's Supper' of the Congregationalist fitly expresses the intimate communion of those who can unite in a confessed experience of the grace of Christ. It is a rich provision, but is it all? Or is it anywhere perfectly combined?"

The answer, as the officials say, "must be in the negative." But there can be no doubt that thousands of Christians long for such a worship which will gather into itself all that is good in every church. One thing must be remembered; it is not forgotten by the writers of the article: "We want a type of service better adapted to the needs of those who have never accepted, or no longer consciously accept Christianity, and another type for those who accepting it in principle, want opportunity to discuss it in all its bearings." The normal service of worship is almost in a secret code, which the faithful can interpret—but what of the seekers?

* * *

The Modern Bishop

Last week I found myself among Anglican friends in Oxford. They spoke to me as they always do, with perfect frankness. We talked of bishops. They declared that few churchmen today would undertake the toil of a bishopric except under a sense of duty. The life is one of perpetual work, far too much of which is purely business. The church was over-organizing itself and the burden of this fell on the bishops. There should be more of them and they should be set free for their own spiritual leadership. It is clear, however, that even now they are seeking more and more to come into touch with the people. Dr. Temple preaches on the sands at Blackpool; the Bishop of Woolwich speaks to men on Tuesdays at noon in the borough market-place;

his first subject was "What is God Doing?" The Bishop of Peterborough, who has a very wide diocese, partly agricultural, has been making a pilgrimage through Rutland from village to village, holding open-air mission services on the village greens. "At the close of each open-air mission the bishop shook hands with each one present and the following day, as he set forth in his purple cassock, with staff in hand to the next village, he was accompanied by many of the villagers, the shepherd literally followed by the sheep, who walked with him to the borders of their parish, where he was met by the parish priest and villagers of the village to which he was going." This is good news; and we expect to have more of such intimate human relationships between fathers in God and their children. Some such journeys Silvester Horne and Dr. J. D. Jones used to make together; and we hear of Congregational moderators who in ministries of the same kind do the work of a bishop.

* * *

The World, Ireland,—Charlie Chaplin

It seems a pity that any of us should be distracted from giving our whole attention to Charlie Chaplin. But some will allow such trifles as the League of Nations and the future of Ireland to take up time which ought to be given to Charlie or to the last prize-fight. There appear to be signs even that the people of this country are awakening out of that mood of helplessness which has been upon them. The men of science have expressed their doubt whether it is the function of science to provide poison-gas for future wars. There is at least a hope for peace in Ireland. In democratic countries it is always difficult to know when to take seriously the protestations of leaders and when to look upon them as concessions to the crowd. There are those among us who before giving always cry, "We will never yield." (Do they ever do this in America?) The washing of the dirty linen after the coal-strike showed clearly that while certain spokesmen were vehemently defending a policy in public, they were equally strongly opposing it behind the closed doors. For the moment we wait in hope of a conference between the cabinet and Sinn Fein. If that comes about, it is hard to see how Ireland can go back to its old sorrowful ways.

* * *

A Missionary of Science

Is it widely known that the first modern medical work in China was undertaken by a doctor who had a strong faith in scientific truth? When Thomas Richardson Colledge opened his hospital at Macao in 1827, though himself a devout Christian, he made no claim to be a medical missionary, but he had faith in medical truth. "All truth is of God," he wrote in conjunction with Peter Parker of the American Board. "The introduction of medical

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truth into China would be the demolition of much error. As a means, then, to awaken the dormant mind of China, may we not place a high value upon medical truth and seek its introduction with a good hope of its becoming the handmaid of religious truth? For these and other matters of interest, see Dr. Balme on "China and Modern Medicine."

EDWARD SHILLITO.

THE SUNDAY SCHOOL

The Excellent Way*

WEYMOUTH makes the last verse of the twelfth chapter of First Corinthians read: "And now I will point out to you a way of life which transcends all others." Then follows the masterpiece of Paul. I have been listening to the New York Symphony Orchestra, led by Rene Pollain, for two weeks. One night they played a selection by Mozart—pure music—*pure music!* How it thrilled us. Do you not have this same sensation when you run into this thirteenth chapter? It is *pure religion*. It is the real thing. Jesus played his masterpiece when he gave us the "Prodigal son"—that is the biggest, sweetest note ever reached under our skies. Jesus' most eminent disciple comes closest to his master here. The excellent way is the Way of Love, the life that transcends all others is the Life of Love. Love is a powerful thing as Jesus and Paul conceive it. Love is not a weak, silly sentiment; not a blind, indulgent, unfair thing. The father of the prodigal represents love; the element Paul talks about is a big, strong element. "Love suffers a long time, knows no jealousy, is neither conceited nor self-assertive, does not blaze out in passionate anger nor brood over wrongs, finds no pleasure in injustice to others, joyfully champions the truth, knows how to be silent, is full of trust, hope and endurance. Love never fails. Prophecies will come to an end, languages will die away, knowledge and theories will be brought to an end, but the conquering course of love will go on and on." I want you to see how big, how strong, how fair, how broad love is as conceived by Paul. Practicing what he preached, Paul did not hesitate to deal firmly with the Corinthians. He told them plainly what they must and must not do. Among the early disciples it seems that they called the church "The Way." Jesus had not then become institutionalized. There was no hard and fast organization. It was just "The Way." There was no written creed, they just lived a certain "Way," i. e., with a certain spirit. It was a loving way, a sacrificial way, an unselfish sharing way, an eager, telling way, a happy, emotional, free way, an optimistic, hopeful, faithful way—the only way. O, that we might live like that now! But the church is almost cursed by institutionalism. We have iron rules now; we have written creeds now; we have heresies now; we have men over us to determine what we shall say and when we may say it; we have rich dictators now. It almost seems that Christianity has ceased to be a "*way*" at all, but a "*form*." We have the shell now, the crust, the form. Where is the freedom? Where is the life? Where is the love? It is all constitutions, precedents, by-laws, chairmen, secretaries, authorities, books, systems, fixed days, fixed apportionments, fixed beliefs, fixed forms. This is nice for those who like that sort of thing—little, prescribed, determined things. There are those who like to live in a fashionable eastern hotel room, others of us like to roam the mountains, sail the seas and fill our lungs with fresh air. Some people like pressed, assorted and labeled flowers, others of us love the gardens and the fields with all the dew of a morning and all the fragrance of living, growing flowers and trees. I know a brilliant university professor who believes that Christianity is being institutionalized to its death. He thinks we are doing to the teachings of Jesus just what the old Pharisees and Rabbis did to the teachings of Moses and the great prophets.

*Oct. 16, "Paul Writes to the Christians at Corinth." I Cor. 1:10, 11; 13:1-13.

I tell you there is something to that idea. It would do you good to consider that! May it not be that the forms are squeezing the very life out of our religion. In Nuremburg, Germany, I looked at that frightful device, "The Iron Virgin," hideous beyond words. Into her hollow insides the poor, luckless prisoner was crammed and then the door was shut and the miserable victim was squeezed into uniformity—and *death!* Dare we think? Dare we love? Dare we live? Dare we act? We need a protest against organized, institutionalized Protestantism. I see men now out with microscopes looking for the mint, anise and cummin. Have they forgotten all they ever knew about justice, mercy and righteousness? Forms, ceremonies, millinery, days, words, conformity absorb our thought. Yes, and the world fights and the times are out of joint! Has Jesus a clear program for today? Yes—*The Way of Love!* Hear that O England and Ireland. Hear that, ye who come up to the congress on disarmament. Hear that, ye who stand in the pulpits and point the road to life. Life is love and love is happiness and peace. An apostolic church—restoration—early practices—*Love—The Way.*

JOHN R. EWERS.

BOOKS

THE NEXT WAR. By Will Irwin. Mr. Irwin has rendered a service of inestimable value in gathering together and making graphic the terrible facts and figures of the great war and in showing what they forecast for "the Next War." Dr. Frank Crane pronounces this volume "the greatest book of these times" and declares that it should be placed in the hands of every teacher, preacher and legislator in the United States and taught in every public school. For he sees that it is only by the general realization of what war means for the future, that a public opinion can be developed strong enough to overthrow the entrenched forces of nationalistic capitalism, greed and selfishness.

The style is simple and clear; the facts are wonderfully marshalled; the logic is irresistible. "This book staggers my imagination," says Dr. Crane; "it sweeps away the last cowardly subterfuge of my intellect; it grips my heart in its terrific amazing revelation. It makes the American see the horrible ditch of destruction toward which we are surely striding." The closing chapter but one deals with "Proposed Ways to Peace" while the last chapter is entitled "The Tempter."

Pastors and educators should not content themselves with giving to their hearers the terrible descriptive sections that form the main substance of this work, but should press on to the constructive portion. We must create in the modern mind the idea of such a world organization that national greed may be restrained, international wrongs set right and justice maintained by the united moral power of the world functioning through appropriate instrumentalities. (Dutton. \$1.50).

THE FOUNDATION OF SOCIAL SCIENCE. By James Mickel Williams. This volume, formidably erudite in appearance, is designed by the author as the first of a series of six which will together constitute a complete system of social philosophy. The fundamental thesis of the volume in question is the necessity for an adequate and clear-cut analysis of the psychological implications which underly political, legal, economic and social science. Political theory, for instance, has been based upon certain axioms of sovereignty which have never been subjected to thoroughgoing rational analysis. "The political theory of thinkers in each state developed along the line of the political attitude of the state;" instances are obvious in the case of modern Germany, not to mention the France of the days of Louis Quatorze, and the Revolutionary era, as well as modern England and the United States, etc.

Similar "axioms" hold sway in the various other fields above indicated. The author carefully traces the outworkings of such axioms in the field of jurisprudence, with special discussion of interpretations of private rights and the development of private property, and in the allied fields of economics, history and soci-

ology. Though his sympathies would seem to lie on the radical side of the fence, he at least attempts to preserve a tone of strict impartiality such as benefits the social psychologist.

The last two chapters deal respectively with the field and the methods of social psychology in the light of the foregoing discussion. "Social psychology was defined as the science of the motives of the behaviour of men living in social relations . . . What we find in human society are men animated by more or less conscious motives, and their reactions to others are affected by

what they believe others' motives to be. . . A man's estimate of himself is determined by what others think of him. . . Only the great moral character cares supremely for the approval of the man within the breast." For this reason analysis of ordinary human motives, attitudes and behaviour, is in the author's opinion fundamental to any right formulation of the social sciences. The material for such a formulation the writer finds in the many contemporary as well as historical studies—monographs, journals devoted to the social sciences, etc.

CORRESPONDENCE

An Open Letter to Professor Taylor

Dr. Alva W. Taylor,
Care of The Christian Century,
Chicago, Ill.

My Dear Sir: I have been greatly interested in your articles in *The Christian Century*, although they have been certainly provocative. That they are unfair toward business and industry is not a peculiar phenomenon, since all the world in these days seems to be arrayed on the same side. Nothing that I have seen written with regard to the United States Steel Corporation incident has shown an appreciation of the real significance of the struggle made by the labor unions to dominate that corporation.

It seems dishonest for thinkers and writers to disclaim socialism in one breath and in the next attack the present industrial regime or so-called "capitalistic system." If a man is committed frankly to the socialistic viewpoint, we know where he stands. If he is committed to the conviction that on the whole the present social and economic regime is in spite of its faults and failings grounded in fundamental human instincts, that it is performing a vitally essential and beneficent function, it should receive his unequivocal support and sympathy in its efforts to adapt itself to changing conditions. He should not indeed be blind to its evils but in his zeal for reform he would take care not to injure the main root, trunk and branches of the tree.

I have before me your article of August 4 in *The Christian Century* in which you assert the iniquity of the present division of property and the failure of the present industrial system to distribute profits according to merit or earning power. However, it seems clear that as contrasted with a socialistic regime, the present system does distribute profits according to merits or earning power. To the extent that liberty and equal opportunities exist, great differences will always arise and exist in regard to the acquisition and possession of property. "Property rights," that is, the right to acquire, retain, transfer and transmit property are founded in the most ancient and deeply-rooted of human instincts, although in a sense constituted by and conferred by the state. If on the whole it is well for society that the system of private property should continue, it is impossible to escape the conclusion that substantial inequalities in the acquisition and possession of property will continue to exist. The acquisition of wealth is not in fact inconsistent with coincident benefit to the general public as well as to employes and associates. An increase in the accumulation of capital is an absolute necessity if there is to be an increase in the amount of leisure and goods available to the individual, and such increase can only be secured by greater accumulations of capital. A rich man is not a parasite if he does not work with his own hands or brain. Although highly desirable that every member of society should be a worker as long as health and life permit, and although the number of those who do not work is insignificant, yet as a matter of fact the capital which the wealthy man places at the disposal of productive industry is a greater contribution to society than any work he may do himself. Abundant capital raises wages and the standard of living.

In the fourth paragraph of your article you state that the ethical demand is not for an arbitrary division of property but for a more equitable distribution of profits. You fail to discriminate here between ordinary business profits and income derived from or based on possession of natural resources of the soil, such as lumber, oil and minerals, and the unearned increment contributed by society to the value of land on account of its situation. It is in respect to the latter that readjustments will be made if possible to do so without dislocating the economic fabric. The state might well reserve certain resources, water powers, etc., from private possession, but you altogether misconceive the situation when you regard ordinary profits arising from business as excessive. It is an economic law that profits tend to become narrower. There is a large element of adventure and risk in business on this account as well as on account of the precarious tenure of business after it is acquired. The general view that profits of business are excessive is unfounded except so far as profits may be based on a monopoly of natural resources.

During the war the wages of the workman were raised unprecedentedly and he was practically exempted from taxation. The trusts and larger corporations with watered capitalizations also escaped with a light tax, but tens of thousands of middle class corporations were stripped of their profits by federal taxation, forced into bankruptcy in large numbers, and the majority of them are in a very precarious situation. This is the principal reason for the present economic crisis and lack of employment.

Business has been simply bled white by taxation and the idea that business corporations have distributed in dividends or retained in their surpluses large profits which ethically should have been distributed more equitably (presumably with employes) is the essence of irony to those who are behind the scenes.

I cannot conceive why you should say that capitalism results in the denial of individual incentive, because capitalism is certainly based on and exists by virtue of the economic incentive to the individual to acquire property and the right to retain it and transmit it after he gets it.

It also seems to me absurd to state that possessors of legal privileges in their blind unreasoning fury are crying for the dungeon for socialists. Socialists and other theorists seem to pursue their career of propaganda without let or hindrance, while our legislatures and congress are sitting up nights to think of more laws to restrict business.

The business world is full of plans these days for securing greater cooperation and closer relations between employers and employes. Almost every conceivable plan is being tried. Some of them seem to have substantial merit. They have secured for the employe a participation in shop management, larger remuneration and various other benefits. They have produced a better feeling and benefited business as well. These efforts for better industrial relations have been the result not only of practical business considerations but a sincere desire to benefit all concerned,—to help the employe as well as benefit the business. It is highly significant that all of these plans have met the bitter hostility of the labor unions and in no case have they been initiated or suggested by the unions. The unions fear that they

will weaken and destroy their prestige and power. Labor leaders in fact wish to maintain the cleavage between employer and employe. All these constructive and liberal plans have been evolved by business men in consultation with their own employes and against the determined opposition of the trade unions. The industrial world is thus making progress toward better relations against the efforts of the trade unions.

In conclusion, I wish to recognize the correctness of your insistence on the ethical obligations and responsibilities resting upon men of means and wealth. Certainly there never has been an age in which the responsibilities resting upon men of means have been more deeply felt and in which so sincere an effort has been made to meet them.

H. AINSWORTH.

Moline, Ill.

Professor Taylor's Response

Mr. Ainsworth's argument may be answered under nine points. We will follow them in the order under which he makes them.

1. It is dishonest to disclaim socialism and then attack the present "capitalistic system."

"Dishonest" is a bad word to use in a discussion. We will translate it into "inconsistent." Is the "present industrial regime" or "capitalistic system" the only alternative to socialism? I am not a socialist but I quite agree with a great English employer who told us this summer that either the present industrial system would have to be "socialized" through some kind of industrial democratizing or we would get socialism. That would not come about because socialism is best but in angry and radical reaction against inequalities. Witness Russia! Socialism is possible only where there has been a czar. Judge Gary makes ten socialists to where Victor Berger makes one.

2. As contrasted with socialism, the present system does distribute profits according to earning power.

I never contended for socialism. I am not a socialist. I could as easily follow John Calvin as Karl Marx. To make that contrast misses the mark utterly. To be sure there will always be differences. Even if all were of equal ability there would be different aspirations. But when 65 per cent of the families in America or more than 70 per cent in England own nothing beyond household and personal effects, that is, possess no capital, either the system results in an inequitable distribution or God made an awful botch of creation; for to say so great a majority is incapable or unwilling to get on is to pronounce an awful judgment on the Creator's handiwork. By all means we want to retain private ownership. But let us make it possible for the 65 per cent to own and to profit in character and citizenship by a sense of possession. My private slogan is one coined long ago by an Irish landlord who, in pleading for some plan whereby tenants could purchase said, "Ownership turns sand into gold."

3. An increase in the amount of capital is necessary if there are to be goods available to give individuals leisure.

We agree. Also that there must be greater production. Labor slacks on the job and Mr. Hoover's committee of engineers reports management about one-half efficient in production. Mr. Ainsworth may answer for capitalistic management; for labor I will allow another large British employer to answer. He says, Labor cannot be expected to produce until it, in some way, shares in the profits of production, and is insured a security of life as against both low wages and unemployment.

4. We must discriminate between ordinary business profits and income derived from the possession of natural resources.

Here we agree. Most of the swollen fortunes are from the latter. If we could separate the income derived from the exploitation of nature's gifts from a legitimate business profit, giving society the former, we would have fewer multi-millionaires, fewer property-less families, less danger of socialism, and perhaps no argument between Mr. Ainsworth and myself. But "capital" as a whole always fights against such a division and

usually calls those who believe all "natural monopolies" should belong to all the people socialists.

5. Business takes risks.

It does; it risks profits and in many cases capital. But labor risks bread and home and the very necessities of life—by so much is its risk the greater, and it is always "laid off" when profits cease.

6. During the war wages were raised to an unprecedented degree.

They were; and so was the cost of living. Many skilled trades received increases greater than the increase in the cost of living, but the average for all did not keep up, and today wages are still being cut while the cost of living is again tilting upward. Wages must come down, but is it fair to reduce wages more rapidly than the cost of living is reduced?

7. Business has been bled white by taxation.

No doubt many businesses have, certainly not U. S. Steel nor Standard Oil nor coal—and the railroads are insured certain profits. Many smaller corporations and businesses are suffering. But who is going to pay for the war? I recently looked upon ground made sacred by the bleeding unto death of two million brave lads. Our taxation schemes are inequitable and need revision but they will only be made more inequitable if so revised as to give profits immunity by assessing the costs up to consumption. Is there no patriotism in profits? Cannot business reward those brave dead by paying without complaining?

8. Does capitalism result in the denial of incentive?

Not to those who possess it or can get it. We plead for those who cannot get it, and their name is legion under our present great machine organization of industry. Somehow the millions who work for wages and small salaries must be given the incentive of personal ownership. I do not know how it will be done, but I am convinced that the same inventive and organizing genius that developed our magnificent industrial machinery can evolve a better human organization to work it, once it undertakes the task.

9. The business world is full of plans for better cooperation with labor, but the unions oppose them.

They do. Why not also acknowledge that most of them are conceived in opposition to the unions? Both oppositions are wrong. Somehow the craft brotherhood must admit shop organization between management and labor, and capital must adjust such organization to craft's brotherhood, or there will be perpetual conflicts and loss.

Mr. Ainsworth refers to supposed efforts of the unions to dominate the United States Steel Corporation. He might have referred to efforts to obtain unions in steel, but "dominate" is a very strong word to use when there are no unions. It is like charging Mr. Bryan with dictating to the Democratic party.

ALVA W. TAYLOR.

The Truth About Germany

EDITOR THE CHRISTIAN CENTURY:

SIR: An article by Alva Taylor in The Christian Century of Sept. 22, "Germany From The Inside," is very commendable. It will help the readers of your valuable paper to clear up a situation much misunderstood. The article verifies my own knowledge of the situation as it concerns Germany. I happen to have a sister living in Germany, city of Stettin, whose correspondence substantiates the conditions described by Professor Taylor.

All the newspaper talk of a stubborn Germany, which refuses to acknowledge her defeat and their thriving industry, etc., is either well organized propaganda or ignorant illusion. The facts are different. And any person who will take the trouble to learn conditions at first hand, in a fashion as Mr. Taylor did, will come back and repeat the same story. I regret very much that Dr. Taylor could not have gone to Russia and get us the real facts of an "Inside Russia." It might have proven a real illumination for many people.

This sort of investigation may not suit the Ku Klux Klan type

of Americans who have erected for themselves a self-appointed standard of justice, but what does it matter? Real Americans desire to know the truth.

Fremont, Mich.

F. W. MAGDANZ.

A Better Frances Willard Memorial

EDITOR THE CHRISTIAN CENTURY:

SIR: Your issue of Sept. 22 at hand and glanced over, before settling down to work, as I have come to look upon it as my very best weekly ally.

I would like to add a word about your item, "Frances Willard Memorial Church." Certainly we cannot raise too many memorials to that noble woman, but I am inclined to think that this proposed church is a cloak for a reactionary sectarianism, a spirit alien to Frances Willard.

Such a church, denominational, is out of place here, for in the brief time that she spent in Churchville, her life was related to the Congregational church. Her parents belonged to it. She was buried from it, and in one of her rare visits to Churchville, she speaks of visiting the church of her parents.

Again, there may be room for a community church here; there is no real need for a new building for the Methodists. Churchville is a village of about 400 people, almost stationary in population. It has four churches, Catholic, Baptist, Methodist, and Congregational. The united protestant congregations could easily be seated in any one church, any ordinary Sunday. A union evening service may call out 150 people. All the buildings are in good condition and ample enough for the work that the churches are now doing. And I believe that outside of a few extreme partisans, the whole scheme is felt to be a waste of good money where it is not needed.

If we are to have a memorial church to such a character, why not first try to get the three churches together in the spirit of Frances Willard, form a community church or something of the kind? This would indeed be a worthy memorial. But if the proposed plan goes through it will postpone the day of goodwill and set up a building that will have to be supported by, as well as built by, outsiders.

Churchville, N. Y.

HARRY C. HANDY.

Politics and Religion

EDITOR THE CHRISTIAN CENTURY:

SIR: I have studied with careful attention the editorial in issue of Sept. 22 entitled "Political Disloyalty Under the Guise of Religion." The entire article brings out nothing but harmonious response from my mind.

But more particularly does this part of it appeal to me: "All the signs point to the necessity of the American's reorganizing his social ideals, and of finding a new basis and relationship for his political ideas on the one part and his religious ideas on the other."

The notable tendency of the Christian world, both politically and religiously, to react favorably to imperialistic schemes, has its source in a lingering belief in the "authority" of ancient systems which our civilization should be outgrowing and throwing off. And it is, in the main, accomplishing this. But there are powerful reactionary elements in politics and religion and these elements are strengthened by the fact that in the matter of religion we retain the authority of an outlived system founded in the supernatural.

It is probably the case that "millions of thoughtful Americans . . . are groping for guiding principles and adequate social forms"—and may it not be that our "groping" is protracted by the very fact that an eye is turned to an antiquated system of belief to furnish from its receding and glimmering light the means of finding our way out of the uncertainties of our present situation?

It is true that "the American mind has found itself capable

of maintaining a double sovereignty when one sovereignty lies in the spiritual and religious field and the other in the temporal or political," but when one of these sovereignties rests in the mind and will of the people and the other in the notion of a supernatural absolutism which has invaded the world order and there established a kingdom of authority over, and subversive of, the free thought of man, is there not a contradiction of theory which leads to confusion and in fact to the very situation pointed out and properly condemned in the article under consideration?

Can we have democracy in the political world order and at the same time accept absolutism in the religious world order? It now requires "rigorous and unrelenting zeal (to) keep the two realms and their institutions separate." The fact is that we are not succeeding in keeping them entirely separate.

F. M. CUMMINGS.

Bergholz, O.

A Full-Fledged Church

EDITOR THE CHRISTIAN CENTURY:

SIR: I have been informed that recently you carried an article in your paper stating that under the leadership of LeRoy D. Anderson, pastor of First church, Fort Worth, the Breckenridge church was making progress, etc.

I wish to state that LeRoy D. Anderson is pastor of the Breckenridge, Texas, church; that Breckenridge is 120 miles from Fort Worth, is in the midst of the richest oil belt in the world; that the church has its own financial budget of \$12,000 per annum, is carrying on its own work, able to be weaned, has all its teeth and is eating meat. In our congregation we have a number of men rated as multi-millionaires, and we have in view the building of a modern church building. The church itself is giving largely to missions and education. Recently one of the members made a gift of \$6,000 to one of our colleges and we are sending several boys and girls to school, paying all expenses.

We have our own moving picture machine, and give free Friday night pictures; we open our building to all meetings for the general benefit of the community, including good roads, railroad, etc. At present this church is interested in furnishing preaching to two other points besides its own pulpit. The church is in a community which has grown from 250 to 20,000 in two years and coming here are people of culture from all quarters of the globe. The county and city have recently placed bonds aggregating several millions for sewerage, paving and pikes. In fact the water's fine—come to Breckenridge.

Breckenridge, Tex.

LEROY M. ANDERSON.

YALE TALKS

BY CHARLES R. BROWN, LL. D.

ALTHOUGH these "Talks" were delivered at Yale, Harvard and other colleges, they afford a wealth of illustrative material for addresses and sermons to young people, especially to young men. Among the themes are "The True Definition of a Man," "Unconscious Influence," "The Lessons of Failure," "The Men Who Make Excuse," "The Wrongs of Wrong-doing," etc.

Price, \$1.35 plus 8 cents postage.

The Christian Century Press

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Seminary Starts a School for Laymen

Many laymen are in the steady employ of the church as directors of religious education, business managers, secretaries and in other functions. Most of these have come to their positions without training or with inadequate training, with the exception of the directors of education. Auburn Seminary has recently introduced a course for lay helpers in religion. Dr. Edward P. St. John, a teacher of religious education, is dean of the department. Courses will be given in Christian belief, the Bible, church history, church and Sunday school organization, educational psychology, religious pedagogy, story telling, child study, play and games, physical education, sociology, missions, young people's work, and church and Sunday school music."

Disciples Will Hold Metropolitan Convention

An innovation in Chicago Disciples custom is the coming Metropolitan Convention of the Chicago area, to be held in Memorial Church, October 10 and 11. This convention will include sessions of the Chicago Christian Missionary Society, the Chicago Union of Women's Missionary Societies, and other organizations. The sessions will be presided over alternately by Rev. O. F. Jordan, president of the Chicago Christian Missionary Society and Mrs. J. B. Jackson of the women's union. National officers will be present to present the world wide program of the denomination, including Rev. F. W. Burnham, president of the United Christian Missionary Society, Prof. Alva W. Taylor, Mrs. J. M. Stearns and others. The area included reaches from Waukegan on the north to Gary on the south. It is said the gathering will be a sort of miniature national convention.

Presbyterian Newspaper Applauds Disciples Missionary

The following editorial appeared in The Continent last week: "Hearty applause justly follows the General Convention of the Disciples of Christ for 1921, lately concluded, which very frankly revoked the hasty and foolish action of their 1920 convention demanding the recall from China of all missionaries willing to welcome unimmersed Christians to the fellowship of life and work in local mission congregations. Rev. Frank Garrett, secretary of the Disciples mission organization in China, at whom the drastic resolution of a year ago was chiefly aimed, did come home—but not to resign. He came instead to demonstrate to his constituency how impossible (and wicked) it would be in a heathen land to cut a dividing line between unimmersed and immersed converts—how absurd, too, under the auspices of a denomination which continually cries aloud for Christian unity. And he carried the day magnificently. The convention after hearing his whole argument vindicated his po-

sition by a vote of four to one. Whether this reversal is regarded as signifying a twelvemonth growth in grace or a seasonable recovery from temporary aberration, it is an outcome to rejoice in and a token of high promise for the future health and strength of this important brotherhood of aggressive Christians."

Moody's Son Angered at Spirit of Premillennialists

Mr. Will R. Moody, son of the famous evangelist, Dwight L. Moody, founder of Northfield, is out of patience with the censorious spirit of the premillennialists. Mr. Moody made the following statement recently which is worthy of wide consideration: "It is natural that I should sympathize with the views of those who look for the personal return of Christ. There are certain passages of Scripture which are difficult of interpretation in any other way. At the same time I am conscious of the grounds on which the second view of our Lord's return rest; namely, the continuous experience of his coming to the individual. The Christian service of those who hold this view is characterized by as great self-sacrifice and loyalty as that of those who hold the former view. In the foreign mission field as in the homeland, their devotion is expressing itself in earnest work in Christ's name in behalf of the world for which he died. It is in the realization of the fact that both those who are termed premillennialists and those who are postmillennialists have a common devotion to Christ that it is grievous to hear of the spirited contention which is seeking to divide the church into two bodies. At a time when Christian forces should be united as never before in earnest effort for the extension of the gospel of Christ, it is the work of

the devil to dissipate energies in unprofitable discussions and dissension. Only recently we have learned of this contention being carried beyond the confines of Christian lands into the missionary field, and among those who have gone out to make known the glorious gospel of Christ in non-Christian countries an utterly unchristian and pharisaical spirit has been engendered to the discredit of the cause."

Methodists Advertise for Preachers

The most systematic denomination in America with reference to ministerial supply, the Methodist, is advertising for ministers in each issue of the denominational papers. It is noticeable that the salaries offered are better than formerly. District superintendents are having the greatest difficulty in securing men, and the reports from many conferences indicate a number of places marked "to be supplied." Either the standard of living for the ministry must be raised or else there must be a radical movement toward the establishment of community churches.

Episcopalians May Boycott Miami

The tourist hotels in Miami, Fla., need not look for any Episcopalians this winter if the city authorities do not bring to justice the criminals who assaulted Archdeacon Irwin recently. The latter was doing a work among Negroes and was charged falsely with stirring up racial feeling. He was violently assaulted, and his bishop had to come to his relief with money and physical protection. Both the Churchman and the Living Church, leading organs of the Episcopal denomination, are demanding that their

Disciples and the Federal Council

ONE of the important actions of the Winona Lake Convention of the Disciples of Christ was the adoption of a resolution approving a budget item of twenty thousand dollars per year as their appropriate share in the support of the Federal Council of Churches. For several years contributions have been made to the treasury of the Federal Council by individuals and churches, and the Association for the Promotion of Christian Unity has devoted a portion of its income to this purpose. This was done largely to assure the officials of the Federal Council of the good faith of the Disciples in connection with cooperative activities, and not as a proportionate gift for so important a cause. Last year the St. Louis Convention took the forward step of electing twenty-eight members to the ruling bodies of the council, and this year for the first time this official body signified its intention of bearing an adequate portion of the financial burden involved in the manifold interdenominational activities carried on by the Federal Council. These activi-

ties include evangelism, social welfare, mercy and relief, inter-racial relations, international justice and goodwill, local federations, rebuilding devastated churches in Europe, army and navy service, and the like. Without exception the constituent communions that have held meetings since the Boston quadrennial last December have approved substantial apportionments for the support of the council in various amounts ranging from thirty-five thousand dollars downward. In this manner, as well as by private donations, the great work of the Federal Council is made possible, a work which under most economical administration requires a budget of three hundred thousand dollars annually. It is a matter of satisfaction to all Disciples of the cooperative spirit that their convention has now taken an unequivocal step in support of this most pronounced and effective form of Christian unity. The Disciples representatives on the council are already formulating plans to enlist the churches in this imperative undertaking.

people stay away from Miami this winter if nothing is done about the case of the brave priest.

Committee Organized to Book Sir William Ramsay

Sir William Ramsay, the most noted of the scholars who have studied the life of St. Paul, is coming to this country this autumn. His books are known to every theological student in the land. His contribution to the study of new testament history has been to bring archeological reinforcement to the historicity of the life of Paul. He has retraced the footsteps of the great apostle. A committee of the friends of Sir William Ramsay has been formed, and Americans will try to make the most of the visit of the distinguished Bible scholar. The committee has secured a secretary located in Brooklyn who will arrange the bookings for the lecturer.

Dr. Burton Makes Another Tour of Orient

Few Christian statesmen have a better knowledge of the orient than does Prof. Ernest DeWitt Burton of the University of Chicago. Dr. Burton is chairman of the Educational Commission of the Foreign Missions Conference of North America, and in this capacity he has recently sailed for Japan. He will visit Korea and China before returning to this country. As director of the university libraries and head of the department of New Testament and early Christian literature, Dr. Burton finds every day well occupied. His yearly output of labor is enormous in view of his frail physique.

Harvard University Requires Bible Knowledge

Harvard has one of the most liberal elective systems in this country, but in one department there have always been required courses, in English. All students not pursuing scientific courses will be required henceforth to acquire knowledge of the Bible and of Shakespeare as a part of the equipment of an educated man. While this is not the highest motive for the study of the Bible, who can doubt that the new requirement will mean a great deal to the religious life of Harvard students?

Wireless Supplies Lack of Preachers

The complaint about the dearth of preachers is being met by some churches through the utilization of modern inventions. Herron Hill Presbyterian church of Pittsburgh has been without a minister for some time. The Westinghouse Manufacturing Company has installed a wireless outfit by which the service in Calvary Episcopal church is now received by the Presbyterian congregation, including the singing and the sermon. The Presbyterians have participated in the Episcopal service in every way except by sending over their collection. Many shut-ins in various parts of the country now listen in on this service. An outfit in Kansas is now sending out wireless sermons. This is due to the efforts of a loyal layman, who tends the baby to let his wife go to church,

but sends out his pastor's morning sermon.

Mrs. Montgomery Wants Discussion

Mrs. Helen B. Montgomery is the first and only woman in the world to stand at the head of a religious denomination. In her recent letter to the churches affiliated with the Northern Baptist Convention she deals courageously with denominational problems. The solution of moot questions by free discussion has impressed her as the need of every religious communion in America and on this point she says: "But how can we come to clear ideas and statements concerning the truth if there is a fear of free discussion of ideas—not motives and men, but of ideas? 'You must believe this. You must not believe that.' This leads nowhere. But if we hear *why* we ought to believe this and not believe that, then out of such discussion light would spring. But we seem to be strangely afraid of such discussions, and no medium can be found for them. I have been in France and England, and I must say that one of the things which struck me in our country here is the fear of frank discussion of ideas. Perhaps we are too practical. We want so much to see results that we think discussion of ideas to be a waste of time. That is perhaps the

reason we swallow so easily imported ideas. A frank discussion of ideas will not spoil the organized work; it will vitalize it. So the middle-of-the-way Baptists ought not to seek to shut off discussion, but only to request of the extremists that they discuss ideas, and not persons, and still less, motives."

Colleges Have Good Enrollment

Industrial depression has injured the educational prospects of a good many young men. Yet the colleges continue to report a considerable increase in their student body. Hiram college may be considered typical. Last year it started the year with 188 students. This year it starts with 315. In this school Dr. Arthur J. Culler was recently installed as dean of men and professor of New Testament; Miss Margaret Rand as dean of women and professor of history; Ernest G. Walker as professor of psychology and education, and J. Harold DuBois as professor of philosophy and religious education.

Philosopher-Minister Talks About Church Advertising

Dr. E. S. Ames, pastor of University Disciples church of Chicago, has a wide variety in his sermon themes running from difficult presentations of his social

Pan-Presbyterian Aftermath

DISCUSSION, not legislative action, was the main feature of the Pan-Presbyterian Alliance held in Pittsburgh two weeks since. Nevertheless some motions were passed which are of wide interest to the Christian world, with reference to the Lambeth proposals for the union of Christendom. It was voted that each constituent denomination should answer the proposals as it thought best, with the stipulation that in such conferences with the Episcopalians, the Presbyterians should meet "on equal terms, unrestricted as to questions of ecclesiastical order." There was a tinge of rebuke in another phrase of the resolution where it was said "words of unity should be accompanied by acts of unity, especially at the Lord's table." There was wide difference of opinion in the alliance with regard to the spirit in which the Lambeth proposals should be answered, Dr. D. J. Burrell of New York dismissing them summarily, while the Scottish delegates were in favor of meeting them half-way without conceding to the Episcopalians in any way that Presbyterian churches are not churches.

The Presbyterian attitude on the Sabbath is not as tight as it used to be. It was once a matter of conscience that no man should run on the Sabbath day unless he ran after his hat when the wind took it off, and then he was to "run piously." Dr. William C. Covert of Chicago spoke on this subject urging the protection of the day of rest from the attacks of commercial interests which seek to turn the day into one of commercial profit. On this subject the Presbyterians found themselves in the most happy unity.

On the foreign missions program were some of the most eminent missionary leaders of the world. It was shown by Dr. Arthur J. Brown that the solution of the world's unrest was to be achieved only by the establishment of the Christian principle in the hearts of the various peoples of earth.

The address of William Jennings Bryan was not pleasing to the British delegates on account of the bitter arraignment of the British government for permitting the smuggling of liquor from the Bahama Islands. These delegates took the position that the United States was the only nation which had laws which would prevent smuggling on the Florida coast and it was this government and not the British government which should enforce the eighteenth amendment.

Dr. William Park of Belfast, who presided at the sessions of the Pittsburgh meeting, is a pastor of long experience and of gracious spirit. His successor as chosen by vote of the representatives, is Dr. John McNaugher, president of the United Presbyterian Seminary of Pittsburgh. Dr. McNaugher was chairman of the local committee for this meeting of the alliance, and his competency in the discharge of this duty commended him to the suffrage of the representatives. Dr. James I. Good of the Reformed church in the United States was chosen American vice president, and to succeed the late Dr. William Henry Roberts as American secretary Dr. Henry B. Master was chosen, Dr. J. R. Fleming of Edinburgh continues as general secretary of the world organization. The next meeting of the alliance will be at Cardiff, Wales, in 1925.

view of religion to such common themes as church advertising. On a recent Sunday he was discussing the latter subject and made the following interesting observations: "Not all advertising of religion is effective. The mottoes hung in street cars asking, Are you prepared to die? Are you saved? excite as much derision as serious thought. They are like one of these zealous signs which I say last summer in California at the entrance to a tunnel where many autos passed. It read, 'Prepare to Meet Thy God.' A more effective method is to build a million dollar temple in a strange style of architecture or to build bright Greek temples and have them paid for before they are dedicated. But there are some things which it is useless to advertise by any means. No amount of publicity for a certain make of ox-carts would sell them in our community. People will not be persuaded to buy kerosene when they can have gas or electric light. Neither will any amount of zeal for out-worn or impossible forms of faith make them attractive to those whose thoughts live in the twentieth century."

Negro Presbyterians
Get Together

The Presbyterian ministers of African blood will meet in Chicago the first week in October to face the problems which are peculiar to their churches. They have formed the Afro-American Presbyterian Council. A rising racial consciousness is one of the significant social facts in connection with the negro race at this time. Negroes have not become Pres-

byterians in large numbers, but there will be sixty churches represented in the coming meeting.

Eight Cities Organize
for Evangelism

Eight large cities are planning to attack the problem of recruiting the churches in a united way this winter. These cities are Cleveland, Toledo, Detroit, Milwaukee, St. Louis, Kansas City, Omaha and Chicago. Dr. Goodell of the Commission on Evangelism of the Federal Council is visiting these cities and assisting in setting up a local organization. He is accompanied by the secretaries of evangelism of the various denominations. These are Rev. Herbert F. Stilwell, Baptist; Rev. F. L. Fagley, Congregationalist; Rev. J. M. Bader, Disciple; Rev. George B. Dean, Methodist; Rev. O. E. Goddard, Southern Methodist; Rev. Charles E. Shaffer, German Re-

formed; Rev. R. C. Helfenstein, Christian, and Rev. J. E. Shannon, United Brethren.

National Baptist
Convention in Chicago

Negro Baptists number 3,000,000 members in the United States in a total Negro population of 14,000,000. Their churches are in two different national organizations, one of the National Baptist Convention, Incorporated, and the other the National Baptist Convention, Unincorporated. Each one claims to be the simon-pure Baptist organization, while the other represents heresy and schism. The "Incorporated" body met in Chicago recently. The convention dealt courageously with the race problem, disavowing any desire for racial amalgamation, but also opposing segregation. The convention next year will go to San Francisco. The rival convention was held in New Or-

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leans this year. The new officers elected include Rev. E. C. Morris of Helena, Ark., as president, who is serving his twenty-eighth consecutive term in this office.

Cuban Churches Become Self-Supporting

Protestant mission work has gone on in Cuba for a generation and self-supporting churches have in some instances been developed. The Baptists report two churches taking on the burdens of self-support this year. Cuban Baptist churches have adopted a budget for the coming year of five thousand dollars.

Will Keep the Ministers Reading

It may be doubted whether any denomination in America other than the "Christian denomination" has taken official action to secure books for ministers. In these days of high costs the book list has been cut down in making provision for the physical necessities in many ministers' homes. The Illinois conference of the Christian denomination has established a conference library out of which books may be drawn by the conference ministers. These are in charge of the secretary of religious education. The books cover the following interests: Christian principles, devotions, evangelism, religious education, missions, church finances, church organization and government. It is easy to criticise this list of interests, but nevertheless the ministers of the Illinois conference will have much more in the way of spiritual resources than most ministers of the United States have. The Campbell Institute, a Disciples club, voted last summer to establish a library for parcel post circulation, but no action has been taken on the proposal.

Third Order of Franciscan Friars

It will be seven hundred years in October since St. Francis of Assisi founded the third Order of Franciscan Friars, made up of men and women who could not take the full vows of renunciation. Seven hundred years is a long time for such a society to live, but this month the anniversary will be observed in Chicago. The order practices charity and has a mental outlook that is worthy of imitation. Its members try to "start practically from the idea that he himself owes a duty to his neighbor rather than that his neighbor owes a duty to him; he is more concerned to curb his own arrogance and selfishness than to curb that of others."

Norwegian Seminary Changes Affiliations

The Norwegian Baptist Divinity House of Chicago has recently made a change in affiliation. After a number of years of relationship to the Divinity School of the University of Chicago, it is moving to the northwest side, where it will be affiliated with the Northern Baptist Theological Seminary. Here the students will be given a generous mixture of premillennialism with their studies. Prof. Henrik Gunderson will continue as dean and will

teach New Testament Greek in the Northern Baptist Theological Seminary. The latter institution is carrying on undergraduate instruction while the work at the University of Chicago is on a graduate basis.

Hammers the Churches With the Movies

The wide variety of opinion with regard to the propriety of Sunday evening movies in the churches presents an interesting phenomenon at this time. Norwood Disciples church of Cincinnati,

Ohio, Rev. C. R. Stauffer, minister, has positive views on the subject. The front page editorial of the parish paper, written by a laymen of the church, says this: "Big things are ahead for us this year. And there will be no movies on the program either. When it comes to the point where we have lost our religion and prefer the movies in our church to good sermons, you will see a short, stout, good-looking elder put the key in the door and lock it up. Then too you will probably see a sign on the door in red letters, 'Good-bye, C. R. S.'"

British Layman on Methodist Union

WRITING in The British Weekly on the recently held Fifth World Methodist Conference, Sir Robert W. Perks, who is probably the most eminent of British Methodist laymen, and who is one of only three members of the Fifth Conference who were also members of the first Ecumenical Conference in 1881, contrasts the changed situation in the matter of church unity today with that of forty years ago. Though the subject at that time was excluded from formal debate, "there were many utterances," he says, "which gave an impulse towards unity." He mentions particularly the opening sermon by Bishop Matthew Simpson of Philadelphia, described as "the close friend of Abraham Lincoln," and quotes from it a very striking passage: "I was walking, some weeks ago," said the preacher, "in a beautiful grove. The trees were some distance apart and the trunks were straight and rugged. But as they ascended higher the branches came closer together, and still higher the twigs and branches interlaced and formed a canopy. I said to myself, our churches resemble these trees. The trunks near the earth stand stiffly and widely apart. The more nearly toward heaven they ascend the closer and closer they come together."

Sir Robert says that Methodists began to think seriously about union and to pray for its realization. At the second World Conference in 1891 the consummation of Methodist union in Canada was reported without the loss of a single member or church. At the third in 1901 Australian Methodist union was reported, while at the fourth in 1911 the union of three branches of British Methodism was announced. He thinks that at present the cause of Methodist union is advancing "to an even more majestic victory."

Mr. Perks, however, is doubtful about

the reunion of Methodism with the church of England, which he thinks "if it meant organic ecclesiastical union would not be conducive to religious liberty and progress." About such a proposed union he asks the following questions: "(1) Is it to be with a state church or a voluntary church? (2) With a Protestant or with a Catholic church? (3) What are you going to do as regards the reordination of our ministers? (4) What are you going to do with the lay preachers? Sixty per cent of our services on any given Sunday are conducted by laymen. Our lay preachers are drawn from all classes of society. A bishop said to me lately, as we were talking over the question of reunion, 'But surely you would like me to come and preach in your pulpits?' 'Well, bishop, I have never heard you preach,' was my answer. 'I should like to hear you before answering your question. But let me ask you in turn, What do you propose to do about our 40,000 Methodist lay preachers? Would you allow them to occupy the pulpits of your parish churches?'" Mr. Perks thinks that the next advance, when Methodist union is achieved, is far more likely to be toward the Presbyterians.

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1. "O beau - ti - ful, my coun - try!" Be thine a no - bler care
2. For thee our fa - thers suf - fered, For thee they toiled and prayed;
3. O beau - ti - ful, our coun - try! Round thee in love we draw;



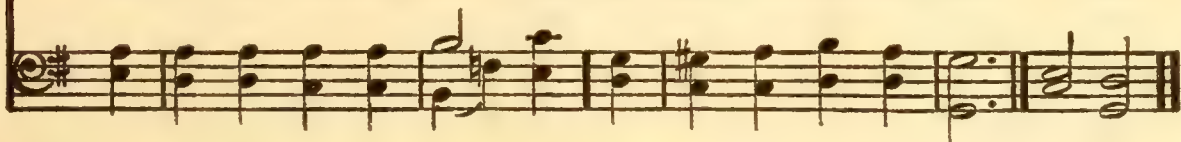
Than all thy wealth of com - merce, Thy har - vests wav - ing fair:
Up - on thy ho - ly al - tar Their will - ing lives they laid:
Thine is the grace of free - dom, The maj - es - ty of law:



Be it thy pride to lift up The man - hood of the poor;
Thou hast no com - mon birth - right, Grand mem - ries on thee shine;
Be right - eous - ness thy scep - ter, Jus - tice thy di - a - dem;



Be thou to the op - press - ed Fair free - dom's o - pen door!
The blood of pil - grim na - tions Com - min - gled flows in thine.
And on thy shin - ing fore - head Be peace the crown - ing gem. A - men.



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EDITORIAL

Emancipation for Spiritual Pursuits

MIRACLES are now being wrought by science in lifting from the back of the human race many an ancient burden. Stones are being made into bread. The sour land of southern Illinois is covered with crushed limestone, turned into clover and later treated with pulverized phosphates, with the result that it raises wheat crops equal to that of central Illinois, and this on land where before were only pastures. The bread problem is being solved by agricultural chemistry. Similar miracles are in a way to bring about an ample supply of clothing. The Germans made clothing out of paper during the war. American scientists have even more clever devices of creative chemistry by which they can produce perfectly good clothes. Slosson in his "Creative Chemistry" has shown the almost limitless possibilities by which at last the food of man may be produced by synthetic chemistry rather than by the tedious processes of agriculture. What is the goal of this and all such wonderful scientific power? Is it to pile up more food for a people already supplied? There is a limit to our consumption of food. Is it to clothe us in finer raiment and to fill our houses with new kinds of bric-a-brac? These things pall at last. There is dawning upon a considerable section of the human race the discernment that the purpose of such physical emancipation is an occasion to the spirit. The pioneer scarcely met his physical wants with twelve hours of hard labor. The modern man sees that an eight hour day is sufficient to meet his physical needs. Meanwhile the reduction of time spent in producing the bare necessities of life should mean more time for educative recreation, for reading and continuous adult education and for the pursuit of an answer to the spiritual riddle of life. This is justly called an age of materialism. So far as materialistic research really

emancipates us, it must be motivated by idealistic ends. Let the coming age be the age of the great spiritual revival of mankind.

Methodists and Presbyterians Agree On Lambeth Proposals

TWO great denominational bodies have already spoken with reference to the Lambeth proposals. Worldwide Methodism, represented in a conference in London, listened to a broad interpretation of the Lambeth proposals by the Bishop of Chelmsford. The Lambeth proposals are known to make no provision for the recognition of the ministry of the free churches, but on the contrary would imply that this ministry, while blessed by the Holy Spirit in many ways, is nevertheless not a valid ministry. Such an attitude leaves the Methodists cold. They are neither institutionalists nor intellectualists, being always ready to abandon forms of organization that the Spirit may more freely operate among them. An institutionalism that would shut up the ordinances within a certain church which is itself questioned by other historic churches can never win the assent of free churchmen. The Presbyterians believe that the way to approach union is by uniting at the very place where Christ united his quarreling disciples—at the Lord's table. Until there can be a free intercommunion among Christians the Presbyterians see no prospect of an advance in Christian union. They also demand that their ministry be recognized, for to do otherwise would be to repudiate the work of their fathers. It is to be regretted, however, that there has not been more generous recognition of the spirit of the Anglican bishops in their approach to the nonconformist world. The old-time arrogance of the ecclesiastic has made way for the humble and Christ-like spirit. These bishops honestly believe that they may not sacrifice more than they have

now offered to give up for the cause of unity. But they have given way in some things which are very dear to them, albeit not in any matter of principle. The northern Baptists have given the Lambeth proposals and the proposals of the Presbyterians short shrift, explicitly declaring their attachment to denominationalism. The Disciples have maintained a prudent silence for they are not yet prepared to consider in any adequate way these proposals. This work of God seems to go on slowly. Meanwhile may the Anglicans be patient with free churchmen as free churchmen feel they must be patient with Anglicans.

Church Responds to Peace Challenge

EVEN more enthusiastic and earnest than was anticipated has been the response of the moral forces of the nation to the suggestion first made by The Christian Century that November 11 be observed as a high day in the church's calendar. The daily press has joined with the magazines of opinion and the religious press to carry the idea far and wide. It now looks as if the opening of the armament conference will take place in an atmosphere of public feeling and aspiration that will be truly religious. The Christian ministers and churches of the land show signs of more vital interest in the cause of peace than they have ever manifested before. Beginning at Duluth, Minn., in the opening days of September, the church federations in practically all the larger cities have taken action calculated to fix public attention upon the Washington gathering with determined optimism. It is profoundly inspiring to note the eagerness with which ministers are reading the great books to inform and fire their minds for preaching on the theme of international friendship. Many a pulpit is being lifted out of the commonplace level of small parochialisms by the challenge of this unparalleled moral opportunity. It is clearly perceived that the conference can easily enough be a futility, if not a farce; but if it proves to be a farce the feeling is widespread that the blame and the shame will rest squarely upon the church for its complacency and lack of positive responsibility. Only a vivid religious background will secure the conference against failure in such an event. Until the church conceives its mission in terms of direct opposition to war and draws upon all its resources, of prayer, of teaching, of concentrating public opinion, of demanding that its representatives holding public office shall act consistently with their Christian profession, war will always be a menace to mankind.

The Rehearsal for Christmas

HAPPILY the President is making it unexpectedly easy for the church to make armistice day a real religious event. When the delegates from the five countries convene in Washington on November 11, they will find the capital engaged in a solemn recognition of its debt to the common soldier who gave his life for his country. These delegates will be asked to accompany the President to Arlington where burial will be made of an unidentified soldier's body brought back from France.

The burial will be made with all the honors that might be given to a general. The President will follow the casket to its burial place. There Mr. Harding will speak, and sound amid the solemnities of that occasion the keynote of the conference. This keynote can under such circumstances be no mere tax relief argument, but should be a veritable word of God spoken in the presence of a symbol of measureless tragedy. This dead youth and millions like him went forth to fight in the faith that they were fighting to end war. Their leaders told them this was what it was all about. The whole vast welter of blood and mud and hate and sacrifice was translated into this one idealistic aim—to root up militarism and to make the world safe for peaceful democracy. The President specifically asks that the churches of the land join him in holding services on that day, that places of business should generally close, and that public feeling should regard the day with solemn respect. Thus dramatically the President has set the stage for the Christian voice of the nation to speak its message of peace on earth with assurance of an unprecedented hearing. For the church to fail to grasp its unique opportunity is unthinkable. Disarmament day, November 11, is the day of rehearsal for Christmas. The followers of the Prince of Peace will be ill prepared to sing the Christmas carols if they stand idly by in this strategic hour and let Christ be crucified afresh.

Religious Welfare of College Students

THE Board of Education of the Methodist Episcopal church has arranged for a series of state conferences on the religious life of students in college and on the recruiting of students for life service. Already these conferences have been set up for Iowa, Illinois, Indiana, Wisconsin, Michigan and Ohio. The work will include the religious welfare of Methodist colleges and universities as well as the welfare of students in tax-supported institutions. Bishops Stuntz, Nicholson, Leete, Mitchell, Henderson and Anderson will be the conference chairmen. In the Methodist colleges are many young people of various religious denominations, and the pastors of these denominations are being invited to sit in the conferences, indicating that the Methodist bishops have no thought of proselytism in arranging their program. It is a well-known fact that the state universities are now better shepherded in religious matters than are many denominational schools. They have a students' religious council in many instances which meets the year 'round for the study of the religious problems of the university. In the denominational college all too often the question of the religious welfare of the students is left to the pastor of the denominational church which is called "the college church." The result is that the students outside this church are often grossly neglected, and the whole religious situation is bad. Never have students needed guidance in the matter of vocation so much as now. The popular thing among college men is a course in commerce, and this generation of men is headed into business, since the age idolizes money. Meanwhile many of the honorable professions are recruited with inferior men, and not adequately re-

cruited. This is particularly true of the great churchly professions. The bishops in their itinerary and in the working out of their broad and generous program will render a service to every denomination of Christians in the middle-west.

The Church as an Employer of Labor

THE social creed of the churches, officially subscribed to by thirty-two denominations declares for "a living wage as a minimum in every industry, and for the highest wage that each industry can afford." On hundreds of platforms Judge Gary and other employers of labor have been indicted for their sins the past year. Industry has seemed slow to make response to all these preachments. Some venture to suggest that it is because the church is herself the meanest of all employers in the land. This is better understood by the case method, than by generalizations. The Expositor has been investigating a number of cases of terrible want among the ministers of the country. It tells of a Methodist minister with a salary of \$500 a year whose work demands that he keep a horse. The magazine makes the suggestion that the children take week about starving, so as to distribute the burden. The magazine tells the story of the cheerfulest minister in America, a man with a defective spine, who can be out of bed only a few hours a day. Yet he goes on with his task and is blessed in his ministry. He carries the burden of invalidism besides his greater burden of poverty, making bricks day by day without straw for that heartless task-master, the ecclesiastical machine. The United Brethren have an average salary of \$1,030 per year for 1,868 ministers. For every man who receives \$1,500 there is another man who receives \$500. They have the device of securing untrained laymen at five dollars a Sunday to serve many of their churches. Under this system of generous support, the denomination lost last year 58 churches and 162 ministers, though the churches are double the number of ministers. This gives something of a line on the current exodus from the ministry of the church.

A Living Tragedy

HERE is a living tragedy: Rev. Basil S. Keusseff, a Bulgarian by birth, expert in all Slavic languages, was trained for the ministry and ordained. For fifteen years he was employed by the Disciples of Christ to work as a missionary, a considerable part of this time in Chicago. Mr. Keusseff would go into a neighborhood where there was no religious grouping of his people and would start a night school. Soon he would have a flourishing church of perhaps fifty members. The war came on, and with it some differences in his membership. The sustaining national society of the Disciples of Christ had been making changes. There came on a Pharaoh who knew not the Bulgarian Joseph. He was dropped from the missionary pay-roll, and for a time found employment as an interpreter. He sought again and again missionary employment, for he was a specialized worker. Fifteen

years at one task had unfitted him for certain others. His character and good name were unquestioned. But the church was through with him. For three years he has pegged shoes in a little shop on the west side of Chicago to keep bread in the mouths of six children. As the children have grown older, the missionary family has been anxious for their education. The wife went out nursing to help with the books and the music lessons. The burden was too heavy. She laid down the load the other day and a little procession followed her body to the cemetery. Had he been an Odd Fellow, there would have been relief. But he was only a missionary, and he bears his sorrow alone, forgotten by those whom he served. The church preaches employment insurance for the steel industry, but has no employment insurance for her own men. The church preaches old age pensions for brick-layers and other workmen, but in most denominations has provided only enough pension to slow down the starvation process a little. A living wage ought to mean enough to educate a family of bright children. In many cases the minister's salary does not mean anything but shabby overcoats and barren bookshelves. Rev. Jesse Bader of the Disciples fellowship stated recently that the Christian ministry lost last year 11,000 men. If these figures are anywhere near right they show that we have a ministerial walk-out. It is not organized, or we would call it a strike.

The Colleges and Education

IT USED to be a joke twenty years ago that a college youth "should not let his studies interfere with his college work." That joke has come to be a sober reality in all too many institutions since the war. Young people are not different from the rest of the American public in their fundamental attitudes, and they share, among the other characteristics of the time, a feeling of the irksomeness of work, and the mad pursuit of pleasure. The slacker who cuts down his output on a job of work is matched by the college slackers who have sought the minimum by which they hope to placate unreasonable and old-fashioned professors who still think that education has something to do with books and study. The social side of college life bulks large. The old-time student who used to "buck" wood for his room rent has made way for "tea hounds" who spend a good many nights in every week in full-dress suits. Behind this situation are indulgent parents who put into a boy's hands two thousand dollars a year for college, and tell him to be sure to spend it. Meanwhile college administrators are seriously troubled to produce in their students that attitude toward sound learning and moral ideals which has ever been the glory of a true educational process. It can hardly be expected, however, that professors will be able to make up for the defects of the American home. Our college students are but a small per cent of our total population. A larger per cent than ever before now comes from the homes of profiteers and the new rich. It is not to be expected that such students will come to their task with any large volume of idealism. Meanwhile the churches must reinforce the earnest efforts of college professors in bringing back to

the student body the sense of vocation and ambition which we have a right to expect in our most highly trained young people. The world is short of leadership. We must have a leadership that can answer to the call of the heroic.

The Passing of Mr. Bryan

FEW men have been more in the public eye during the past quarter of a century than Mr. William Jennings Bryan. With unusual gifts as a platform orator, he has attracted the attention and enlisted the interest of great numbers of people in all parts of the United States. He has spoken on a great variety of themes, and has never left his hearers in doubt as to his sincerity, even when he failed to convince them of the correctness of his views.

He is the one man in the area of American politics and reforms who has achieved the double success of persuading a great company of his fellow citizens of the soundness of even such fantastic opinions as those which he held on the subject of free silver, and later of making them forget that he ever entertained such dubious political sentiments. With remarkable ability he has kept himself among the leaders of his party in spite of repeated defeats, both at the polls and in the party gatherings. And once his influence has been recognized by the bestowal of a cabinet position.

But Mr. Bryan's larger opportunity came in the field of moral reform. Numbers of people who never took him seriously as a political figure have been attracted to him as an exponent of temperance and world peace. In these causes he employed his abilities with marked success, and assisted to a notable degree in shaping public opinion in behalf of national prohibition and more amicable relations among the peoples of the world. It is for these distinguished services that he will be remembered and approved long after his political successes and failures have been forgotten.

Yet Mr. Bryan is essentially a preacher by disposition, and with strong convictions regarding the Bible and the Christian religion, he has mingled with all his political and social utterances a large volume of religious teaching. It is this fact which has endeared him to many who differed with him on other themes but were won by his constant affirmation of Christian sentiments. He has spoken with reverence and great earnestness regarding the character of Jesus; and the Bible, though regarded by him in a wholly traditional and obsolete manner, has formed the topic of many of his lectures and other public addresses. With the assurance of large experience in public speech, and the certainty of a sympathetic hearing from the great mass of laymen in the churches, he has undertaken more and more of late to speak with confidence on subjects of biblical and scientific nature; subjects on which his training, which is that of the average Christian layman, gave him no warrant to speak.

It is this fact which has disturbed a large company of Mr. Bryan's friends and admirers in recent months, and is deepening in the minds of thoughtful and informed Christian people the conviction that he has left the open

road of assured religious and moral leadership, and has set himself to the championing of obscurantism and reaction.

At the present time his chief concern appears to be the combating of the modern historical and literary interpretation of the Bible and the accepted opinions regarding the development of human life from humbler orders in the remote past. Nor is this later interest of his a mere by-product of his lecturing activities. It is at the present time his vocation. He was never busier than now, and with the zeal of a crusader he is campaigning against biblical criticism and evolution. He not only accepts all invitations offered him to speak on these themes but appears to insist that when he does speak these shall be his topics rather than others which are often preferred. And in some cases he has asked with insistence for the opportunity to bring these discussions before audiences assembled for quite other purposes.

One must admire such devotion to a cause. It is only regrettable that the cause is not a better one. With the scantiest possible training for the discussion of either literary or scientific questions, Mr. Bryan charges, like Don Quixote, against the substantial structure of informed Christian teachings on the subjects of biblical writings and world origins. In his statements regarding the Bible and accepted scientific theory there is a mixture of truth and error. No one could be wholly wrong. In speaking on such themes of common intelligence and in his contest with what he regards as the unproved statements of modern scholars, there is the free employment of those gifts of humor and irony which have made Mr. Bryan popular on the lecture platform. In all his audiences there are enough untrained and superficial people to yield the tribute of applause and laughter so dear to the orator, and it is clear that he believes himself to be a convincing and triumphant champion of a faith endangered by current biblical and scientific teachings.

It is this pathetic aspect of Mr. Bryan's undoubtedly forceful and useful career which is bringing regret to a host of his well-wishers, and embarrassment to multitudes of Christian teachers who are dealing at first-hand with the youth of the nation. The great majority of Mr. Bryan's hearers are as untrained as himself in the literature and technique of biblical and scientific studies. Indeed, with something not unlike the method of the demagogue, he sometimes points out that only two per cent of the population are college-bred any way, and he is quite sure the people are with him, for he speaks for the 98 per cent! With people who accept such clever flatteries his diatribes against biblical criticism and evolution are harmless. Such people laugh and applaud and forget. But when in the presence of college and university students he deals in the same reckless manner with the principles of biblical and scientific scholarship, and applies the titles of infidel and atheist to men and women who have devoted their lives to the reverent and constructive training of youth in Christian faith, incalculable damage is done.

Mr. Bryan has the same superficial knowledge of his subject, the same effrontery in his statements and a little of the same persiflage and sarcasm that marked the public

utterances of Mr. Ingersoll a quarter of a century ago. If either of them had paid the price of a competent mastery of biblical criticism or scientific theory his occupation would have disappeared—the one engaged in farcical opposition to the Bible and the other in fantastic and futile defense of it. It was the spread of informed opinions of the critical character among Christian leaders and laymen that made Mr. Ingersoll's attacks upon the Bible ridiculous and irrational. It is the increasing acceptance of the historical and literary interpretation of the Bible by informed Christians of all groups that renders Mr. Bryan's utterances on this theme so belated and confusing.

No one need be seriously troubled over this outbreak of revitalized obscurantism on the part of a popular platform orator. It is as futile as it is superficial. It fits in with a passing phase of reaction which talks much of the fundamentals of Christianity, while placing the chief stress on the superficials and accidents. If Mr. Bryan continues this career of fantastic exploitation of discarded medievalisms, he will rapidly complete his eclipse from leadership and guidance in those circles where all true leadership in religious and ethical conviction is shaped.

The Church's Industrial Strategy

WHILE from two to four millions of American working people are out of employment, certain labor unions controlling essential industries are solemnly and with much deliberation voting in a majority of ninety per cent to go on strike, if the attempt is made to force a reduced wage scale upon their industries. Thousands of American laymen, industrial laymen, that is, those of us who are sitting on the industrial side-lines, now ask in amazement, "Are these fellows incorrigibly wicked, or only stark crazy?" The reply to which is that they are neither, but that the time has come for the complacent American "industrial layman" to come in off the "side-lines," and, mixing in with what is actually going on in the industrial world and discovering how minds playing upon its problems actually work, prepare to take a part commensurate with his responsibilities.

A strike in these essential industries at this time would result in frightful suffering. This, laboring men solemnly conducting their plebiscite, know fully as well as any can. They and their families will bear the suffering, a large proportion of it, as they have through many a sharp industrial conflict in the past. But did any general ever send his army into a battle without realizing that much suffering and many tragic deaths would result? When Grant resolved doggedly to "fight it out along this line if it took all summer," he knew that the campaign would involve not only much sweat and rigorous floundering through the "wilderness," but would also cost the lives of many thousands of brave men, and the consequent bereavement and impoverishment of many homes. And did not Lincoln, the tender-hearted Lincoln, honor Grant above all his generals, and even wish he had barrels of Grant's

brand of whiskey to pass about among his other generals who showed less determination and fortitude?

Oh, but this case is different! That is precisely where we "industrial laymen" blunder. We show no appreciation of what is going on before our eyes. The industrial conflict is conflict; it is war. It is conducted under the rubric of war, and where the rules are violated in the direction of savagery, the lapse is certainly no more gross than that the world has of late seen on battle-fields where the weapons were guns and swords. The weapons in the industrial conflict are proper to its genius, but nothing can obscure from the discerning its character as warfare.

There are numerous assumptions which the industrial layman has carried over from tradition and outworn social philosophy, but which thoughtful laboring men do not accept for a moment. What is still passing for truism among the readers of our religious journals, and of most of our standard newspapers and magazines as well, has long ago been discarded from the philosophy by which the hosts of organized labor are now guided. We still assume that the law of supply and demand deserves sacred recognition. The price of labor properly goes up with the shortening of the supply and comes down with the shortening of the demand. We are very inconsistent in our practical application of the "law," but we like to think of it as prevailing when it suits us to have it prevail. When the supply of labor fell far short of the demand during the war, we were greatly scandalized that working people appeared to invoke and apply that law for all the advantage which it could vouchsafe them. Now, when that law appears to require a sharp reduction of wage scales, and, we hope, a commensurate lowering of prices, we discover all the time-honored sacredness in the law.

As a matter of fact, the thoughtful workingman, even the marcher in the ranks and files, is fully appreciative of the buncombe in our conventional appeals to this alleged law. No such law is at work. If it were given free and unrestrained operation it would bring to disaster our whole economic system. Only when it can be appealed to in some selfish interest is it paraded anew, a fetish before which it is well known we laymen will promptly fall down and worship. The realms in which it does actually operate are so remote from the practical concerns of our every day economic program, that appeal to it outside of erudite tomes on economic theory are nowadays almost invariably buncombe. Even in the stress of war when laboring people were forcing wages upward as sharply as conditions would permit, the thoughtful labor leaders made no appeal to that law. They were simply taking advantage of a situation where strategy enabled them to establish what they conceived to be something like normal and proper wage standards. No more are they today disposed to yield to the apparent demands of that "law" when events seem forcing them to accept standards below the right and reasonable.

It is not incumbent upon us industrial laymen to agree with these labor leaders and accept this philosophy; the point is that we ought to understand their point of view. It would save us a vast deal of bewilderment.

Another of our pet fallacies is that we are the "public,"

and that as such we are parties to the industrial process. This is a delightful assumption, and one which is made the basis of certain ready solutions of the industrial problem. Mr. Rockefeller, and an eminent Canadian publicist and industrial leader, and others whose minds have played much upon industrial questions, believe they have found four distinct parties to the industrial process. They are capital, labor, management, and the public. In recent years capital has manifestly more and more drawn away from active participation in industry, and management has assumed certain independent functions. But in the line-up of forces for the warfare, which much bitter experience has convinced labor the industrial program actually is, there is still no essential differentiation between capital and management. Such organizations as the Dennison tag manufacturing establishment has inaugurated, do appear to incorporate this distinction, but these are still so few, and so palpably in the experimental stage, that they are negligible in the workingman's philosophy. As he looks across no-man's land he sees one embattled host: the very livery of management and capital are identical from his point of view. The distinction and its classification are therefore meaningless.

Nor has the hard experience through which organized labor has come, any more convinced it of the independent existence of the fourth party in the catalogue above. For the strategy of the industrial warfare there is no "public." The workingman certainly is not fooled by such demagogic deliverance as that indulged by a United States senator the other day, whom the papers reported as declaring, "Let the people understand once for all what these men mean by threatening to strike; let them understand that it means the stopping of food supplies and other essentials; want and starvation in our cities and towns, and I venture the prediction that the American people will rise in their might and wipe these men from the face of the earth."

The "American people" may well study that deliverance. A hard-pressed host proposes to enlist masses of unorganized reserves, or hitherto indifferent neutrals, and by the surge of their overwhelming numbers and their unappeased and inflamed appetites, "wipe the foe from the face of the earth." In the calm philosophy in which we have enthroned "the public" as a party to the industrial process, the "government" is its assumed spokesman and embodiment. A senator is a sublimated element in that body. Here is a senator manifestly given over to the cause of one of the embattled hosts, and invoking the might of the "public" to "wipe the opposition from the face of the earth." This is belligerency befitting the program which our industrial system is, and under which our production and distribution of commodities is conducted.

Judge Gary offers as the permanent solution of our industrial troubles, government regulation. The welfare of the public is the ultimate good, should be the final concern of all parties to industry, and should be the determining consideration in all policies. After expressing this lofty sentiment, he states it as his clear personal conviction that labor unions should be abolished, and the welfare of working people should presumably be lumped with that of the "public." He has not taken the pains to advocate the

abolition of manufacturers' associations or massive organizations of capital. Nor does he and those of whom he is the recognized leader grow enthusiastic over the exercise of governmental functions when congress enacts such legislation as the Adamson law. Government is sacred except when the President calls industrial conferences including gentlemen whom he and his organization do not like. In that event great moral principles intervene to render it impossible for him even so much as to sit at the same council table with these fellow citizens similarly invited by the government.

All these familiar facts and incidents are deployed here only to reveal to us the fallacy which we industrial laymen cherish, that "the public," either through organized government or otherwise, is in any constructive or vital sense a party to our industrial program. Government is something to be captured, and used, by whichever of these two embattled hosts may show the sagacity or boldness to win. Our pacific inclinations strongly move us to cherish this fallacy, and especially to talk big about the majesty of our government when we are ourselves pinched by the violence of the industrial contest, or feel drawn into the partisan imbroglio. But government has not proved a success as an independent and impartial umpire. We, "the public" do not exist as a determining factor, or an independent party to the industrial process. The plain fact is that the battle goes one way or the other according as we join one host or the other. And we should have gumption enough to discover by this time that we are valued, or even considered at all, to just the extent to which we line up with this or that one of the fighting hosts.

This is made apparent in the experience of the church. If any group or institution of society may be considered as identified with "the public," from the point of view of the industrial program, it is the church and church people. What has been our experience? For a quarter of a century the church has been considered by labor, organized labor, more or less officially, and by all class-conscious labor, more or less definitely, as aligned with capital, as the willing and subservient tool of the capitalistic class. It has become a notorious fact that labor, conscious of its mission to win this contest, has been in the mass alienated from the church. The monied classes, and the foremost sponsors of the capitalistic system, have been uniformly cordial to the church, and have supported it lavishly. But within recent years champions of labor have arisen in the churches. Certain movements, of which the Interchurch commission's report on the steel strike was a typical culmination, have greatly altered the attitude of organized working people. This report and the pronouncements of the Social Service commission of the Federal Council, and of corresponding bodies in the several denominations, construed as partisan to the cause of labor, are being widely quoted in the labor press. In exactly corresponding degree, organized capital has become estranged from the church, or has set vehemently, and almost violently, about the task of re-capturing this ally for its own purposes. The Interchurch commission set out with as sincere a desire as mortals are likely to attain, and with as consistent a procedure as would

seem possible under present industrial conditions, to survey and report impartially from the point of view of a Christian public the actual facts and the merits of the late industrial battle between our greatest capitalistic corporation and the most determined leadership of organized labor. That report is accepted by both sides in a thoroughly partisan spirit. The Steel Corporation utterly and vindictively repudiates and scorns the findings, and organized labor recognizes in it a vindication of its cause and its methods.

The public is thus not in any recognizable sense of the word a third party in this situation. It is an inert mass, from which either party to the conflict may draw, and to which both parties are, when they find it to their advantage to do so, appealing with great eloquence and seductions in support of their interests.

It will make for our mental and spiritual health, if we get only so far. It will be better still if we press on to more advanced considerations. Ought this condition to be? Can the public become a party, an active party, a determining party? This is an exceedingly important question for the church. Can the church ever hope to function efficiently as an umpire, an adjudicator between these two embittered contestants? So far the church has succeeded in lining up with one host or the other. Just now it looks as though it were succeeding in lining up with both, and suffering a corresponding and inevitable split in its own ranks. The judicial mind can detect partisan tendencies in almost every pronouncement of the churches and church agencies on industrial questions. Is this inevitable? Must we all in the end line up with one or the other of the contending armies, and fight it out until one or the other is "wiped from the face of the earth"?

Or is there another policy possible? Is there a public, at least a potential public, which can be made an active force in the industrial field? On what basis should it function? Is it not absolutely and unconditionally necessary to get industry out of the category of warfare, before there is hope of realizing the higher social aspirations to which the Christian religion is supposed to move us? Can this ever be attained so long as we allow our passing impulses, our appeased or distraught appetites, our investments and social affiliations, any or all of them, to determine which one of these embattled hosts we will favor? Will we not need to base our judgments on entirely different grounds from the assumed moral culpability of either party to the conflict? Does not the fundamental evil inhere in the conflict, the war footing, from which the whole industrial process is conducted? And are not we, this inert, prejudiced, unintelligent, vain, ease-loving, irresponsible public, the culprits before this indictment? We have put or left our industrial scheme on this war footing. We still relegate to this barbaric regimen the most vital and spiritually potent processes of our civilization. Once we allow our minds to become occupied with that fact and our responsibility for it, the rage of alleged statesmen, and the seductions of partisans on either side, will seem only the pitiful outcries of the victims of our own ignorance and remissness.

The Underground River

A Parable of Safed the Sage

I JOURNEYED in the Land of the Big Red Apple, where they raise fruit as delicious as that wherewith Eve tempted Adam. For Eve knew her business, and the Apple is Some Fruit. And I saw the trees laden with fruit, and the ground beneath them growing green with Alfalfa.

And I asked, Whence cometh the water, wherewith these trees are nourished? For the clouds drop not their rain, neither is there melting snow upon the distant hills.

And they showed me a deep well that went down an hundred cubits. And at the bottom I saw an Engine that worked with Electrck Power, and rested not day nor night. And the engine lifted the water in a Mighty Stream so strong that when it reached the surface they had to hurl it against a wall to take away its violence, and divide it into smaller streams lest it tear up the very grounds. And the water flowed unto Many Orchards, and watered the trees.

And they brought forth fruit in their season, neither are there any years when the crop faileth for lack of water. For there is a Mighty River that floweth under the ground, and its flow is perpetual. And everything doth grow, whithersoever the river cometh.

And when I saw these things, I said, Behold there be many men whose lives are Sterile, and Barren of good works, who might Grow and Blossom and Bear Fruit.

For there floweth under the feet of every man streams of Power; and there are in the life of men Hidden Reservoirs whereof they might Drink, and water the ground abundantly.

For there is no need that any life should be barren, or that any man should fail to lift up toward heaven the evidences of a life that is useful and good. The sun is in the sky, and there is a spring of water in the earth, and no man's life should be unfruitful.

BY THOMAS CURTIS CLARK

The Melting Pot

WHEN brave Ulysses left his native isle
To sail the shining main, to seek new shores
And unknown countries, bursting golden doors
To fair new realms that basked in summer's smile,
He saw no stranger sights than we today
In these our city streets, where earth has poured
From every farthest land her human horde:
Proud Nipponese, sojourners from Cathay,
Shrewd Greeks, and Turks, and roving Syrians;
Gay Spanish dons and dour Scotch peasantry,
High-hearted French, dark rogues from Barbary;
No race or breed is barred by selfish bans.
Here, where the dream of liberty had birth,
God dreams His dream, democracy for earth.

The Attack On War

By Jane Addams

I AM going to speak for a short time* giving, if I may, an outline of the movement in the United States for disarmament. As you know, during the last few months, a call has been issued by the President of the United States to various other nations, five in all, to take part in a Disarmament Conference, and that has come after a great deal of talking and a great deal of pressure which has been brought to bear upon the members of congress as well as upon the members of the government in power. It comes from various directions, which perhaps makes it all the more hopeful; for we got prohibition in America as a result of movements from many directions; no one alone could have brought it about. The business man saw the condition of many workmen on Monday morning; the man in the south dreaded the power which liquor seemed to be gaining among the colored people; the people in the churches felt it was a moral issue; and a dozen other causes finally converged to bring about prohibition, which of course could only have come about in a time of war. And so we feel that if the disarmament movement comes from many sources and directions it has a certain validity and a certain promise of success.

TAXES AND ARMAMENT

First of all there were the business men who objected to the high taxes. They used to say we were having war taxes without a war and income taxes without an income. Then there was published during the last few months of 1920 a very startling picture or diagram of the expenditures of our federal taxes, and this diagram, which was got out with great care by the bureau of statistical information of the government, divulged that 92 per cent of all the federal taxes were being expended, as they put it, for past wars and future wars. They put into this very large black section of the round wheel, which represented the total expenditure, the money that was paid on war debts, the money that went into all the soldiers' pensions, and the money which was to be expended for the very large naval program which is now being projected in the United States. Education had something like $1\frac{1}{2}$ per cent, and the research departments, the saving of life, both in the agricultural and humanitarian senses, had about 2 per cent, and so forth. This calculation was perhaps not quite fair, because it was based on estimates to carry out a naval program projected in 1916. Before the United States came into the war, and when our shipping was suffering from the ravages of war this naval program was proposed and voted. It was dropped when the United States entered the war, because it was impossible to carry it out with the other huge expenses which the war involved. But after the war was over, to everyone's surprise, it was resuscitated and set into motion. It was the result of what Mr. Wilson said, that unless the United States entered the League of Nations the only logical

position was to make full preparations for war; but although that was said we did not believe we should really go to work to build the largest navy in the world. But we are setting to work in that fashion. We are laying down the keels for sixteen battleships, more I believe, than have ever been projected for any one nation at one time. When finished we shall still be less than the British navy, but the British navy has never in its history built so many ships at once. There are many reasons why this program is objectionable at the present moment. In the first place the United States has become the creditor of the nations, and it seems very mean to take advantage of that fact when the other nations at the moment cannot have these navies if they would; it seems very ungenerous and lacking in magnanimity and kindness to take this moment to build a large navy.

UNEMPLOYMENT

Secondly, it uses money which is very much needed for other purposes. At this moment in the United States we are suffering from unemployment. We are suffering from lack of financial and industrial life, largely because there is a lack of credit which might be given to the other nations who are ready to buy from us if they had the money with which to buy. If an international credit, for instance, could be given to certain European nations who are now unable to buy the wheat, wool and cotton we have in the United States, a round of trade might be reinstated and reinvigorated; and at this very moment to say on the one hand that there is no money with which to guarantee these international credits, and on the other hand to spend preposterous sums on a navy without which we have gotten on very well hitherto, is obviously inconsistent.

Then there is the belief that it is a very useless and foolish thing at this moment, for no one knows what the coming methods of warfare are going to be. The use of gases and other new methods of warfare which are being evolved will render useless many of the armaments which are now being projected. Professor Rose, of Cambridge, has lately said that the enormous battleships which were so slow to come to grips even during the late war, because they are so precious and so costly and so cumbersome, are becoming less and less valuable for fighting as time goes on, and as the newer inventions which are to be managed from the air and from the shore by wireless, and all the other new things, are developed.

Thirdly, there is the point of view which is being developed very largely by women. All over the United States there are large organizations of women, some of them mounting up to the millions in their membership, who have taken a very strong stand at last against the increase of armaments so far as the United States is concerned, and they are coming out very strong and without any qualification for the disarmament program. First, the checking of armaments, stopping where we are now. Then, so quickly as may be, a diminution which shall be

*This article is an address delivered by Miss Addams at Eccleston Guildhouse, London, on Sunday evening, September 18, 1921.

as well proportioned and as well carried out as between one country and another as can be arranged. Then, we hope, finally, an extinction of the whole wretched business. This problem can be approached from many directions. Personally I believe we will not be able to quench war, the lust of battle, unless or until we arouse other primitive and powerful human motives, which we all possess, but which during the last few years have been more or less inhibited, suppressed as it were, during the very years that the combative side has been so very much stressed.

PRIMITIVE SOCIAL INSTINCTS

After all, mankind did not fight for a great many thousands of years. Man has been on the earth in some shape or another for about a million and a half years, we are told, and the fighting of masses of men against other masses of men is only about twenty thousand years old. For a long time men lived in communities, in a gregarious and friendly fashion, and developed their skill more in the use of the tool than of the weapon; the weapon was only useful when they went out in search of food. During those remote times, two things were developed. One was a great desire for a sense of security, and that is a thing which war stresses; the other was a great desire to be assured against death by starvation. The tribe became responsible, then, for those two things: to guard its members from dangers outside and from other tribes, and also to secure for its members freedom from the fear of at least immediate starvation. They were raided and they did starve. But each member of the tribe was to have an equal share in the sense of security and the sense of preservation. Those two things, then, are very old, the desire for protection which a man has when he comes together with his fellows, and which is very largely at the basis of primitive national life, and the desire for continuation of life, that the single member of the tribe shall share such food and such care as the other members of the tribe are able to secure for him.

During these last years, and the years when war was being waged, we all know the tremendous pressure which was laid upon the sense of security. It is almost impossible to get a modern nation to fight unless it can first be persuaded that it is doing so in the interests of self-preservation, self-defense; and in one sense all wars are wars of defense, because they are so construed, more or less, before you can get the whole nation interested in them. That sense of security is very primitive and very deeply implanted in the human constitution, in human society as such, and it is easy and perhaps it is inevitable that it should be so. But at the same time there is the other desire, to feed the world, to keep alive those people with whom you are associated in a family and a nation and in larger groups. The war itself finally brought that out. Before America came into the war we used to hear a great many accounts of the battles, the engagements which were taking place on the fields of France, and we turned sick of course with apprehension and with fear, as these reports came; but in the midst of them we gradually began to have other reports. There came tales from Belgium and northern France that ten thousand people

were being fed through the kindness and help of those from the outside. Right in the midst of the war reports there were being used purely scientific phrases about standards of nutrition and the physiological value of certain foods as against certain other foods; and gradually there came together throughout the world groups of people whose business it was to feed first the soldiers, and later huge civilian populations who would have perished unless the food sources had been organized and placed at their disposal. And right in the midst of this desire for security, which was in a sense responsible for the war, there arose ever stronger this other, this nutritive side, this feeding of the people of Europe, which also began to assert itself and became stronger from day to day.

FEEDING THE CHILDREN

I have just come from the city of Vienna. There I found people from every nation in Europe, with their little groups of workers who are trying to keep alive the children in that desolate city. The children were being brought back from Sweden, where they had spent some weeks or months of vacation—little groups of welfare workers from every nation in Europe, doing what they could to keep alive the children who had been so devastated, and who had been brought to such a low ebb of life through the long war—and if I may be permitted to say so through the terms of the peace.

Another chord had been struck, something as primitive, as normal as war itself had been appealed to in the desire to keep children alive. You know the wonderful organizations for food administration which were formed between the allied nations. You know all the things that happened that seemed as if they never would happen under the pressure of this great desire to feed the world. Personally I believe there is in it a great moral challenge, that it could quench the lust of war at its very source if we simply trusted and realized that it is quite as important as the other thing.

Take the situation in Russia at the present moment. At the Assembly of the League of Nations last week Dr. Nansen pressed his claim. He made a wonderful address, begging that he be given the resources with which to carry out his plans for feeding these millions of people who would otherwise perish off the face of the earth. Quite irrespective of their political affiliations, and of the political difficulties in the way, there was this human appeal, which was more urgent, more penetrating, and more genuine than any of the political difficulties which were raised and brought up against him. I believe it would save not only millions of Russian peasants from dying, but save the League of Nations itself, if it could thus endear itself to thousands of men and women of every nation who as yet understand it so little.

SAVING THE LEAGUE

We have over a hundred millions of people in the United States—it takes a long time to convince them one by one of the value of the League of Nations. We have had some difficulties about the League of Nations, but when you can make the man in the street, the woman whose primi-

tive obligation and whose object of life is to keep her children fed; when you can make such men and women see that the league has done a great piece of humanitarian work which might not have been done by any one nation, that these people would have died had there not been a sort of League of Nations which could come to their assistance, you would get the confidence of the man in the street, you would get it so completely that nothing in the world could keep the United States out of the league. After all, no nation, no government, can stand unless it has the understanding and support of the bulk of the people who compose that nation. Something of that sort must be done with the league. It must get the understanding and affection of the men and women who would be enormously interested in that which would keep alive people who would otherwise die. One nation after another is tormented almost as by an unappeased thirst to come to closer relations with its neighbors. That tendency of man to widen the circle of his interest and sympathy is a normal and natural thing which has been largely responsible for his development.

We must bring into this new relationship the bulk of all the people and all the nations, and it can only be done by appealing to something more primitive than war itself. I think we have a clue in our hands, if we respond to this great desire for feeding the world, for keeping the children alive, for preserving those bases of life without which all other things are valueless. Personally, I think we will quench war and the desire for war, and we will get disarmament, if we arouse other motives and believe in them enough, and fill them with enough courage and sense of validity, so that they will count. There are many ways of approaching disarmament and I have not troubled you with a certain number of facts and figures which I might have quoted, because after all they are going to be published more and more widely and we are all going to become familiar with them. By means of propaganda and the spreading of all the information we can gather together we must get the affection, the goodwill, and the cooperation of all those people who have still the primitive motive to work upon, and who can be best appealed to by addressing ourselves to some such motive.

Salesmen or Ministers?

By Clyde McGee

A COMMUNICATION in *The Christian Century* of August 25 offers some interesting comments upon the much discussed subject of church advertising. The writer says: "There is no doubt that the churches would be filled if an extensive advertising scheme could be carried on...." Referring to the meeting of the local "Ad Club," where the subject was under discussion, the writer continues: "All seemed agreed that we (the ministers) are salesmen, and that we are salesmen of the greatest product in the world."

Such opinions, apparently, are widely held. May we, however, be permitted to interpose a question or two upon the subject of church advertising, and ministers as salesmen. Are we all certain as to just what is to be advertised? Are we all agreed as to just how it is to be understood that ministers are salesmen? How many ministers, indeed, think of themselves as salesmen? How many of them have gospels, old or new, orthodox or heterodox, to *sell*?

Every minister, of course, is familiar with testimonies in favor of the contention of this correspondent concerning the fruitful results of advertising. "The church of," so runs one testimony at hand, "after forty years of ups and downs came to the point where they were doing so little that it was apparent that they would have to do something or nothing. They had seating capacity for 700, but their Sunday evening attendance was from 13 to 25, occasionally a little higher. They called a new minister. He advertised. The result? A few weeks ago the church was filled to its capacity—700. Within a few blocks of this church was one of equal size and it had only 30 in attendance; another in the immediate

neighborhood has a larger capacity and had only 50 in attendance. Neither of the churches advertise...." So the testimonies run. Evidently the remedy for empty pews is not far to seek.

According to the statement this church had had forty years of "ups" and "downs." It was now getting, or having, another "up." This time at the hands of the publicity man. What had given it its other "ups," and what was the explanation of its recurring "downs?" We are left to conjecture.

REMEDIES TO RESTORE THE CHURCH

It may be well, however, to think back a little. How often have we been told the church is losing ground, it is in a bad way, people do not go to church, etc. Who has not brooded over the problem, how shall the vitality of the church be restored? And the remedies that have been offered! Their name is legion! Some thought the old theology was to blame and young theologues hastened from the seminaries (they were seminaries in those days not yet schools of salesmanship) with the latest results of the higher criticism to purge the patient of his ills. It was not always easy to get the medicine down, and even when taken no marked renewal of strength followed. Thereupon there was a turning back to the old again and saints prayed fervently for a revival to come and for an outpouring of the spirit to be given. The revivalists came, and went—finally. A record-breaking offering—free-will—was made, or more accurately, taken, and yet the last state of those towns was worse than the first according to the reports of the committees appointed to investigate and report upon the results of the meetings.

Others meanwhile were bethinking themselves of entertainment. So churches were equipped with everything from bowling alleys to billiard tables, from swimming pools to moving picture machines. Surely with all these the church might hope to woo the respectable from their Sunday golf or from riding into the country. Still the lonely, cushioned pews remained empty. And then some said it was up to the minister, and the church looking for a new pastor sought out a man who could draw. If they could not find the man who would draw why should they have a man at all? So it came to pass that the church would fain fill its pulpit with an old theology man or a new theology man or a no-theology man if only his preaching would get the crowd.

"THE GOOD MIXER"

Then others turned more to the "good-mixer" type. These churches did not really seek a preacher, a teacher, a pastor, a spiritual guide, a shepherd of souls hungering for a shepherding ministry. They wanted somebody who could boom the church—a handsome hand-shaker, a prince of back-slappers, a junior of lodges, a hale fellow well met, an all-around good fellow, who could drill the scouts, play on the ball team, be the life of the ladies' aid society dinners, whose meat and drink was ringing door-bells, starting new organizations, attending committee meetings, and thus the word would be spread abroad through all the country round about that they had a real live wire at their church.

In all this the two dominating facts are "the church" and "the crowd." Of neither are we to think lightly, but of both sensibly. Yes, sensibly. Here is a newspaper account of a church advertising campaign offering this as the conclusion of the whole matter: "Prayer and Publicity are the greatest two powers in the world." Prayer and publicity! surely it was only modesty that kept the whole truth back—"and the greater of these is publicity." In the name of good sense and ethical propriety what shall we think of such things? A shrewd Yankee, a keeper of a general store in a small country town, was driving through the country with a friend. As they passed a certain farm the store-keeper said: "I reckon Bill Peyton isn't doing so well." "How do you know that?" his friend asked. "His barn," replied the Yankee, laconically, pointing to a barn the side of which blazoned forth an advertisement. And he continued, "Where a man lets another fellow paint his barn for an advertisement we think twice when he comes to the store and wants to buy without money. We are generally out of what he wants." So the church that lives on advertising is on none too good a basis. It is living a strained, unnatural, artificial sort of an existence and thoughtful folk will think twice before they bring to it the allegiance of their wills and the devotion of their souls. They may go once and again and again to find at last that that church is strangely out of what their spiritual hunger craves.

COMPETITIVE ADVERTISING

Then, too, an advertising campaign upon the part of one church has often been an invitation to the other churches

of the community to join in a competitive game to attract the crowd. Each church that enters must have its selling talk. The church that is to succeed must put up a better one than its rival in the next block. What this leads to may be judged by looking over the church announcements in the public press. "Give our handshake a trial"; "Hear the big new organ, the largest west of the mountains"; subject for next Sunday, "Who Killed Cock Robin?" In more restive communities fried cakes and coffee are offered as after service rewards, while artistic centers proclaim that the highest priced soprano in the city will sing. Of course Monday's papers ought to carry a write-up of the impressive services, mentioning the packed house, the startling if not sensational utterances of the impassioned preacher, and the general summing up of the results of the day should be such as to leave the people in a state of curious expectancy as to what the enterprising sales-manager is preparing for the next Sabbath. Of course the people will be duly warned to come early next time if they do not want to be given a front seat.

And the goods to be delivered! And the method of delivery! In one of the most widely circulated journals of the country a writer, announced as an expert on this whole question, says "each church should promote its own brand of religion in its neighborhood, and the Universal trademark should be advertised nationally." A kindly old Methodist minister of my boyhood days often told us the story of what the church bells said. The Baptist bell said: "Come and be dipped! Come and be dipped!" The Methodist bell said: "Come and be saved! Come and be saved!" The Presbyterian bell said: "Come and be damned! Come and be damned!" Yes, let each advertise its specialty, but as a growing evidence of church unity all might join in the chorus sure to touch the popular heart—"Come and be entertained!" To all of which we say, Let the old bell be kept ringing in the Presbyterian belfry.

Organizations of all kinds have been quick to act upon the suggestion that the church is a sales organization. The sermon period is the chance for making an effective selling talk. Special Sundays crowd the calendar with special bargains for each day. And what minister is not sought out weekly to yield the service or part of it to this organization or the other to get its proposition before the people, which is really a very attractive offer, a good buy? We suggest therefore that fair consideration be given these questions before final opinions are reached. Are we to be ministers or salesmen? What is it after all that is to be advertised?

WHAT IS CHURCH FOR?

What do people go to church for? Is there no part of our existence that is not to be invaded by the buying and selling spirit? Ought there not to be some place where folks may come together neither to buy nor to sell? And ought not that place be the altar of God? Is the test of the sermon to be, did the preacher make a sale? Or of sermon and service, thought of as an inseparable unit, ought we to ask did it bring back the vision which in life's eager buying and selling was all but lost? Did it exalt the mind in all its thinking upon life and the tasks that

are set men here to do? Did it awaken in some heart a new hunger and yearning for a purer and nobler existence? Did it move some one to pray, "Create in me a clean heart O God, and renew a right spirit within me?" We go to church, do we not, to share a fellowship, to join in a common quest, to have a friendship renewed in a friendship of human hearts and of the infinite Spirit whom we seek as Father and Friend.

And we might raise the more searching question concerning the state of religion that is ready for the processes of salesmanship. The standardized article is most easily marketed. Religion standardized for the trade! And the scandal of history repeats itself. Standardized gods and popular deities! This age will not abide this thing, this age that has passed through the fires of death and hell. It has caught a new vision above the graves of its millions slain. It throbs with a new hope and its spirit is answering to a new faith. And those gods must go and that religion must go that stood helpless before the coming of the storm. It will not listen to those whose chief business it is to increase the traffic in gods that embody not that Higher that humanity now is seeking. And it will rid our ecclesiastical shelves of all idols and deities that foster still the war-breeding patriotisms and fear-begetting and destructive nationalisms.

It is the plain lesson of history. The religion of the spirit dies when the gods become marketable. No, we are not salesmen dealing in wares of the faith once delivered to the saints. We are teachers, ourselves ever needing to be taught. We are bold adventurers for God and humanity; we are interpreters of the things of the spirit to the questing spirits of our fellows; we are friends and comrades on a common quest. Our God and our religion are not for sale. They are to be had only as they are freely shared.

BAITING PEOPLE TO CHURCH

Why not end, then, this feverish advertising of the church? We are putting the emphasis in the wrong place. Why talk so much about church attendance? Jesus seemed to say little about these things. The causes for our present situation do not lie upon the surface. It is the claim of religion as a servant of life that we are to bring home to the hearts and minds of men, and we are never going to do this by baiting people to come to our church to hear our preacher or our new soprano. There are scores of people in every community to whom these things are offensive, or at least to whom they make no appeal. They do not need to go to church to be amused or to hear good music. There are people outside of all churches who are thinking about religion. They are interested in those things that seem to them to concern the life of the spirit. They are weary of the ecclesiastical activities that beget narrowness and exclusiveness and self-righteousness and division in the community. These people are closer to us than we think.

It is in the name of religion that the church must reach the community. We must be done with church bidding against church to get a hearing, in which the rivalry is bound to be thrust into the foreground and the answer of

the church to the moral and spiritual necessities of men is minimized and obscured. Patronizing the public and apologizing for the church are as undignified as they are disloyal; competition with other churches to get the crowd is as unethical as it is unchristian. The church must first become certain of its high enterprise and give itself to that in full devotion, ready to die if need be that its cause may live. By quiet, constructive ministry the church gives forth light and leading, and will win unto itself, if not the crowds, at least a slowly increasing number of those upon whom life is laying its great constraints, and who will come to it as a city set upon a hill which cannot be hid—will come to it for light and guidance and comfort for themselves and for their children.

Our Health

THE first Napoleon claimed that armies march
Upon their bellies. And the destinies
Of peace and orderly society
Are even more dependent on the health,
The bodily well-being of us all.
The nation's fate hangs on the agreement struck
Between you and your breakfast. Stomach-ache
Is treachery, a cough's lese-majeste,
A headache is sedition. You cannot think
Or vote aright with a bad stomach. When
You feel "just like the devil" then don't love
Your neighbor as yourself. 'T would be a vice.
The silly notion that when one is sick
His friends should pet and fondle him as though
He did them all a favor by his grouch,
Is growing sillier every day. The shoe
Is on the other foot. A sick man ought
To go to jail for his deserts. To be
The victim of disease another spreads
Is a calamity, to spread disease
Is nothing short of crime,—or ignorance
Which some day will be catalogued as crime.
To seek health as a fad is not enough;
'T is bounden duty, debt each man must pay
To neighbor, state, his Maker, and himself.

JOSEPH ERNEST McAFEE.

Contributors to This Issue

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The Living Rule

By Ervin Moore Miller

“ALL things therefore whatsoever ye would that men should do unto you, even so do also unto them: for this is the law and the prophets.”

This saying has too long and most unfortunately been called “the golden rule”. Just how it came to be thus named I do not know, but I doubt not that it goes back to the days of soft garments, kingly privilege, and royal aristocracy when the chief aim of religion was to get one up golden stairs to heaven to be rewarded with a golden crown, walk golden streets, and hasten to angelic solos played on harps of gold. The high place of gold in the high life of society got a high place in the thinking of religion. However, things of gold have very little real intimacy of contact and reality with the lives of the masses of men. To most of us things of gold are too precious and rare to be handled often or to be used commonly. They are things kept in safety deposit boxes in banks or in some other safe and unseen place.

This saying of Jesus, which is a summary of his teaching, was meant to be a rule for common life, and not something so precious as to be hidden away. It has, however, been an unused and unworked golden rule of our religion. It has been kept in the closet like a sacred relic to be taken out and viewed on occasion that its beauty and preciousness might be seen once more, and then carefully restored to its place of safety.

The world of yesterday may have been sufficient unto itself with this rule as a sacred keepsake. But the world we live in needs it as a rule of life. Let us try then to transform this rule of gold into one of some more common substance which we can stick in our pockets and take with us to measure the deeds of every day.

A RULE OF SALVATION

One wonders what would happen to the evangelistic preaching of today, which is so fond of intellectual correctness, if this rule were to be made the meat and marrow of its message. Suppose we were to tell men for once that it is the will of God that they do unto others as they would have others do unto them, and that only as men try to practice this are they in the way of salvation. Surely a God of love and righteousness will stand behind the preaching of that message. It seems quite possible, too, that the reaction of men to such a message would be less likely to make them feel and say, “I am holier than thou, because I believe what I ought to believe,” and more likely to lead them into the way of righteous living.

Suppose an employer of “labor” should become convinced that labor is “others” and that it is the will of God that he treat them as he would wish to be treated himself, and set out to do it. Would there be anything unchristian about so simple a conversion? Might it not be that such a man instead of becoming interested alone in attending church, reading the Bible and the like, would also try to reorganize his business in such a way as to deal justly with every man in his employ? Might it not be that he would hear in this call the voice of Jesus saying, “Come ye after me and I will make you to become a *maker of men*.” A response to

this message would require all those who have power over and control of human lives to put the making of lives the first thing in their careers.

Would preaching that demanded the acceptance of this rule as the thing to live by be less than Christian? Would it not be a valuable gospel that made men see that it is the will of God that they treat all men as they wish to be treated by other men? Would it not be worthwhile to make men see that this means that they must desire the best things, and opportunities, and privileges of life, not only for themselves and their families but for other men and their loved ones likewise?

CATCHING BIG FISH

Jesus often asked men to follow him. That was because he was always going somewhere! He was always living, moving, and having his being in the conception of the kingdom of God which dominated his life and thought. When we get a definite understanding of that kingdom such as he had our call to men to follow him will mean going somewhere, rather than simply believing something. It will mean a readjustment of the relations of men with other men such as is expressed in this living rule. Perhaps we can use this gospel message in the work of evangelism with some hope of doing good.

Little Zacchaeus shinned up the sycamore tree one day to see the lord go by. The biggest surprise that little man ever got was there on that sycamore limb. For when Jesus got near to him he said, “Zacchaeus, come down, for I am going home with you to dinner!” Remember that Zacchaeus was little only in stature. He had a big “pull” and a good sized “pile”, either one of which would make him a respectable power in the land even unto this day. On his way home to dinner with Jesus as his guest, he decided to confess the conviction that had been growing within him that he had not been doing unto others as he would have others do unto him, and he sought to unprick his conscience by giving half his goods to the poor, and by restoring four times what he had taken unjustly from some of the others with whom he had had dealings. When he finished telling Jesus that he wanted to do the square thing with everybody and start over again, Jesus didn’t ask him to recite an apostle’s creed to show his faith, but told him that he had experienced salvation.

THE WILL OF GOD

In our fishing for men we have nearly lost hope that there is any use to try to catch big ones. But it may be that the gospel we have preached is poor attraction for the biggest fish. It seems quite possible to me that a gospel making such demands of men as this might, even through the foolishness of preaching, save some. Strong men have responded to the call to make themselves safe for another world, and strong men may yet respond to the call which demands that they try to make a heaven out of this world even though to do so means real readjustments of their ways of living.

Is it impossible that some of the powerful and influ-

ential members of our society can be made to see the will of God in terms of doing unto others as they would have others do unto them, and that they may desire to do it strongly enough to make as radical readjustments of their relations with others as Zacchaeus did?

We are told that one of the most serious problems of the hour is the growth of loose relations between the sexes of the rising generation. They are said to ignore conventions, and do as they please regardless of place or time of day. It is said that they kiss on the ball-room floor, go for a joy ride in the wee morning hours when the dance is over, chaperoned by a supply of stolen whisky. How would it do to preach to these young people a serious gospel of doing to others what they would that others should do to them?

I remember a serious lad of college days who had been converted under preaching that made card playing, dancing, and the theater the important sins. This lad made no discrimination between the good and bad in any of these things but "chucked" them all as things unworthy of a Christian. One day the circus came to town and he and a classmate got into a heated argument as to why one should or should not go to the circus. Near the end of the battle he asked his opponent how he would like to have his own sister forced to live the kind of life the circus often forced upon its women employes. His opponent foamed at the suggestion. When he calmed down a little he was asked if it were not true that as a Christian every woman young or old was his sister. His failure to reply to this ended the battle.

This young man forced thus to defend his narrow-minded position gave expression to the instinct of a true Christian. In thus expressing himself he made his opponent realize what is too often true of us all; a willingness to do unto others what we do not want done unto ourselves and those we love the best. Or a willingness to see others treated as we do not want to be treated or see our loved ones treated.

THE UNITY OF LIFE

Not many men welcome the thought of having any man take undue liberties with his own sister or mother, however he may feel about taking liberties with the sisters and mothers of men. For this reason it is not impossible to make men see that whatsoever he would have done to his sister and his mother he must do even unto the mothers and sisters of other men. Is it impossible that young women should be made to respect young manhood in the same way?

Whatsoever we would that men should do unto us we must do even also unto them, for whatsoever we do unto others we do even also unto ourselves and God. What men do to other women they do even also unto their own mothers, wives, sisters, and daughters; for womankind is one. They do it even also unto themselves and God; for humanity, God and the deeds of men are inseparable. If a man degrades a woman he degrades himself, and no sanction of society can add one cubit to his stature. The Manhood in men, and Womanhood in women is divine, and what we do to the highest in others we do also to the highest in ourselves.

We need to realize that we are all beasts without souls at all, until we come to recognize the rights, privileges, and legitimate welfare of others, desiring for them the best of what we hold dear unto ourselves. It is indeed by doing unto others as we would have others do unto us that we learn to win in patience our own souls.

Therefore whatsoever things we desire as necessary for our welfare and healthy happiness, let us also desire these things for others. Let us have that high regard for and respect of others that we want others to have for us. Whatsoever we would that men should do to us, let us do even also unto them; for by this rule we enter into life!

VERSE

In the Woods

I HAVE spent the whole day until dusk
In the aisles of the pines, in the forest.
Pines—straight and so tall
Reaching upward with soft lacy fingers
Playfully catching at clouds
And entangling them there in the treetops,
Mayhap to talk to
At night,
When the forest is darkened and lonely.
All day I have spent—
And the flowers have softened the pathway before me.
And the wind, having lain long asleep
Rose yawning—stretched lazily outward
Then madly ran down from the mountains
Whipped up my dress
Whisked off my hat
Laughing at my confusion.
Then in a gentler mood
More softened and tender,
Kissed the city dust
Away from my lips and my fingers and cheeks.
All day have I spent until dusk
And lo!
My soul is grown Godward
Straight
And so tall like the pine trees
And I, too, stand there and
Reach upward
Catching at clouds that float o'er me.

KATHERINE WATSON.

Disarmament

"PUT up thy sword," he said, and healed the wound
That Peter's love, for Jesus' sake, had made.
He triumphed, for his children stayed their hands
While he stood taken, buffeted, betrayed.

For Jesus' sake, we said, we drew our swords;
We could not hear his voice, such clash we made.
His zealous servants fought and bravely slew
Each other, while he stood indeed betrayed.

LOUISE ATHERTON DICKEY.

BOOKS

THE FRUITS OF VICTORY, by Norman Angell. In opposition to the theory that warfare between nations is an inescapable phenomenon, because, due to economic necessity, they are competing units and the expanding population, industrial development and national prosperity of each necessitates political power and aggressive territorial expansion, which can only be maintained by means of preponderant military power, Norman Angell in 1910 published his book, "The Great Illusion." Its argument is that from an economic standpoint war is utterly futile. Western civilization is such that each nation is dependent upon others for its basic economic needs. England for instance cannot feed her population without importation from abroad. Growth and prosperity depend upon international cooperation which by its very nature cannot be obtained by coercion. A war involving an array of one group of nations against another is in effect civil war and the economic disaster it entails is equally great for each nation.

In his new book "The Fruits of Victory," the author restates this thesis and presents it in the light of conditions in Europe during and subsequent to the world war. The present situation seems to bear out completely Mr. Angell's theory of the futility of war. "The continent as a whole has the same soil and natural resources and technical knowledge as when it fed its populations," but there is suffering and want on every hand. War psychology is fatal to social living. "The ideas which produce war—the fears out of which it grows and the passions which it feeds—produce a state of mind that ultimately renders impossible the cooperation by which alone wealth can be produced and life maintained." The pugnacious instinct for mastery, fostered by a traditional patriotism has engulfed Europe because its true nature and destructive influences are not realized. The statesmen who framed the Treaty of Versailles did not recognize the fact of the interdependence of nations nor the futility of coercion. As a result "Vienna starves largely because the coal needed for its factories is now situated in a foreign State—Czecho-Slovakia—which, partly from political motives perhaps, fails to deliver it."

All of the problems involved in the "Balkanisation" of Europe are directly the concern of America. We are related to it by foreign trade and investments, exchanges, immigration, armaments, taxation, industrial unrest and the effect of these on social and political organization. "If we find certain sovereign ideas determining the course of British or French policy, giving us certain results, we may be sure that the same ideas will in the case of America, give us much the same results."

This again brings us to Mr. Angell's chief contention—the dominant power of current ideas. Change the ideas and a change in conduct will result. That these current ideas can be changed in spite of instincts and emotions is a proposition the author accepts. The task then is to change the ideas and so clear the path for international partnership. "In human society mere instinct has always been modified or directed in some measure by taboos, traditions, conventions, constituting a social discipline. The character of that discipline is largely determined by some sense of social need, developed as the result of the suggestion of transmitted ideas, discussion, intellectual ferment."

The means for bringing about the change of ideas he does not present clearly. It must come about through clear thinking, "discussion, intellectual ferment" and fearless presentation of the facts. His final word is: "There is no refuge but the truth." (Century, \$3.)

THE MORALITY OF THE STRIKE. By Rev. Donald Alexander McLean. Written by a Catholic priest and bearing an introduction by Prof. John A. Ryan of the Catholic University of America, this volume, while somewhat overweighted with quotations from Catholic moralists and correspondingly lacking in reference to

other ethical points of view, is a highly significant contribution to a challenging theme.

The author holds that since a strike is nowhere declared to be intrinsically immoral by Catholic teachers the question of its morality depends upon the concrete conditions accompanying a given strike. No strike can be morally justified which violates a "just" contract which has been freely entered into by both parties and whose terms have been honestly fulfilled by the employer. If, however, the exigencies of their economic position have forced the workers into a contract which was unjust to themselves, it is not inevitably binding in a moral sense. It is recognized, in other words, that freedom of contract really begins only when there is something like equality of bargaining power. In the case, however, of a strike which violates a contract, the burden of proof is clearly on the workers to show that the contract was either unjust originally, or has become invalid for subsequent reasons.

Concerning the morality of the strike as affected by the objectives sought, it is held that there can be no question about the justice of striking for a living wage. It is also pointed out that a strike may be wholly justified in order to secure a wage above the minimum level, provided it does not demand 100 per cent of the product,—which in the author's opinion would be unjust. As to how the "maximum just wage" is to be determined, the author gives no clue except to say in general terms that a "full interest must be paid to capital," and "a full remuneration to the service rendered by management."

Not only better wages, but also more wholesome working conditions and shorter hours may be a just occasion for a strike. To ask for a shorter day than eight hours, however, would be "unreasonable" under present conditions. A strike for union recognition may be wholly ethical since the union affords the workers the only opportunity of safeguarding their rights, but in any case the strike is so serious a weapon in its consequences to the public that it ought not to be used except when the cause is clearly great enough to be commensurate with the probable ills. The abolition of the institution of private property, or the destruction of the existing authority of the state, are never just grounds for strikes, in the opinion of the author.

The sympathetic strike is shown to have more justification than the public generally accords to it. If there were no bond whatever between two employers, the employes of one would have no valid ground for going on a strike out of sympathy with the employes of another. But as a matter of fact, few of the larger industrial corporations are completely independent, in any true sense, for they are united in combinations or associations of various kinds for the purpose of assisting each other and resisting the demands of labor; so there may be good moral grounds for a sympathetic strike. But to extend it into a general strike is unwarranted because of the tremendous peril for the public which it involves. So also the "political" strike is in general condemned as being subversive of the constitutional provisions for carrying out the will of the people.

For the state to forbid strikes would be clearly unjust unless it were to provide other opportunity by which the rights of the workers could be secured. Compulsory arbitration would be subject to political influence, and there is reason to fear that the point of view of organized labor would not always get impartial consideration. The state should, however, provide tribunals for investigation and conciliation, and might well enact legislation forbidding strikes until after attempts at arbitration had been made. The real solution of the problem of the strike is found in legislation which will protect the rights of the workers, and more especially in a progressive development of democratic relations in industry, with a sharing of control and of profits. (New York. Kennedy Sons. \$1.75.)

CORRESPONDENCE

Creedal Conformity Nullified

EDITOR THE CHRISTIAN CENTURY:

SIR: I was very much interested in reading your editorial review of the Winona convention of Disciples. And there were a number of things in the article that I appreciate very much. There is one statement however that I would like to ask you about. What action of the Winona convention do you refer to when you say that the convention repudiated the resolution passed in haste at the St. Louis convention? I do not remember any such action and would be pleased to have you specify.

Decatur, Ill.

JOHN R. GOLDEN.

[We referred to a resolution "whose effect was to nullify" the creedal action taken by the St. Louis convention. The report of the executive committee of the United Society affirmed its faith in the loyalty of the China missionaries in spite of their refusal to sign the Medbury resolution demanding "open avowal" of conformity to American practice on the matter of membership. The resolution debated in the convention was on the subject of approving the attitude and recommendation of the executive committee. That the demand for a statement of creedal conformity from the missionaries will henceforth be disregarded is the plain implication of the recommendations and the general understanding of those who spoke and voted on them.—THE EDITOR.]

An Unreconstructed Patriot

EDITOR THE CHRISTIAN CENTURY:

SIR: It is a little hard to tell which of the one-time City Temple men we Americans like the better, Reginald J. Campbell, or our own Joseph Fort Newton. Their experiences in each others' countries were in some respects so much alike that the rest of us ought to learn a lesson from them.

Mr. Campbell, while in California recently, received a number of insulting and even threatening letters from Americans maligning England in a crude and vulgar manner and insinuating that the "little gray archangel" was here on some underground propaganda. Mr. Campbell thought it very strange that anyone should feel hard toward England and say unkind things for "the English keep no grudges."

How peculiar then to turn to Mr. Newton in the October Atlantic and read: "The new anti-American propaganda is a personal bereavement." And "To read the London papers now, one would think that America, and not Germany, had been the enemy of England in the war. Every kind of gibe, slur, and sneer is used to poison the public mind against America. My mail at the City Temple has become almost unreadable. It takes the familiar forms—among the upper classes an insufferably patronizing and contemptuous attitude toward America and all things American; among the lower classes an ignorant ill will."

Is it possible that Mr. Campbell was not aware of this bit of reciprocity? It seems that after all the English do hold grudges. What they are mad about I can't understand unless we took too much credit for winning the war. Sometimes we did, I am ashamed to have to admit, though I think an impartial observer (from Mars, let us say) would agree that we "saved the day."—"Oh, for night or Blucher" over again.

Mr. Newton goes on further to say that a man who attacked him in the press said "he wished to keep American ministers from coming to England and," Mr. Newton continues, "I dare say it will be many a day before an American accepts an English pastorate. An American preacher may be persona non grata in England, but Mr. Campbell says that some generous proposals were made to him by one deputation and another to remain on the Pacific coast, so it is plain that Americans don't hold grudges either.

However, speaking of grudges, I am holding one against both Mr. Campbell and Owen Wister. Mr. Campbell may be excused for whitewashing the attitude of England at the time of the American Revolution, but Mr. Wister ought to be better informed. Mr. Campbell repudiates, at least a part of, "the 27 facts submitted to a candid world" in our Declaration of Independence.

We, however, stand by our guns now as we did then. Mr. Wister says he was brought up in a prejudice against England, and Mr. Campbell thinks he confused England with her German King George III. Naturally, for England was her German king and did as he told her to do. Why did not the English people insist that he "let my people go?" All our histories tell about the efforts of Pitt and Burke, as well as Lord North, and how finally Pitt deserted us and declared for war. At any rate England fought her young colony for eight long years, bitterly and sometimes cruelly, and we won out. Is that why it is necessary to whitewash the revolution and repudiate the Declaration of Independence? I trow not.

As to England's position at the time of our Civil War, we know that too, and the less said the better. We remember how the English people treated Henry Ward Beecher when he went over to talk to them, and how he won out too.

Whatever may have been the merits of the War of 1812, we won out again, and now why stir up these sleeping dogs? I didn't.

FONETTA FLANSBURG.

Who Says Sectarianism Is Good?

EDITOR THE CHRISTIAN CENTURY:

SIR: With all due appreciation of your good editorial on "The Nobler Heritage of Presbyterians," I should like to enter a protest against these statements in it: "Ecclesiastical Presbyterianism has sought to buy its way into the graces of many American communities. It is a notorious fact that in home mission work no denomination has been so lavish with its subsidies. And, it might be added, no denomination has gained so little in numbers or other results for the expenditure of a given amount of money. . . Half or a third of the money expended by competitors frankly and intelligently designed for sectarian aggression has gone farther and beaten Presbyterianism in the sectarian game."

Admitting that this has happened, I submit that it has happened just because our home mission work is not "designed for sectarian aggression." I have heard more than one presbyterian gathering discuss the wisdom of maintaining work in such regions as the southern mountains, where the bulk of the people belongs by tradition and temperament to other denominations. But whenever the argument is advanced that we ought to withdraw from these fields, since we can never hope to build strong, self-supporting churches there, this answer is always forthcoming: We are not working among these people to establish Presbyterianism, but to render a type of Christian service which their own churches cannot or do not provide.

Goodness knows we realize that our home mission work is very often a poor investment from a sectarian point of view. We try to serve the whole community, regardless of church affiliations, and what reward do we have for our pains? When we provide wholesome recreation for the community, we are at once accused of trying to decoy the young people from the other churches. When we encourage and help the schools, we are given credit for nothing nobler than a scheme to poison the minds of the children with our doctrines. Yet no man knows what these doctrines are, for we are constantly ridiculed as a church without a "distinctive message," because forsooth we decline to be drawn into doctrinal debates. We say to the people, "It does not make so much differ-

ence what church you join, but you ought to join some church"; and forthwith they flock into some other church which confidently claims to be the only ark of safety. I speak with feeling because I speak from experience.

To be sure, I have sometimes heard, I must confess, the specious plea which you put in our mouths, that "we must hold our own in the general strife" but I have always heard it, not as an excuse for a prevalent practice, but as a protest against allowing ourselves so often to be run over by other churches. There are narrow-minded Presbyterians, of course, and the Presbyterian church is not without sin. Nevertheless your remarks about the failure of our home mission enterprises from a competitive standpoint are hardly fair. Coming from you, they make us feel like crying, "Et tu, Brute?"

Greeneville, Tenn.

MILLAR BURROWS,

(For several years a Presbyterian home missionary.)

Church Union Or a New Division?

EDITOR THE CHRISTIAN CENTURY:

SIR: The articles and editorial in the *Christian Century* on Church Union in Canada, have turned the thoughts of readers once more to the question of church union in the United States. But some of us are wondering whether, long before that fond dream can be attained, we shall not be brought instead to a new division, a transverse division crossing many denominational boundary lines. While no one can foretell what occasion might lead to the break, the line along which it could occur is more or less clearly drawn; and while probably not many would deliberately move to bring it about, it is not in vain to speculate a little on gains and losses resulting from such a division.

But first a word about the prospects for church union in the United States. The obstacles to it are much greater than is sometimes supposed. Our Christendom is divided not over details of doctrine, but over fundamental questions as to the nature of Christianity, and of religion itself. Is Christianity primarily a matter of the direct relation of the soul to God (fostered, to be sure, by the Christian fellowship, and expressing itself in active concern for the establishment of brotherhood upon the earth); or is Christianity primarily an institution, the Church, not genuine without an unbroken historical continuity, and conveying supernatural grace through sacraments valid only when consecrated by validly ordained ministers? While this fundamental difference is unrecognized, it is foolish to complain of the aloofness of Episcopalians. Another fundamental question which will embarrass every attempt at organic union, is this: Is Christianity a religion of external authority (whether Church or Bible), does it involve a system of beliefs once for all given, and so exempt from further inquiry; or is Christianity rather simply free religion infused with the spirit, and acknowledging the leadership, of Jesus? While this question sharply divides us, any attempted United Church would either set up an orthodoxy which would exclude liberals, or be so inclusive as to frighten away the conservatives.

There is indeed some hope of an increasing cooperation for common tasks, though even here there is by no means complete agreement as to what the task of the church properly is. But for organic union it appears that we shall have to wait until a new day brings larger views which will include and harmonize ideas which now seem contradictory.

But meantime, is not the new division drawing near, a division along lines of real difference? For the points at issue between Baptists and Methodists, and between Presbyterians and Lutherans, are as nothing compared to the difference between such Baptists as Shailer Mathews and I. M. Haldeman, or between such Presbyterians as William Adams Brown and Mark Mathews. In general, there runs through several of our great denominations a division between orthodox or traditionalist, and liberals or modernists.

This line, already drawn, might deepen into a cleft in one or all of several ways:

1. Least probably, the liberals, tired of waiting for their conservative brethren, might aim at a wide union of all modern-minded Christians, seeking to join their real comrades at the expense of separation from nominal allies. But it is not in the liberal camp that the spirit of schism is rife. Most liberals would probably do much to avoid any further sectarian division.

2. More probably, the strenuous opposition to all that smacks of modernism might lead to the ousting of liberals from several denominations. Especially if the present wave of premillennialism does not subside, matters may yet come to this pass.

3. The issue is likely to arise in connection with the social question. For those who have seen the vision of a Christian society are sure to advocate radical changes in the present order. As the churches, through the Federal Council and other bodies, are more and more drawn into making pronouncements upon current problems, there will come sharp opposition from the "rulers of this present darkness," many of whom are influential in church circles. Add a touch of persecution, and the issue will be drawn: Shall the church deal with anything beyond individual problems, or no? If the dispute grows hot, a separation is easily possible, either by a coming-out or a putting-out.

Interesting possibilities at once open up, especially for the new liberal church. The conservatives might join together on a platform of "fundamentals," but just as probably their present differences would continue to seem important to them. But the liberal groups would almost leap together; for all of them are now chafing under the, for them, meaningless restrictions of sectarianism.

The new liberal church, when formed, would find unexpected allies, and a new source of membership. Everywhere there are thinking people who would be happy to belong to a really modern church. Moreover, the spectacle of at least one branch of the Christian Church aflame for the righting of society, would refute the accusation made by socialism, that religion is an opiate that hinders man's earthly welfare. Many sincere radicals, under the influence of such a church, would certainly discover that their love of mankind is nothing else than a following of Jesus, and might become proud to bear the name of Christian. Conversely, such a church would have influence in tempering the more unlovely aspects of present-day social radicalism. Might it not perhaps even baptize American socialism, cleansing it of its hate and its materialism?

If this liberal church really built upon so broad a foundation as "the only fundamental thing that Jesus ever proclaimed—the love of God as the power able to save men, to restore harmony in a discordant world, and to purify human relationships" (editorial in *Christian Century*, Sept. 15, 1921), it would soon find itself in closest fellowship and unity with liberal Judaism. It would not be afraid of this connection, since it would be much more concerned with the following of Jesus than with the mere Christian name. And through this fellowship, liberal Judaism would come into a new appreciation of him who is Judaism's as well as humanity's crown.

The new division we have been imagining would bring its serious losses as well as its gains. Every disruption of fellowship is unfortunate, and we all long, if possible, to bring the *whole* Christian church forward into such a regeneration. But if events against our will bring this separation upon us, there are compensations. Christendom will still be divided, but at least the division will no longer be artificial. And to be able at once to join with like-minded men, without bringing along the drag-anchor,—who is not sometimes tempted to wish for it? If it is not we who cut the cable, who shall blame us, if our loss is mingled with a sense of relief? Who knows whether the name of the new fellowship might not yet become a prouder badge to wear than the honorable names, Presbyterian, Methodist, and the rest? For these, too, are but sects.

New York City

ELDRED C. VAUDERLAAN.

British Table Talk

London, September 20, 1921.

IT IS curious to note the attitude of our journals to the Dante sexcentenary. Some paid no attention to it, being convinced no doubt that their readers were more interested in Charlie Chaplin or Warwick Armstrong than in a poet who died six hundred years ago. Others, on the contrary, treated this memorial with reverence, and provided for their readers the noblest tributes to the Florentine seer. They believed that there are still readers who care for the enduring things. But which diagnosis is right? Of those who provided for the more serious readers, there must be special honor to The Times. It belongs to the Englishman's privileges to criticise The Times; but in our heart of hearts we know that this paper can rise to a great occasion with dignity and can speak for the better mind of England. Its special Dante number on Wednesday, September 14, was a remarkable piece of journalism and in itself an admirable introduction to the study of the poet. Here is but one among many fine sayings, entitled "the Character of Dante," which I quote from this number:

"All is true and human, but truest and most human of all is the self-revelation of the poet, now intentional and again inadvertent, which runs through his work. It tells of a soul rich in all best gifts of intellect and of character, fully conscious of its greatness and the greatness of its achievement; convinced, too, of its integrity and of its hunger and thirst after justice; but craving with a consuming passion for the earthly fame which wisdom and faith bid it despise, and secure that this fame has been won; trembling at the dread responsibility of so high a genius, fearful lest it abuse its gifts, and yet constantly falling from its lofty ideals of humility, forgiveness, charity, and peace, poisoned by the mortal hate of faction, by the gnawing sense of wrong, by the bitterness of poverty and of dependence; saddened by the memory of past frailties, yet clinging to the sacred recollection of the first pure love of youth; humbly confessing, struggling, relapsing, repenting; full of faith and hope in the divine mercy, full of love for the divine goodness, of wonder at the divine infinite, of awe at the divine majesty, to which, however imperfectly, it is striving to subdue the heritage of the sons of Adam, its weak and rebellious will. "Beatrice gazed on high, and I gazed upon her." That was the gaze which raised him to heaven. At the end of the *Vita Nuova*, dedicated to her dear memory after her early death, he declares that he will write of her no further, until he can write of her more worthily. If it be the pleasure of Him by whom all things live, he goes on, that my life shall last for some years, "I hope to speak of her that which never was spoken of any woman." Thirty years later, on the eve of his death, he finished the *Divine Comedy*. That is the memorial he raised to his love."

* * *

More Live Wires in the Church

This week in the quiet district where I live, we are holding a Teacher's Training Course of an intensive character. The whole week is given up to definite and continuous study of the various problems and methods of Sunday School work and indeed of religious education as a whole. There are sectional conferences for primary, junior, intermediate and senior services. There are also demonstrations and lectures, all of them in the hands of capable and trained leaders. The course is arranged by "West-hill" which is our Sunday School Training College with its center at Birmingham but its circumference everywhere. It is significant that in a small district like ours there are 150 students enrolled for this busy week of training. The younger teachers in our schools are live wires and it is a joyful thing for those

who are entering middle life to discern this spirit of eager enthusiasm among the younger members of the churches. Let them go in and conquer!

* * *

The Bible in Colloquial English

Much has been done by scholars to interpret the New Testament into modern speech. At the present moment brave attempts are being made to turn the Old Testament into the language of the people. Amos has been out some time and Genesis should be published before long. The translators know as well as their critics that they are sacrificing literary grace. It seems almost impertinent for a casual reader to tell such men that they are leaving out the sonorous and beautiful cadences of the authorized version. As if they did not know that! But presumably it is important to know what a sacred book really means. Here, for example, is the rendering of Amos, chapter 4.

"Bring your morning sacrifices—do! Take three days over offering your tithes—by all means! Burn your sweet sacrifices in praise—yes, and keep them pure of leaven! Call out the amount of your subscriptions—shout it out loud so that everybody can hear you! That is the kind of religion you Israelites really like!"

Or take this from chapter 5, verse 18: "You people who want the millennium so badly, what good will the millennium do you?" Or this in chapter 9, verse 7: "Do you realize that I think of you Israelites just as I think of African Negroes?"

One thing is clear; such renderings would make some hearers prick up their ears. And as a wise teacher has pointed out, since the day when Eutychus fell asleep under the preaching of the Apostle Paul, there has always been a difficulty in keeping hearers awake. Even Paul could not always do this. Very well then!

* * *

The Ecumenical Conference of Methodists

Many from America have been with us in London so that the readers of The Christian Century will not fail to hear of the Ecumenical Conference. It must be confessed that we have not been given by our press the opportunity to know what the conference has been doing. A few startling sayings have survived the shears of the sub-editors, but for the most part the average Englishman, if he is not a Methodist, can scarcely be aware that representatives of more than thirty millions of Christians have been together in fellowship and have talked much upon the work of the kingdom of God. The Methodist papers have reported the meetings fully, but the general public has not been admitted to the wisdom of the great Methodist churches assembled in solemn council.

* * *

A Great Purpose

In one of my favorite papers, "Country Life," a journal with a remarkably sure judgment on literature, I came across the following passage. It seems rather out of my range to quote it to American readers, but sometimes a nation does not know all its own good things. Nothing has moved more than this at least one hardened reader:

"In this connection it may be asked whether there is any English organization that supplies its members with so fine and moving an introduction to literature as that quoted from America, where a girl who wishes to become a 'Camp Fire' member

must first be able to repeat from memory the Fire Maker's desire:

'As fuel is brought to the fire
So I purpose to bring
My strength
My ambition
My heart's desire
My joy
And my sorrow
To the fire
Of humankind
For I will tend
As my fathers have tended
And my father's fathers
Since time began
The fire that is called
The love of man for man
The love of man for God.'

That is a great vow, greatly expressed. Whoever wrote it has the heart and the pen of a poet. There is the spirit which is in the heart of all who are Scouts, or Girl guides or any of the others of the same kind whatever their name may be. And while such a purpose is rising in countless lives, who can despair?

* * *

Two Questions

Here are two questions asked in The Challenge by that admirable writer who signs herself, "E. H." "The problem of the colored races and of the alienated masses is one and the same at bottom. It is the problem of an imperfectly Christianized Church. There are two questions of the deepest concern for every churchman. The first is, Does the church win men today? and the second, What does the church make of the men it has won? And it is upon the answer to the second question that the future, both of the church and the world, most crucially depends."

EDWARD SHILLITO.

THE SUNDAY SCHOOL

A Glimpse Into a Strong Man's Heart

WHAT a picture of Paul—what an X-ray picture—this story gives us. If we have ever marveled at his extraordinary power, we need do so no longer. Here is a man so humble, so true, so democratic, so loving, so sacrificing, so above money, so loyal that he could say without egotism: "Imitate me as I imitate Christ." Who of us would dare to say that? Not I. Let us devote this morning to a study of these words seeking for some explanation of Paul's masterly power. We shall soon discover his influence over men and why he had it. He served the Lord with "lowliness of mind." Truly great men are humble. When you see a great scholar, a great statesman or a truly great preacher you see one who is humble. Every now and then I go and sit at the feet of one of the greatest scholars I know. He is an old man, he has traveled widely, he has read almost everything, he quotes poetry, he is at home with the philosophers, he has suffered, he has enjoyed; life is a rich experience to him all the time; he possesses the over-soul; personality is the plus-element with him, he always has time for me, he is never flustered, he is humble as a little child. Wandering along the shore of the ocean of truth he finds the pebble and the shell and he is never unconscious that the whole ocean of truth lies all undiscovered before him. How different from the upstarts who think they have the ocean in their little pint cups! This is a good start—this humility; it indicates that we are going to

deal with a big man, and we are. Paul, like his master, was made perfect through suffering. "With tears and trials." He was a man of sorrow, too. I sometimes ask myself why Paul had to suffer so much. It seems to be human life. We all suffer and the sooner we learn to sympathize with each other the lighter will our burdens be. There are only a few sheltered individuals and they are worthless. No man is valuable until he has been tried in the fire. He has to be misunderstood, he has to fight, he has to suffer, he has to meet disappointment, he has to face loss, he has to endure persecution before he becomes really tempered. Paul suffered—and it sweetened and mellowed him. We are unfit for association with our fellows until we have suffered. We are incapable of sympathy until we have had "tears and trials." Paul was fearless. "I shrank not from declaring unto you anything that was profitable." O, for such preachers! When I see men giving the people not what they need but what they want; when I see men trimming their sails to suit the breeze and often furling them until they rot in stagnant water; when I see men balance their statements until all the point is gone, I think of the noble hero Paul. Can you imagine Jesus standing up and saying:—"Now there are many good points about the Pharisees. There are some things which I would like to see corrected, such as tithing the wheat crop and certain other things, but I can see much good in the Pharisees. They are careful about church attendance and I commend that to your attention. They look about to secure new converts to our faith and that is good. I could wish that they honored modern prophets as well as the ancient ones but all told they are not so bad." Would he have gotten anywhere by such methods? No. He got up and said: "You generation of snakes, who will save you from the damnation of hell?" (Matt. 23:33) Pretty strong!! These place-hunting preachers who are afraid of offending somebody who has money; these preachers who take such good care of themselves that although they believe in their hearts in liberal things they still mouth the old shibboleths—I hate them. Have we lost confidence in ourselves? What if we are thrown out—we can still make our way and tell the truth. Will we sell our souls for comfort and fat position? I glory in Harry Emerson Fosdick's statement: "We are not for sale," and let me tell you there is not money enough in the banks to buy some of us. We will have our say though we have to work on the roads and live in a hut. Paul had no big salary to seal his lips. He held up his hands and said, "Yourselves know that these hands have ministered to my necessities and to them that were with me." A man is a coward and a weakling if he lets his salary influence his declaration of the whole truth. There is one more secret of power, "faith toward our Lord Jesus Christ"—a vast, simple, whole-hearted trust. A confidence that drew up every energy unto itself. "To live is Christ, to die is gain," "Christ liveth in me." There is faith for you. Every bit of life gathered up into this perfect trust and devoted service. In proportion as we pay the price will we attain unto the place and power of Paul. There's a reason—we have seen part of it.

JOHN R. EWERS.

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*Lesson for October 23, "Paul's Last Journey to Jerusalem." Acts 21:1-17.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Large Turn-out at Evangelistic Conferences

Dr. Goodell and his team of evangelistic secretaries of the various denominations has been touring the country, and in the various cities has been greeted by large companies of ministers and zealous laymen. At Chicago the auditorium of the Y. M. C. A. was well filled. Following the general meeting, the various denominational groups lunched at the Morrison hotel in separate rooms. In the Disciples group, Rev. Jesse N. Bader spoke of his plans for the coming winter's campaign. He has been made secretary of the association formed by the professional evangelists of the church and serves in this capacity as well as in that of secretary of evangelism of the United Christian Missionary Society. Hence he is using some of these evangelists to tell the pastors how to do their work. Rev. Charles Reign Scoville has been employed to conduct an evangelistic training school in Chicago. Mr. Bader proposes to use Christmas and Easter as Decision Days to be preceded by a month of pastoral instruction of Sunday school children of proper age. Study groups will be formed in the local churches to study manuals of the older type on winning people for church membership.

Dramatic Institute for Church Workers

The New York Community Service is putting on a course of instruction for church workers who wish to employ drama in the parish program. The prospective pupils of the new school met on the evening of September 28 and were addressed by Rev. Phillips E. Osgood on "The Need of the Revival of Religious Drama" and by Mr. Percy Jewett Burrell of the Methodist church on "The Widening Influence of Community Drama."

Kansas City Churches on the Move

As every city grows, there are inevitable changes in the location of the churches. Kansas City is witnessing a removal of one after another of the historical churches of the city from the downtown section to some location south or east. Recently the Calvary Baptist church moved from Ninth and Harrison streets to share a home with the Westport Baptist church at Thirty-ninth and Baltimore avenues. This kind of thing has been paralleled by the action of many other denominations. These moves often occasion the feeling that good opportunities of religious service are being neglected in the downtown sections. They often are. Yet it is quite possible to over-estimate these opportunities in a neighborhood which becomes increasingly industrial and commercial.

French Use Pulpit Dialogue

The Catholics of France have planned a new and interesting device for the carrying on of Christian propaganda. By pre-arrangement a priest takes the posi-

tion of *advocatus diaboli* and urges objection to a sermon. If the subject be divorce, he will bring forward the common presentation of public opinion on the matter, to be successfully controverted by the priest who speaks in behalf of the church. The method is being introduced into Protestant pulpits in England. It is different from the forum method with which America is familiar, for the people, though greatly interested, do not participate in the discussion.

Bible Sunday on November 27

The American Bible Society has prepared an elaborate exercise for use in evangelical churches in celebration of Bible Sunday. It is called "The Only Way Out of the Dark." The society has the support of practically all the evangelical churches of America, and November 27 will this year assume large importance in the ecclesiastical calendar. In cooperation with the British organization, the American Bible Society does a large work in providing the scriptures in the native tongue for missionary use in foreign fields.

Presbyterians Have Many Large Churches

Presbyterianism favors strong churches rather than many small and struggling ones. The recent reports of the denomination indicate that 150 churches are this year above the thousand mark in their membership. Last year there were only 131. In these 150 churches are 218,059 members, or about one-eighth of the total. The largest is First of Seattle, with 6,800 members. The five next largest are Central of Brooklyn, Immanuel of Los Angeles, First of Pittsburgh, Central of Denver and Brick of Rochester. The changes in rank in denomination are also given. It is noteworthy that First of Pittsburgh has during the year come up from sixth to fourth place.

Order Your White Robe

It is time to secure your white robes, for Wilbur Glenn Voliva has decreed that the world shall come to an end in 1923. This seems bad strategy. The prophet has set the date too near, for he is likely to live that long. Pastor Russell found to his sorrow that the prophet who is obliged to move his dates forward is apt to lose something in prestige in the minds of those who are believers in this kind of prediction.

Report of Dr. McElveen's Resignation Erroneous

Dr. William T. McElveen has not resigned his ministry at First Congregational church, Portland, Oregon, in spite of reports to that effect that were given wide circulation in the secular press. That he has some people who do not see eye to eye with him is not surprising when one knows his aggressive personality. He has spoken boldly on many civic questions in the community life,

and will continue his ministry supported by a large constituency that believes in his usefulness in Portland.

John Calvin's Grave Located

The news has been cabled across the Atlantic recently that the grave of John Calvin has been located. For prudential reasons the family of the great reformer had kept the place of his interment a secret. It is only recently that they have divulged their secret. Up to this time a small white stone in a secluded cemetery was supposed to mark his grave, but it was never positively asserted that the location was known. John Calvin is known not only as the theologian who wrote the Institutes and consented to the burning of Servetus, but as the man who gave Geneva a republican government and a free school system. He was the brains of the Reformation as Martin Luther was its will.

Episcopal Brotherhood Will Meet at Norfolk

The Episcopal Brotherhood will meet this year at Norfolk. These meetings are well planned, this being one of the oldest and most successful of the denominational brotherhoods. Two topics of surpassing interest will be the Christian Ministry and Christian Unity. Many of the young clergy of the church have great enthusiasm on the latter subject, and in order to establish friendly relations with free churches are breaking over Episcopal prohibitions to preach among their brethren of other denominational families.

Bishop Gailor Opposes Eighteenth Amendment

Good friends of temperance and prohibition in the Episcopal church are gravely embarrassed over a recent address of Bishop Gailor who is next to Bishop Tuttle, the leading bishop of his denomination in America. He said: "The saloons were going. The church was making headway whatever evil there was in liquor. To my mind it was nothing short of hysteria that put over a restriction that could not hope to suppress the evil."

Church Women Send Protest to Movie Managers

The movie managers of St. Louis have heard from the Board of Religious Organizations, representing the religious women of St. Louis. Mrs. Louis J. Brooks, president of the board, made public the following protest: "At a meeting Friday the amusements department voted to communicate with movie managers of the city in reference to a serious affront to the religious sentiment of our constituency. Very frequently in movie comedy and often in drama the clergy is represented in a manner reflecting on the dignity and sanctity of the ministry. We strongly condemn this and urge you to refuse to show films calculated to undermine the respect and influence of the churches and their or-

dained representatives. Assuring you of our keen interest and support in your efforts to provide educational and recreational features, we trust that the matter to which we now call your attention will receive consideration and prompt action." In discussing the letter, Mrs. Brooks said: "How can we expect our children to respect the clergy and the cause for which it stands, if they constantly see ministers caricatured on the screen? It is our duty to show in no uncertain terms that we disapprove the presentation of such films, and we are ready to refuse to patronize theaters where such films are shown." The amusements department of the board also adopted a resolution commending motion picture managers for refusing to show films in which Roscoe (Fatty) Arbuckle appears.

Gains and Losses in Seminary Attendance

The enrollment at the theological seminaries this fall is being watched with great interest. There are gains and losses, and so far as these may be tabulated this early it would seem that the big advance of liberal seminaries of recent years is checked and that students are headed back to conservative institutions. At Boston School of Theology and at Union Theological Seminary small losses are reported. Princeton, however, reports a gain of twenty per cent. Chicago shows a gain. Transylvania and Drake, Disciples institutions, report a gain of twenty-five per cent. A study of theological students shows that in recent years twenty-two thousand men have taken part of a theological course and then have decided to go into business. Some of these continue to preach in a desultory fashion. Especially among Disciples, Methodists and Baptists these lay preachers play a large part. The Episcopalians are using large numbers of lay readers in order to supply the vacancies in their churches.

Episcopalians Go to West Point

Though the Episcopalians are out-ranked by more than a half dozen other denominations in their general strength in the United States, they lead all denominations in the number of students which they have at West Point. The Roman Catholics and the Methodists tie for the second place. It is an astonishing fact that more of the students of this institution are members of the church than any other non-sectarian institution in the country.

Minister Makes Demands Upon Movie Barons

"What is Home without an Affinity" is the title Rev. Edgar De Witt Jones proposes for a large percentage of the movie films being shown at this time. He deplored especially the influence of rotten films upon the child life of the nation. "A child satiated with a certain kind of moving picture is a more pitiful sight than a drunken man, and possibly a greater menace to society." Dr. Jones thinks the home should take greater interest in this matter. He says in this connection: "Censorship of moving pic-

tures by law may accomplish some good, but such a method has not yet commended itself widely. The best place to censor the movies is in the homes by those who are best fitted to influence the lives of those who are committed to their care. Parents who permit their children to choose the pictures they wish to see are either stupidly ignorant or pathetically careless."

Wakes Up the Sleepers in the Congregation

It is reported that a Methodist church at Holland, Mich., has installed a bell on the pulpit so that when the saints go to sleep during divine worship the minister may strike the bell. A second stroke turns the attention of the entire congregation to the offender. The remedy used in this church is different from that of the early New England churches which used to send the usher around with a pole. Henry Ward Beecher had the best remedy for this trouble. He directed that the ushers on observing anyone in the congregation asleep should go around and wake up the preacher.

Mr. Modernist, Do You Recognize Yourself?

It is a good thing, as a certain famous Scottish poet once remarked, to see our-

NEW YORK Central Christian Church
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selves as others see us. Modernist parsons may not know just what they look like to other folks. The Baptist, official organ of the Baptist denomination, looked around for a definition of a Modernist, and finding that modernists had no sec-



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"Wallace Tuttle handles the choir splendidly. He has poise and dignity. He does not think it necessary to dust the carpet and liberate all the germs, in physical exertion of feet stamping, to keep his singers on the qui vive and foster a proper morale. During the invitation, one would not have his attention taken from the earnest words of the preacher in those solemn moments when the destiny of a soul is in the balance. The music comes in perfect blend, supplementing the appeal, without wait or pause, but in perfect consonance with the exhortation. Tuttle's directing of music gives a sense of reserve and quiet power, shot through and through with reverence and consecration."—Rev. Charles A. Finch, Central Christian Church, Texarkana, Ark.-Tex.

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tarian organization, went over to the Fundamentalist Congress for a definition of what a modernist is. It comes to the following conclusions: "The picture which they give shows it to be a system of thought exhibited in denials of a personal God, of revelation, of Christ, of the Bible, of the atonement, of salvation by faith, and of practically the entire range of Christian truth which is involved in these central conceptions. Its essential notion is that modern rational and scientific investigation has superseded and invalidated any revealed religion. Modernism, therefore, is a system of philosophy which, in the name of modern reason and science, denies the essential truth of the Christian religion." If the editor of the Baptist will continue his investigations he will get an interesting definition of Protestantism from the pope. The way to find out what the neighboring minister is like is to ask one of our ex-saloonkeepers!

English Catholics Want Other Version

The Roman Catholics of England have held a Bible Congress recently at which the matter of varying English versions of the Bible were discussed. The congress favored the adoption by the Roman church of the St. James version of the Bible as a concession to the Protestants who were thought to be on the road toward Rome. It was also pointed out that the Douay version of the Bible has some rather absurd translations, among those quoted being a passage from Revelation, "He that sat on the throne was in the face like to the sardine."

Will Exhibit Ecclesiastical Art Treasures

The Anglican church will hold a congress early in October, and at this congress art treasures will be exhibited from churches all over England. From one church will come a brass cross that was made in the twelfth century. There are a number of illuminated manuscripts and very ancient books which will be exhibited at the meeting. One of the strongest assets of the Anglican church is the wealth of its history, and this exhibition will bring into vivid consciousness this great asset.

Tainted Money of Tobacco Raisers

The discipline of the Methodist Episcopal church, South, since 1914 has required of candidates for the ministry that they be total abstainers from tobacco. It is charged that there are many infractions of the rule against the ministerial use of the weed south of the Mason and Dixon line. Rev. James R. Laughton demands with regard to this section of the discipline "Enforce or Remove." He seems to prefer the latter. He also holds it to be an inconsistency for the church to put a ban on tobacco and yet receive the money earned by tobacco raisers. Rev. R. C. Griffith silences the objector with these strong words: "Who can picture our Lord participating in such a thing? Think of the apostle Paul knocking the ashes from his cob pipe before talking to the Athenians about the unknown God. Think of John,

the beloved, walking on the isle of Patmos with a pack of Chesterfields in his pocket. Think of this wonderful man of visions trying to see the seventh heaven through the smoke produced by a Cinco or a Franklin."

Enemies of "My Lady Nicotine"

The foes of the weed are now well organized in the No-Tobacco League of America. Rev. Charles M. Fillmore of Indianapolis is the general secretary. The annual convention recently held at Winona Lake, Ind., was reported as successful in the enrollment of new members and in the establishment of state organizations. The organization will emphasize the prevention of cigaret smoking among school boys and will have a secretary to devote all his time to the work in the colleges. A press bureau will be established to carry the warfare out to the larger public. A literature is being created and this will be given wider circulation. The movement already has a journal which is called the No-Tobacco Journal, published at Butler, Ind. An advisory council is being formed of persons who cannot attend board meetings but who are willing to assist in the work by giving advice to the movement through letters.

Presbyterian Magazine Makes Its Bow

The New Era Magazine of the Presbyterian church is being continued as the Presbyterian Magazine. With Dr. J. H. Snowden as editor and with the General Assembly supporting the journal its future should be full of good things. The New Era Magazine was originated as the organ of the New Era Movement. The new magazine will not undertake in any way to compete with the privately owned weeklies, nor will it carry the more general religious articles which one finds in such weeklies. The Presbyterian Magazine is to be the house organ of the Presbyterian church. Each month some special interest of the church will receive emphasis. Dr. Snowden, the new editor, is one of the prominent theologians of the church, being connected with the seminary at Pittsburgh. He is the author of a number of books and his editorial management guarantees the literary character of the journal which he will edit.

Must Settle Organ Question First

Churchmen do not always see things in perspective, and this is the reason why men of the world smile or laugh right out when observing the saints. At the recent session of the Pan-Presbyterian Alliance in Pittsburgh a member of the Reformed Presbyterian church with a hypertrophied conscience on the music of the church insisted on interrupting the discussions on Christian unity to demand a settlement of the question of the organ in the church and the use of hymns instead of Bible psalms. In his mind no such trivialities as the Lambeth proposals should interrupt the consideration of the supreme religious issue of the age, the use of instrumental music in the house of God. While members of other com-

muniions smile at this logically consistent brother, they might well ask whether in their own attitude toward the unity question there may not be a similarly ludicrous disproportion of ideas.

Prize Fight Minister Once More Elected

Following the war a number of chaplains of the army came home determined to introduce overseas methods in the home churches. The saints are still gasping at the innovations, and not all of these chaplains have been allowed to remain. One of the most interesting of these cases is that of Rev. Earl L. Blackman, pastor of the Disciples church of Chanute, Kas. He has refereed a number of prize fights, being paid for this service. His presence at a mill is taken by the fans in his section of the world as the guarantee of a clean fight. He has favored dancing and pool as recreations for his young people, though both are tabu in the average Disciples church. Once a year he insists that the congregation vote whether they wish to retain him with these rather unique conceptions of a ministerial program. He has just been re-elected by a heavy majority as pastor of his church, though there is also an insistent minority who do not favor the innovations.

Bishop Cranston Would Brush Away Technicalities

Southern bishops have announced that Methodist unification in America is postponed indefinitely owing to the lack of action on the part of the last conference of the Methodist Episcopal church. Bishop Earl Cranston of the northern fellowship writing in a southern paper says: "No human document or covenant assuming to ordain rights, institutional, official, or personal, which even constructively conflict with this fundamental order can create or guide a true church of Jesus Christ. In such a time as this we must perceive that all the ecclesiastical, vested rights, and points of precedence and prerogative now at issue in the unification procedure are mere baubles. So long as we are kept apart by these minor, if not irrelevant, claims why ridicule the papacy for making such assumptions the cornerstone of its system?"

Editor Proposes Conference Between Two Denominations

The Disciples of Christ and the religious organization known as the "Christian Denomination" arose about the same time in American church history and profess in many ways the same ideals. The Disciples are the larger body, with 1,300,000 members, while the "Christian Denomination" numbers about 100,000. The Herald of Gospel Liberty, the organ of the latter denomination makes editorial comment on the contact of the two organizations at Winona Lake in August. He feels that two religious organizations who preach union should seek fellowship with each other. "Surely these two bodies owe it to each other and to the rest of Christendom to make their agreements and to justify, if they can, their differences. So far as we know they are the only two churches in the world which

Prof. HARRY F. WARD asks:

What is to be the Christian teaching concerning war? Is it going to declare judgment on the basis of the principles set forth in the gospels or will it be only the expedient servant of nationalism and continue to exhort its followers to internecine slaughter?

Is the American pulpit going to continue denouncing war in general and supporting wars in particular?

Kirby Page, in his new book,

THE SWORD OR THE CROSS

endeavors to meet these questions frankly and fairly. From his extended experience as an associate of Mr. Sherwood Eddy in his religious campaigns in Europe and around the world, Mr. Page is led to believe that the present attitude of so-called religious nations is driving the world on to certain war. But he still has hope that the church will awake in time to save the world from a repetition of the great debacle of 1914.

OPINIONS OF THE BOOK:

Harry Emerson Fosdick, Union Theological Seminary:

Let me congratulate you upon a very sincere and impressive piece of work. As you know, I do not completely agree with all your conclusions but your presentation of your point of view seems to me the best statement which I have yet read of it. Even though my method of attack on war may not be identical with yours, I am so sure that the presence of war is the greatest standing challenge to Christianity, that I sincerely trust that your book may have a wide circulation and an earnest reading.

The Presbyterian Advance, Nashville:

In six clear, strong, concise chapters the author presents a terrible condemnation of war and a strong argument for its complete abandonment by those who would act fully in accordance with the mind and spirit of Jesus. In fact, we are dared to act upon the very obvious teachings of the Master and to risk all in the determination to be true idealists, as he was. With the war spirit still upon us and our familiarity with the excuses which are given for war, the author will be deemed a most pronounced pacifist, and so he is, because he understands that nothing less is demanded of the follower of Christ. Even many who are fully satisfied that war is sometimes justifiable would do well to read this straightforward little book and get the other point of view, for it reveals a kind of heroism in the pacifist which is sometimes mistaken for cowardice.

Price of the book, \$1.20 plus 8 cents postage

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deliberately undertake to bring about the union of all the followers of Jesus Christ and to furnish a church in which all can unite. "Why, then, if this is your object," the other churches have a right to ask, "are your two churches separate?" If you who, as your one distinctive excuse for existence, propose to bring about the union of Christ's followers, can not yourselves unite, how can you expect the rest of us to do so?" It is a legitimate question that ought to cause the Christian church and the Disciples of Christ to re-examine very thoroughly their own position and their attitude towards each other."

Brooklyn Minister Announces His Resignation

Dr. Richard Roberts has resigned as pastor of the Church of the Pilgrims of Brooklyn after five years of service. His ministry there has brought a once famous church into a revived prominence throughout the city. Dr. Roberts plans to take a period of rest after which he will devote his talents to the students of the nation in leading them in Bible study and the religious life. He will remain in his pulpit until November 13.

Gospel Team Idea Emphasized

Among Disciples churches there is a fresh emphasis upon lay participation in the work of evangelism. Gospel teams of men who sing are organized and these on occasion make set addresses on the subject of religion. During the past summer the church at Bedford, Iowa, of which E. E. Lowe is minister, took a team of this kind out every Sunday evening to visit weaker churches that were without a regular ministry. The gospel team was greeted by large audiences and in a number of cases fresh religious interest was aroused.

Central Church of Chicago Observes Feast of Ingathering

Central church of Chicago, an undenominational congregation of which Rev. Frederick F. Shannon is the minister, opened the fall work by observing the Feast of the Ingathering. The platform of Orchestra Hall was covered with shocks of corn, pumpkins, hawthorn with berries, and other decorative devices. The minister preached on "The Basket of Summer Fruit." It is announced that Dr. Shannon will soon publish three books: "The Economic Eden" and "The Land of Beginning Again," to bear the imprint of Fleming H. Revell, and "The Infinite Artist," to be published by Macmillan.

Significant Meeting at Lake Mohonk

The World Missionary Conference held at Edinburgh, Scotland, arranged for an International Missionary Committee representing the missionary boards and societies of all home base lands, together with representatives from those mission lands which now have a federation of churches and a native organization. This International Missionary Committee met recently at Lake Mohonk September 30 to October 6. The meeting was presided over by John R. Mott of New York City. Among the top-

ics considered at this conference were the following: "The Relations of Foreign Missionary Organizations with the Church in the Mission Field; the Relations of Mission Boards and Missionaries to Public Questions; the Present Crises in Christian Education in the Mission Field; the Present Situation in regard to Christian Literature in the Mission Field; International Missionary Cooperation: Its Possibilities, Limitations and Problems; the Call and Preparation of Missionaries in the Light of the Present Situation; Missionary Freedom and Government Regulation of Missionary Work; the Present Position of German Missions; Communications from Mission Boards with Reference to (a) the Missionary Situation in the Far East, (b) Conditions in Portuguese Africa."

Man of Financial Methods Is Busy

Dr. Frederick A. Agar, the church efficiency expert of the Baptist denomination, is busier than ever this year. It is said that his time is all booked up now until next June. Dr. Agar's contribution to the churches consists in showing them orderly methods of getting parish work done. He holds meetings with church officers and manages financial campaigns. His books on financial methods have come to be widely circulated. On a recent day in Chicago he received eleven invitations to participate in parish programs, which he has been compelled to decline.

University of Chicago Provides Church Workers' Institute

The University of Chicago again this year will endeavor to extend its religious training into the city beyond the limits of the student population. Re-

ligious workers from many churches will gather on Monday evenings to hear lectures by the divinity professors on themes that will be profitable for lay workers of the church. Prof. J. M. P. Smith will deliver lectures on "The Old Testament Prophets"; Dr. Shailer Mathews will lecture on the "Life of St. Paul"; Prof. J. M. Artman speaks on "The Religious Development of the Child." Besides these a number of others will give courses adapted to the various departments of Sunday school work. The sessions are held in Harper Memorial Library.

Federal Council Comes West for Meeting

The meeting of the Executive Committee of the Federal Council of Churches will be held in Chicago, Dec. 14-16. This is the first meeting held here since the opening of the western office with Dr. H. L. Willett in charge. Federal Council leaders recognize increasingly that the federation idea must not be provincialized on the Atlantic coast, but be made the organizing idea for the churches of the whole nation. Bishop Lambuth, who should have presided over the coming meeting, died in Japan recently, and the first vice chairman of the committee, Rev. F. W. Burnham, president of the United Christian Missionary Society of the Disciples, will preside.

Congregations are Sending in Resolutions

The need of speaking right out on the subject of armaments has become apparent to forward-looking ministers all over the country. On a recent Sunday evening, Rev. M. Howard Fagan, pastor of Wilshire Boulevard Church of Los Angeles, gave a review of Will Irwin's "Next War," and at the close of the

Illinois Disciples Convention

NO religious communion loves a convention more than the Disciples.

County, district, state and national conventions bring them together for the discussion of church problems once a year, for the warm fellowship which is one of the characteristics of their denomination. This is the season for state conventions in various parts of the nation, and the Illinois convention may be taken as typical of these gatherings. The sessions were held in Decatur, October 3-5. Six hundred people from outside Decatur registered, which with the Decatur people who attended, quite filled to the capacity Central church of that city. Rev. J. P. Givens was president of the convention this year.

The daily Bible studies given by Prof. George E. Moore of Eureka College revived an old custom of Illinois conventions. The dominant notes in the program were education and stewardship. Rev. Garry L. Cook spoke in behalf of an extension of Bible study beyond the Sunday school hour through Daily Vacation Bible Schools and schools for week-day instruction in religion. In a men's banquet, Prof. R. E. Hieronymus of the University of Illinois, who acts in the capacity of community advisor for

the state, declared that no community program was adequate which did not have religion at its center. At the women's banquet a significant address was given by Mrs. D. N. Wetzel of Bloomington, who with pathos, humor and touches of sarcasm, told the assembled deacons' wives just how it feels to be a minister's wife. Henceforth it will not be easy for some churches to lay out the day's program for the minister's wife instead of letting her lay it out herself.

A large number of resolutions were passed, among them some very drastic ones on the labor question. The Disciples of Illinois were also urged to be more circumspect with regard to dress and amusements that the unbelievers should not be led to blaspheme. Rev. C. C. Carpenter of Peoria was elected to preside over the next convention, which will be held in Rock Island. The Woman's Missionary Society accepted the resignation of Miss Jennie Call as secretary and elected Mrs. Austin Hunter of Chicago, widow of the late Dr. Hunter of Jackson Boulevard church, as her successor. Rev. Harry Peters continues as secretary of the Illinois Christian Missionary Society. The sessions were carried through with hearty good will.

The Meaning of Baptism

By Charles Clayton Morrison

The Continent says of this work:

"It required courage to publish this book. It is by a minister of the Disciples' church, which has been peculiarly strenuous in behalf of the scriptural necessity for immersion, and he writes that 'the effect of our study is absolutely to break down the notion that any divine authority whatsoever stands behind the practice of immersion.' Instead, in the New Testament, baptism simply means the conferment and acceptance of the status of a Christian. He is strongly against the rebaptism of Christian believers who apply to Baptist or Disciple churches for membership having been accepted in other churches by any mode of baptism whatever. Equally he opposes infant baptism, because the subject of baptism must be voluntary. At the root of his argument lies a sound desire for Christian unity."

The Christian Advocate (New York) says:

"This is probably the most important book in English on the place of baptism in Christianity written since Mozley published his 'Baptismal Regeneration' in 1856."

The Congregationalist says of it:

"A daring and splendidly Christian piece of work, in which the author frankly asserts that Jesus 'had no intention of fixing a physical act upon his followers. He did not have in mind the form of baptism but the meaning of it.'"

Price of the book \$1.35, plus 10 cents postage

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By John Kelman

Foundations of Faith \$1.50

Things Eternal 1.75

The War and Preaching . . . 1.25

By T. R. Glover

Jesus in the Experience of
Men \$1.90

The Jesus of History 1.50

Add 7 to 12 cents postage.

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By Herbert L. Willett

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"Every Sunday school teacher and religious worker should read this book as a beginning in the important task of becoming intelligently religious."—**Biblical World.**

"The book will do good service in the movement which is now rapidly discrediting the aristocratic theology of the past."—**The Public.**

"The man who by long study and wide investigation, aided by the requisite scholarship and prompted by the right motive—the love of truth, not only for truth's sake but for humanity's sake—can help us to a better understanding of the origin, history and value of the Bible, has earned the gratitude of his fellow-men. This we believe is what Dr. Willett has done in this volume."—**Dr. J. H. Garrison in The Christian-Evangelist.**

"Professor Willett has here told in a simple, graphic way what everybody ought to know about our Bible."—**Jenkin Lloyd Jones in Unity.**

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"This readable work distinctly illuminates both background and foreground of the most wonderful of books."—**Chicago Herald.**

"The book evinces an evangelical spirit, intellectual honesty and ripe scholarship."—**Augsburg Teacher.**

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service Dr. J. H. Garrison, editor-emeritus of the Christian Evangelist, offered a series of resolutions designed to strengthen the hand of the President at the approaching Conference. The evening congregation of the Disciples' church at Evanston, Ill., recently signed a resolution pledging their support to the President in every effort to reduce armaments and to bring about the settlement of international questions through arbitration rather than an appeal to arms.

Turns Down Proposed Changes

A strong current of conservatism seems to be running through Presbyterianism in this country for the moment, as revealed in the utterances at the Alliance in Pittsburgh and other places. The presbytery of Wheeling recently considered the proposal to permit the election of women as deacons in the churches and vetoed the suggestion. They also opposed the election of commissioners to General Assembly for two years. This presbytery will henceforth compel absentees from presbytery meetings to give reason for their absence.

Federal Council Provides Program for Important Peace Week

The Federal Council of Churches is calling upon its constituency to observe the week Nov. 6-11 sacredly for the interests of World Peace. Sunday, Nov. 6, will be observed as a day of intercessory prayer and as a time for preaching sermons boldly proclaiming that it is possible to have a warless world. The churches are also called upon to respond to President Harding's appeal to have special services on Nov. 11. Special services should be arranged for Monday, Tuesday, Wednesday and Thursday evenings.

Is This an Age of Doubt?

Rev. L. M. Birkhead, of Kansas City, in discussing the life of Dante recently characterized his age as an age of faith in contrast with our own as an age of doubt. Any age may be seen from the angle one is interested in, for every age has had both faith and doubt. Characteristic of the attitude of this Unitarian minister are these words: "The interests of the human race have shifted from another world to this world, and the whole face of the world intellectual life has been changed in the past six hundred years," Mr. Birkhead said. "Dante's age was an age of faith. Faith was the outstanding virtue. Ours is an age of the interrogation point and doubt is a virtue. Dante and the Middle Ages emphasized authority and submission to the powers that be. Ours is an age of freedom and revolt."

Religious Idealism in Politics

Mr. Fred B. Smith visited Chicago recently and spoke on the same platform with Senator Medill McCormick on the ideals of our political life. Mr. Smith said in part: "But a new hour is here. A new type of patriotism is needed. One high enough to think and work for all mankind, rather than the weal of a little

segregated spot of a privileged few. One which does not shriek hysterical platitudes with one ear on the ground to hear what the 'home voter' thinks. Just national patriotism is a doubtful virtue now. Some whole nation will one day grasp that conception of life and duty. It ought to be America." Senator McCormick spoke in part as follows: "While greater savings by the national government may be made possible through the success of the disarmament conference, its success depends on the collective judgment of the citizenry of the nations represented. We cannot disarm alone, nor will any other power alone disarm. The drastic limitation of the hosts of men under the command of the general staff of France and other European continental powers, the limitation of the battle fleets of Japan, Britain and America depend upon the collective action of the conferees who are to assemble in Washington responsive to the collective judgment of the peoples whom they represent."

Bishop Opposed to Christian Union

Bishop Joseph C. Hartzell of the Methodist persuasion said recently at the St. Louis Conference: "The popular craze for church organic union is a menace to Protestant Christianity." He defended the present denominational order, and especially deprecated the consideration of the Lambeth proposals. He admitted, however, that the union of certain of the denominational families might be a good thing. Opposition to church union is quite frequently found among secretaries, presidents of small denominational colleges and other church functionaries whose position in a united church might be altered.

Centennial of Y. M. C. A. Founder

The birth of Sir George Williams, founder of the Y. M. C. A., will be celebrated by Y. M. C. A. College of Chicago with appropriate services. October 11 is the day of the birth of the great evangelical leader. The celebration will be both national and international in character. The trustees of the college have created a commemoration committee which is representative of the United States and Canada, and this committee is in charge of the program for October 11 which will do honor to the man who started the Y. M. C. A. movement. Included on this committee are Secretary of Agriculture Henry C. Wallace, John Wanamaker of Philadelphia, Hon. Thomas R. Marshall of Indiana, President Walter Dill Scott of Northwestern University and scores of business men throughout the United States and Canada. At this celebration the story of George Williams and the early days of the movement will be told. It is a story which reads like fiction, a story of a poor, unknown farmer boy who came to London in order to get into business. He worked incessantly for the good of men, founded a religious movement for young men and in a few years had become a world figure through the simple device

of love for his fellowmen. The program of the celebration includes the dedication of the George Williams room at the college. This room is an exact reproduction of the room in London in which the association had its birth. The furnishing of the room has been made possible by the cooperation of Howard Williams, son of the founder, who is expected to come from England to assist in the celebration.

Violent Attack on Man Elected Bishop

Ecclesiastical politics can be at least as bitter as any other kind, and at the present time the various parties of the Protestant Episcopal church are engaged in controversy over Rev. Herbert Shipman, recently elected suffragan bishop of New York as an assistant to Bishop Burch. Bishop Burch was known to belong to the "high church" contingent, and to even things up the diocese voted to make Rev. Mr. Shipman, the suffragan. His election must be approved by the house of bishops. Soon after the election of the new suffragan a violent campaign was opened to prevent his consecration. It was charged that he had married a divorced woman, and that he had a wife unfit for the position she would occupy. The latter attack has reacted to the disadvantage of Mr. Shipman's antagonists. With regard to another charge, it develops that instead of having married a divorced person in his church, he had secured the permission of Bishop Burch to allow a clergyman of the Reformed Episcopal church to officiate. The controversy has been a scandal in the public prints for some time.

Discouraged Over the "Wesleyan Dance"

Hoping to win the Methodists over from their official opposition to the dance, the American Dancing Masters' Association gave the world a new dance recently called "the Wesleyan dance." The posture of the dancers was to be very correct. The proposal has been met with ridicule in the Methodist weeklies and the Association has withdrawn its new dance in umbrage, being unable to understand the coldness of the Methodist leaders. Whether the Methodists and the Association leaders are both devoid of humor or whether they are both smiling, one may not know.

Dean Announces New Plans for Cambridge

Important changes in the curriculum of the Episcopal Theological School in Cambridge under which students are permitted to elect a majority of their courses were announced by the Dean, the Rev. Henry Bradford Washburn, in connection with the opening of the fifty-fifth academic year. Registrations indicate that there will be more than twenty students in residence at the school this year, a resident enrollment twice as large as that of last year. The new curriculum makes possible greater use of the facilities of Harvard University with which the Episcopal School is affiliated.

Looking Toward The Disarmament Congress

THE INDIANAPOLIS NEWS says: "In looking forward to the great gathering of representatives of the nations that is to meet in Washington November 11, it is the duty of Americans to cultivate a peaceful spirit, and to recognize the fact that peace can be won and enjoyed only by those who earnestly desire it, are dominated by a passion for it, and are willing to work and make sacrifices for it. A good deal more than diplomacy is needed to bring it to pass. Probably not since the beginning of the Christian era has there been a more moving call to the Christian church. Does it believe in the possibility of the fulfillment of the angelic prophecy of 'peace on earth' or is the church itself infected with the foul disease of cynicism and 'practicality?'"

It would perhaps not be too much to say that the fruitage of the coming Congress will be according to the active will and working of the Churches of Christ. If their effort results in a general and persistent demand for disarmament—or approximate disarmament—that wished-for goal will probably be attained. If the Churches are lukewarm in their attitude, the advocates of "practicality" will no doubt win the day. Ten thousand American ministers thoroughly alive and alert to this great opportunity would perhaps bring to pass the fulfillment of the ancient prophecy of perpetual peace. Every minister should have at hand the following books, as aids in a campaign for the making of sentiment for disarmament.

The Next War. By Will Irwin. By no means a war book; rather one which points out the course leading to world peace. A book, which by its general tone and by the wealth of facts and statistics that it presents, leads to comment and discussion. (\$1.50.)

Economic Causes of Modern Wars. By John Bakeless. A prize essay of William College, setting forth all the economic factors which have played an important part in bringing about modern warfare. The period covered is from 1878 to 1918. (\$4.)

The Sword or the Cross. By Kirby Page. Prof. Harry F. Ward, of Union Theological Seminary, says: "Mr. Page has faced the issue and has found an answer that satisfies his soul. What he has written, therefore, deserves the thoughtful consideration of all those whose duty it is to teach the people concerning the moral and spiritual validity of modern war." (\$1.20.)

The Untried Door. By Richard Roberts. The author, who is pastor of the Church of the Pilgrims, Brooklyn, holds that the world has run into a blind alley, while all the time the "untried door"—Jesus' teaching—offers a way out. He maintains that Jesus' teachings are practicable today. (\$1.50.)

The Proposal of Jesus. A bold challenge to the Church to show that it accepts Christ by applying his ideals to the solution of modern problems. (\$2.00.)

A New Mind for the New Age. By Henry Churchill King. (\$1.50.)

The Religious Basis of a Better World Order. By Joseph Fort Newton. (\$1.25.)

The New Horizon in Church and State. By W. H. P. Faunce. (.80.)

World Facts and America's Responsibility. Patton. (\$1.25.)

Some Aspects of International Christianity. By John Kelman. (\$1.00.)

The Fruits of Victory. By Norman Angell. A sequel to "The Great Illusion," containing in as clear and vigorous a style as before, his economic arguments for internationalism. (\$3.)

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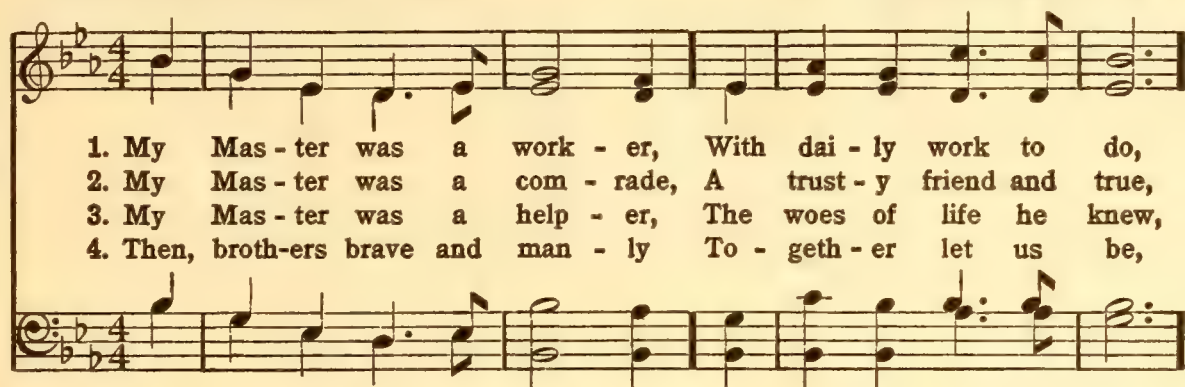
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SEASONS 7,6,7,6. D.

WILLIAM GEORGE TARRANT, (1853—)

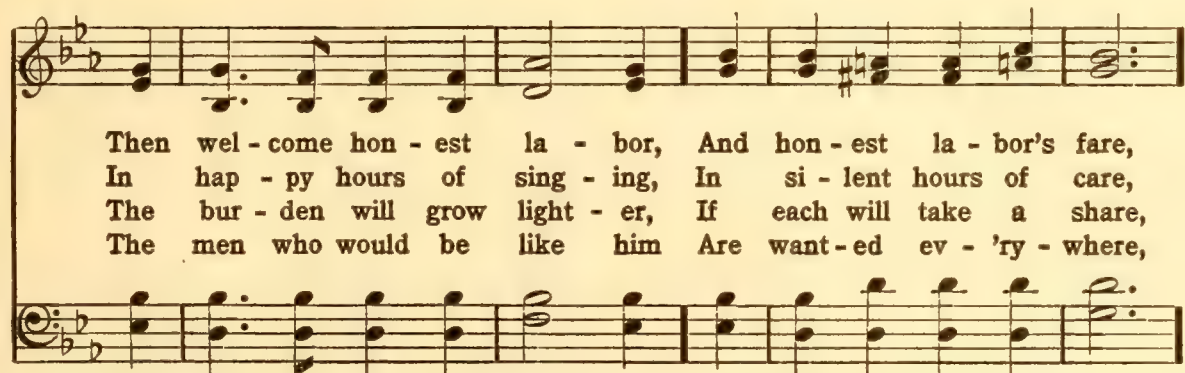
Arr. from MENDELSSOHN, 1840



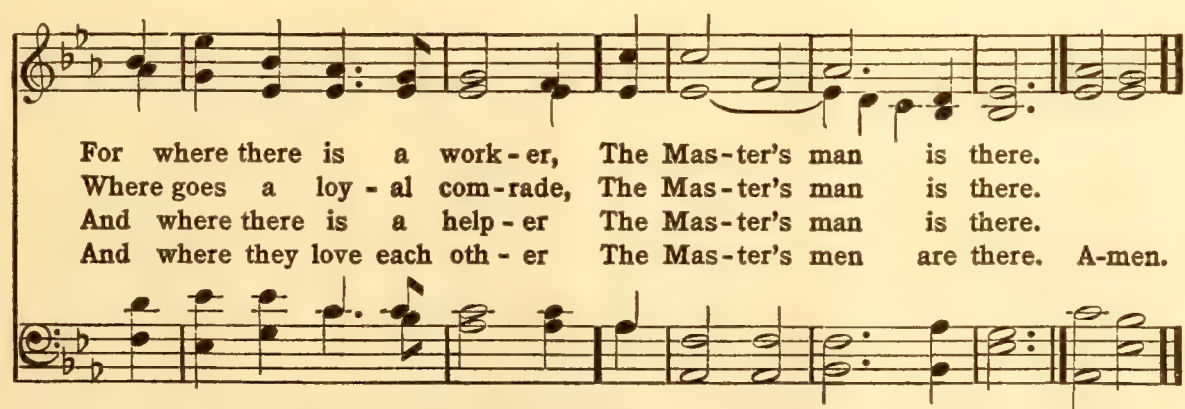
1. My Mas - ter was a work - er, With dai - ly work to do,
2. My Mas - ter was a com - rade, A trust - y friend and true,
3. My Mas - ter was a help - er, The woes of life he knew,
4. Then, broth - ers brave and man - ly To - geth - er let us be,



And he who would be like him Must be a work - er too;
And he who would be like him Must be a com - rade too;
And he who would be like him Must be a help - er too;
For he, who is our Mas - ter, The Man of men was he;



Then wel - come hon - est la - bor, And hon - est la - bor's fare,
In hap - py hours of sing - ing, In si - lent hours of care,
The bur - den will grow light - er, If each will take a share,
The men who would be like him Are want - ed ev - 'ry - where,



For where there is a work - er, The Mas - ter's man is there.
Where goes a loy - al com - rade, The Mas - ter's man is there.
And where there is a help - er The Mas - ter's man is there.
And where they love each oth - er The Mas - ter's men are there. A-men.

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Hymns of the Inner Life.

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* * *

Note the beautiful typography of this hymn: large notes, bold legible words, and *all the stanzas inside the staves.*

New Books on **Christ in Today's Life**

In the amazingly puzzling times in which men find themselves today, there is no fact of greater significance, or more hope-radiating, than that thoughtful men are turning for guidance to the great Teacher and Master. New book catalogs bristle with striking titles which point to Him who alone can lead men out of darkness into light. The Christian Century Press has selected the following as really great books. All of them endeavor to see Jesus, not merely as a hero of the first century, but as the true leader for men and nations in this twentieth century.

Jesus and Life

By Joseph F. McFadyen, D.D.

A fresh and searching interpretation of the Gospel of Jesus in its social implications. The author, who is professor of New Testament in Queen's University, Kingston, Canada, says in his preface: "We are realizing as never before that the christianizing of men, of all men, in their relations is not so much a matter of interest to the church as a matter of life and death for the world." (\$2.00).

The Guidance of Jesus for Today

By Cecil John Cadoux, D.D.

This book is an account of the teaching of Jesus from the standpoint of modern personal and social need. Says Canon James Adderley: "It recalls by a shock to the bewildering problem of applied Christianity and makes us once more suitably uncomfortable. I want everybody to read it." (\$2.00).

The Open Light

By Nathaniel Micklem, M.A.

This interpretation of Christianity by one of England's younger Christian thinkers takes its title from William Morris's lines, "Looking up, at last we see the glimmer of the open light, from o'er the place where we would be." The author says: "I hope this book may help to make Christianity appear more reasonable and more beautiful." (\$2.00).

Christianity and Christ

By William Scott Palmer.

"Twelve years ago," says Dr. Palmer in his introductory note, "I was profoundly influenced by the critical examination of Christian documents and of Christian origins, by science generally and by the new movement in philosophy. I felt impelled to revise my religious beliefs. It was a kind of stock-taking, and took the form of a diary, now long out of print. Many trials have come upon the Christian religion and the church since then. It seems to be time for a new stock-taking on my part; and I propose to write a new diary and in it ask my new questions and find, perhaps, new answers." Dr. Palmer is author of "Where Science and Religion Meet." (\$2.00).

Studies in the Inner Life of Jesus

By Principal A. E. Garvie, D.D.

This is not a new book, but a new edition of a very great book by the noted head of New College, London. The Congregationalist says of the book: "Its chief value is in its emphatic insistence upon the genuineness of the human experience of Jesus, coupled with the constant acceptance of the uniqueness of his nature as the only-begotten and well-loved Son of God." (\$3.00).

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FELIX ADLER, 1878, 1909



JOHN B. DYKES, 1871



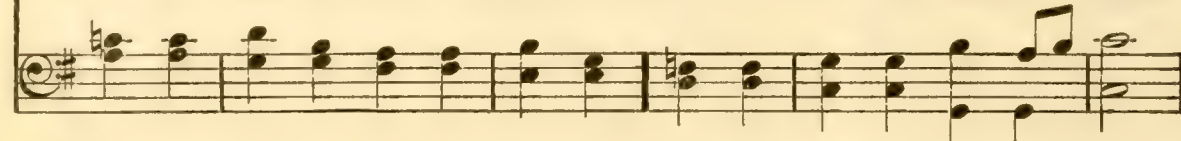

1. Hail the glo - rious Gold - en Cit - y, Pic - tured by the seers of old!
2. We are build - ers of that Cit - y; All our joys and all our groans
3. And the work that we have build - ed, Oft with bleed - ing hands and tears,




Ev - er - last - ing light shines o'er it, Won - drous tales of love are told:
Help to rear its shin - ing ram - parts; All our lives are build - ing stones:
And in er - ror and in an - guish, Will not per - ish with our years:

On - ly right - eous men and wom - en Dwell with - in its gleam - ing wall;
Wheth - er hum - ble or ex - alt - ed, All are called to task di - vine;
It will last and shine trans - fig - ured In the fi - nal reign of Right;

Wrong is ban - ished from its bor - ders, Jus - tice reigns supreme o'er all.
All must aid a - like to car - ry For - ward one sub - lime de - sign.
It will merge in - to the splendors Of the Cit - y of the Light. A - men.



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tian Unity,

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as to preach it! The
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never seem to be
truly *religious* un-
til the church be-
gins to sing it.

* * *

Note the beauti-
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staves.*

The CHRISTIAN CENTURY

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EDITORIAL

The International Struggle in China

THE conservatives who now control the government of China realize how hostile to their ambitions the educational process is. At the moment they have closed up the University of Peking and refused grants to colleges and universities all over the land. Naturally, they feel that education makes impossible the kind of government they now conduct. Meanwhile these oppressive measures have been met with determination by Chinese student bodies. The teachers are organized into what is known as the New Thought Movement. It is this organization that has invited Professor John Dewey and Mr. Bertrand Russell to visit China and lecture at the great centers. At the present time there is a strong tendency for the movement to be anti-religious, although not a few Christians are numbered among the great teachers. It cannot be doubted that the pedagogues will prove once more that the pen is mightier than the sword, and that by their writings and the use of the new journalistic literature that is being produced they can bring about the downfall of the reactionary government. Meanwhile those who are interested in making China Christian watch such struggles as this with the keenest interest. Missionaries may not, of course, engage definitely in political propaganda, but it is their privilege to teach the underlying principles which have created all the free governments of the western world. The hope of China lies in the adoption of these principles. The lack of missionary leadership may mean that the largest nation of earth will undergo an intellectual experience whose end is a sort of social blind alley—like, say, that into which Latin American lands have been misled. Western materialism makes a strong appeal at the present time in many intellectual centers. Should

China adopt the philosophy and spiritual attitude that brought Germany to sorrow and defeat, and that dominates Japanese thought today, she might become the world's greatest menace. Only a China Christianized offers the hope of ending the "yellow peril," for the only "yellow peril" there is lies in the adoption of that view of life which brought into the world a "white peril."

Starting With the Child

THE church discourages itself by trying to enlist the enthusiasm of adults for its reforms. Most minds more than fifty years of age are impervious to new ideas, or at least they take on new ideas with great difficulty. The hope of the world lies in the education of the child. So long as the temperance movement depended upon the efforts of John B. Gough and others in signing up drunkards to abstain from liquor, the saloon men had no need to fear the temperance movement. The deadly thing was the instruction of the young. In one generation after we began having temperance lessons in the Sunday school and scientific temperance instruction in the public schools, the great reform was accomplished. Yet the lesson of all this seems to have been lost on the church. We are now at grips with new enemies and seeking to invest with authority certain great new ideals. And once more we are trying to inaugurate the new day through the inert mass of adult mentality instead of going to the impressionable minds of the children. Germany reared a generation of citizens imbued with the war idea. The Fatherland was surrounded by enemies. The great war came from this deadly teaching. Were the nations to bring up a single generation of children imbued with the concept of world brotherhood quite an opposite effect might be produced.

In the matter of missionary and ministerial volunteers, the church begins too late. After the boy or girl has lived through the dreams of the junior period and come on over into adolescence, it is often too late to present the claims of the Christian professions. The pedagogy of the church needs a complete revision, not simply from the standpoint of teaching the Bible, but from the more important standpoint of carrying the purposes and goals of the church to the minds that are ready to receive them. A great deal of Sunday school instruction is only pious sentimentalizing. It needs to be shot through with Christian statesmanship.

The Mother Confessor

WITH the father confessor the church has long been familiar. The minister of religion has for centuries received the confidences of his people and defended this sacred trust against the demands of a curious world. Young and old have come with the story of their mistakes, their love affairs, their ambitions, and their sorrows to find in the man of God a sympathetic and wise helper. It is significant of the new day that the minister's wife in the evangelical church is coming to share in this responsibility. She is now an educated person, and, like the wife of Martin Luther, usually a person of character and discretion. If she is not, she does not last long—and probably her husband does not last long either. It is natural that women should seek out a woman from whom they may seek counsel on life's difficulties. This places upon the woman of the manse responsibilities rather too hard to be borne in most situations. She must mother her own children, keep her own house, and yet carry on as the mother confessor for a whole parish. It grows upon thoughtful observers that the parish must some day take definite account of the possibilities of an educated woman in the manse, and set her free from much of the household labor to engage in activities more fruitful to the community. Only as ministerial salaries increase to the point of providing help in the home will the church be able to utilize to the full this great latent power. The minister's wife emancipated from other duties might well accompany her husband on parish visits, where so often only women are found at home. Her leadership and helpful influence would guarantee that the women of the parish had a confidant and an adviser as well as the men.

The Family in Soviet Russia

THAT the Russian government contemplated changes in the organization of the people's home life was at first denied by many as being hostile propaganda. A number of very crude stories in this connection to the detriment of the bolshevik chiefs were shown to be canards. However, the facts about Russia are gradually reaching the outside world in spite of censorship. So reputable and unbiased a journal as the *Survey* has an article recently from the pen of Dr. Hans Niedermair on the subject, "Marriage and Maternity in the New Russia."

Under the new laws trial marriage, he says, is in full force. The marriage contract may be entered into for two months. Students going into a town do not hesitate to take up the status of householders, for the obligations they assume are of a very brief character. Any man with a wife who is beginning to show age may apply for a divorce and in a few weeks be legally married to another woman. It is not to be wondered at that the Russian church has opposed these new laws bitterly. In general, the communist seems to regard the family as his chief enemy. He has hoped to put a solid foundation under his communistic state only by the reconstruction of the family, if not its abolishment. The church, on the other hand, has spent more effort in building up the monogamous family than upon any other social labor, believing that only in a civilization resting upon such families could Christianity find adequate expression. Because the marriage of convenience has been denounced from Christian pulpits in Russia, there are today many brave priests who rot in prison to the glory of the Christian profession. To offset the social effects of loose marriage the soviet government has provided state care for mothers. Free medical attention and nursing are provided, and for a period of six months before the birth of the child each mother draws her salary without work. It is declared that the government hopes that eventually these children will be turned over to state nurseries for rearing. No social or economic theory that depends upon or allies itself with a latitudinarian theory of the home can hope to gain the suffrage of the world's Christian public opinion.

Sunday School Notes Denounced by Tract Society

ANOTHER phase of the effort of reactionaries and literalists to hamper the work of Christian scholars in the interpretation of the gospel has been disclosed in connection with work of the Committee on Cooperation in Latin America, of which committee Dr. Robert E. Speer is chairman, Samuel G. Inman, secretary and a score of the foremost leaders in missionary service are members. For the years 1920 and 1921 the American Tract Society published a volume of Notes on the Sunday School Lessons in the Spanish language, edited under the direction of this committee. In February of 1921 the secretaries of the tract society agreed to issue a similar volume for 1922. Accordingly the editors of this committee were instructed to go forward with its preparation. The manuscript was delivered to the tract society, but rejected on the ground that it contained teaching contrary to the evangelical Christian belief, and that the society had been misled in this matter. Furthermore, the statement was made that the society denounces the aforesaid teachings, and has ceased the publication and distribution of these Notes. Their criticisms run counter to the practically unanimous testimony of the missionaries of the thirty boards and societies connected with the Committee on Cooperation in Latin America, constituting an overwhelming majority of the evangelical workers in these western lands. From all sides there have come emphatic commendations of the

work done by the authors of the Notes, and expressions of rejoicing that help of that kind for Sunday-school workers has at last been made available in the Spanish language. It is not to be presumed that every statement in a work of this character can escape criticism from every shade of opinion. A certain degree of liberty must be allowed for personal views. But it is pathetic that a service so admirably rendered by constructive and consecrated Christian scholars should meet the opposition of extreme literalists in their attempt to stay the tide of Christian work in one of its most vital and impressive manifestations. It hardly need be said that the arrangement with the American Tract Society having been repudiated in this ungracious fashion by that organization, the Notes will be published by the Committee on Cooperation with the hearty approval of the leaders in missionary work representing the Protestant evangelical churches.

The One Remedy For Unemployment

THE National Conference on Unemployment held in Washington recently adopted some findings which should be given wide circulation throughout the country. In the opinion of the leaders of the conference the unemployed of the country make a total of 3,500,000, or possibly 5,000,000. Many others are dependent upon these for daily support. The conference took the position that the employment situation is first of all to be met by municipal action. In every city the mayor should create an emergency committee. This committee should coordinate the now separated activities. Employment agencies, public and private, should pool information so that all relief work might be coordinated under a single head. The conference recommended that priority be given to residents of the city in the matter of employment. If this is done, the migration of large sections of the community will be prevented. It also recommended action to prevent begging and irregular solicitation of funds. How much needed this advice is, one can ascertain on the streets of any large city. Many men in soldier's uniform are begging, and it is to be gravely suspected that the uniform is being used by many who never saw service at all. At any rate, no soldier should be subjected to the ignominy of public begging; public agencies exist which will take care of all soldiers who have legitimate needs. The only true remedy for unemployment is employment, the conference declared. There should be no raiding of the public treasuries. Employment may be made possible by the voluntary action of public-spirited citizens, in many ways. For example, householders could have done in winter much of the cleaning and decorating that usually waits until spring. Very properly the road situation comes in for treatment in the report. Millions of dollars of public funds are locked up in the banks on the pretense of politicians that they are waiting for better prices. In Illinois the citizens have another theory to account for the delay. If the municipality is slow in acting in any city, it should be reminded of its duty by the Christian pulpit.

In such a cause, there is no question of economic radicalism or conservatism but only of Christian sympathy and humanity.

The Wood-Forbes Commission In the Philippine Islands

CAREFUL investigation of conditions prevailing in the Philippines appear to have convinced the members of the commission sent out by the United States government under General Wood, that the people of the islands are not yet in suitable condition to assume the responsibilities of self-government. It has been the hope and expectation of all Americans, save those commercially interested in the islands, that the Philippines might soon be permitted to try the experiment of independence, which has proved measurably successful in the case of Cuba. With that in view the islands were originally purchased from Spain for some twenty millions of dollars, after being taken by force of arms in the battle of Manila harbor; and for that purpose the United States has poured its millions of money and its hundreds of school teachers into the area in promotion of missionary and educational enterprises. Eloquent representations have been made by some of the Filipinos, especially those of the Manila group, that the time has come for independence, and that the natives have attained the abilities of self-government. It was to determine this vexed question that the Wood-Forbes Commission was sent out some months since. Naturally the Filipino press has been full of utterances on the question, and much has appeared on both sides of the issue.

Are Filipinos Ready For Independence?

AMONG the various races inhabiting the islands it is apparent that there is by no means an agreement that independence is desirable. Particularly among the mountain peoples the sentiment seems to be decidedly adverse. Missionaries who visit in those regions report the general desire for American rather than Filipino officials. Claim is made that the roads and trails are in a state of disrepair, and that since the appointment of the Ilocano governor, affairs have deteriorated. Indolence, speculation and inefficiency are among the charges made against native officials. In the courts, both those of first instance and those of justices of the peace, delays are common and exasperating. The justices will not devote sufficient time to their work to prevent unjust and inexcusable postponements of hearings, during which people, often quite innocent as later proven, are kept for long periods in jail. It is competently reported that in the various courts in the islands there are more than twenty-seven thousand cases awaiting hearing, and in many instances great hardship is wrought by delays. Self-government is the right of every competent people, and must be the goal of Philippine progress. But only injustice and suffering would be wrought by premature transfer of authority to native and inefficient officials. It is a satisfaction that General Wood has been made governor general of the islands for a year at least.

The report of the commission will be read with deep interest by all public spirited Americans as soon as it is given out.

An Editorial Letter to President Harding, Christian

DEAR MR. PRESIDENT:

Your courteous letter to Miss Freed, in which you endeavor to correct what you call a "misapprehension of the aims of the conference on limitation of armaments," has just been read in the daily newspapers. Your words will be received with deep disappointment by a multitude of your fellow citizens in whose hearts the great gathering at Washington has been through recent months defining itself in terms of ardent expectancy and hope. This hopefulness has been encouraged not alone by the fact of your having called the nations into such a conference, nor even by the peculiarly fine choice of words in which you phrased your invitation to them, but by the belief that, as the day of the gathering approached, your own purpose would be enlarged and stiffened as you came increasingly to feel the determined response of the public will of America and the wistful applause of helpless peoples all over the world. That your conception of the conference should, instead, now appear to be shrinking and your purpose to be appreciably relaxing, is cause for apprehension and anxiety.

Particularly does this anxiety obtain in the hearts of a great host of your fellow churchfolk, men and women who like yourself profess the name of Christ and hold that the mind of Christ is the very wisdom of God for the conduct of all human affairs. We think of you, Mr. President, as a Christian. You are a life-long member of the very honorable Baptist denomination of Christians, trained from your youth in the teachings of the New Testament and professedly committed to the carrying out of the will of Christ in all that you say and do. Yet when you tell your correspondent that the idea of disarmament is "visionary," that such an accomplishment is not only "beyond hope of realization" but that "even its desirability at this time might well be questioned," you do not seem to your fellow Christians to be speaking the language of that faith which both you and we profess. And when you call to witness the "thousands of years of history recording wars and controversies of mankind," and state that "human nature would require revolutionary reorganization to make universal disarmament possible," you seem to mobilize against our Christian hopes the inexorable forces of fate, which not only makes our faith a silly dream but makes our common Master, yours and ours, a foolish Dreamer. Your conclusion that "this is not a hopeful time to undertake that kind of a revolution" seems to put a categorical negation upon the faith which has been inculcated in our hearts through the years of our discipleship at the feet of Christ.

Your fellow Christians cannot help wondering when the time will ever come to undertake such a "revolutionary

reorganization" of mankind as will push war into the obscure limbo of improbabilities, if not just now. Must we wait another nineteen centuries? Or another century? Or even another generation? Must we pass through another hell like that which the world entered in 1914 and is not yet emerged from? Will more wars educate us to hate war more than we hate it now? Will "the next war" bring peace closer within our grasp and reach? Surely your Christian principles, Mr. President, do not allow you to cherish such an illusion. That was the illusion under which we fought the late war. The mothers of our soldiers believed they were giving their sons to make a last great sacrifice to end war. Was it a foolish dream? Was it a lie told them by their statesmen? It is an awful descent from the glorious idealism of our fighting days to the cynical fatalism which we sense in your present interpretation of the armament conference. When you do honor to the unknown soldier whose body you are to bury on Armistice day in Arlington, will you tell his unknown mother and other thousands of mothers that the war in which their sons died not only failed to establish peace but created a "present state of the world" which makes this "not a hopeful time to undertake" to disarm the nations? And will you add that in your belief the "present state of the world" makes such an undertaking "undesirable"? That would be an awful confession of the magnificent deceit that was practiced upon our citizenship in the name of patriotism and humanity!

But this is somewhat aside from our present purpose in addressing you. You were not our President during the war. But you are our President now. And you are a Christian. We, your fellow Christians, feel that as a Christian we have a right to expect you to carry the Christian faith and the Christian ideal with you in the administration of this nation's affairs. It is not as a Republican that we are thinking of you, but as a Christian. A Christian Republican is a Christian first and a Republican afterward. Nor yet is it simply as our President that we are thinking of you, but again as a Christian. A Christian President is a Christian first and a President afterward. Christ's will is sovereign over a Christian President just as over rank and file Christian citizens. He is King of kings and Lord of lords. With the utmost respect for your great office as President, we, your fellow Christians, are constrained to approach you not by way of political considerations but in your capacity as a disciple of Christ and a believer in his way of life.

We reproach ourselves that we have expected too little of our Christian statesmen, that we have fallen into the habit of conceiving them in their political character rather than in their Christian character, and have therefore almost forced them to project their policies in terms of the existing political order rather than in terms of the great ideals and goals which they and we hold in common as disciples of the one great Teacher. It is into this pit of secular reasoning that, in all respect, we believe you, our Christian President, have fallen in your attempt to correct the "widespread misapprehension as to the aims of the conference on limitation of armaments." Great as we know the difficulties are that stand in the way of dis-

armament, patiently as we know the task of their removal must be worked out, yet we feel that your appeal to the "thousands of years of history" in which men have fought does but magnify the difficulties and eclipse their solution. No Christian, if he is an intelligent Christian, treats history with contempt. But no Christian, Mr. President, finds in history a reason for calling any good thing impossible. It is the very genius of our Christian faith to act as if so high a goal as a warless world is, under the power of God, possible.

And, moreover, it is the very genius of our Christian faith to hold ourselves responsible, in whatever place of power we may stand, to hold that ideal aloft, to vote for it, to urge it, to open the way for its realization by all practical means, and to invest our character and personality with a significance which our devotion to such a Christian ideal betokens. It seems to your fellow Christians that your address to the war college some weeks since, and now your present letter, disclose an opportunism in their President that is unworthy of his Christian discipleship. Opportunism as means is not reprehensible. But opportunism as end is simply paganism. Our political progress is slow, your fellow Christians believe, because our Christian statesmen are not expected by their Christian brethren to undertake specifically Christian enterprises in the faith that the resources for their accomplishment, albeit invisible and incalculable, are nevertheless truly at hand.

On reading your letter, Mr. President, one wonders how deeply your own mind has been impressed, if at all, with the conception of Christianity that is coming to dominate our modern Christian thought. A more clear idea of what it is to be a Christian is emerging in our time. It is a very radical idea—*terribly radical*. One trembles to write it out, and one can not offer it to another, least of all to a Christian President, save with a consciousness shot through with humility and self reproach. To be a Christian cannot any longer be defined in terms of mere personal respectability, or in terms of churchly conformity, or in terms of doctrinal orthodoxy. To be a Christian is, in its deepest essence, to believe, and to act as if one believes, that the mind of Christ is God's revelation of the way this world is to organize itself; and that the mind of Christ takes in the whole of our life—our industry, our politics, our family relations, our culture, our international relations. To be a Christian is to believe that the brotherhood of man is realizable, that a world without war is no "visionary" illusion, but a practicable possibility. History's "thousands of years" and the "present state of the world" afford no reason why the kingdom of God should not be ushered in quickly if Christian men in positions of vast power like your own, Mr. President, and in humbler positions like those where we stand who now address you, confess our faith in the kingdom and give to its realization all the vigor and intelligence that are within us.

We believe that Christian America ought to appear Christian at the Washington conference. It will not appear Christian if the words in which you are now interpreting the aims of the conference are definitive. Pagan

Japan could say as much. Indeed, this appeal to history's "thousands of years" and the reference to the "present state of the world" are just such utterances as Japan, saturated with our western scientific ideas but untouched by our Christian faith, might be expected to make. Cannot a Christian President of Christian America say more? Cannot he thrill mankind with a great ideal, and make such a mighty moral demand upon the governments of the world as will compel attention and action? No leading Christian statesman has ever yet put into his efforts on behalf of peace the originality and inventiveness that his Christian profession calls for. Your great predecessor did much for peace before we entered the war. But his efforts were timidly restricted to the conventional channels of diplomacy. Does not your Christian heart tell you, Mr. President, that the hour has struck for a Christian President to undertake in the spirit of his Master a great work involving nothing less than the "revolutionary reorganization" of mankind?

Back to the Community

LETTING George do it is the favorite sport of the indolent and bewildered in every department. Just now "George" is the community, and among the most bewildered of the sputtering, hurrying, scurrying multitudes are those who flee before the gathering floods of unemployment. The great conference in Washington, the massed light and leading of the nation, has sagely and anxiously decided that finding jobs for the jobless is up to the communities.

Their conclusions sound sensible, and they sound the more so because their findings are simply a new strain in the chorus swelling from every quarter this long time. The war taught us how necessary is concerted action on the part of those who live near each other, and, with all of its weaknesses, the community demonstrated its enormous capacity to discharge the responsibility. The bonds of neighborliness held the nation together against the severest wrenchings of war. The discovery of the community spirit, and the tested strength of the community bond, are the most precious legacy from a cataclysm which requires all this rich benison to redeem its countless inherent malignities.

The new confidence imposed in the community since the war is further demonstration that common sense and statesmanship are at last joined in recognizing fundamental realities. As the slogan of one of our most progressive and successful communities declares, "For the efficient nation, for the efficient state, there must first be the efficient community." Now that necessity and common sense have gone so far in demonstrating this essential truth, it is proper that all the American people should take account anew of the forces playing upon the village, the town, the city, to strengthen or weaken its social solidarity. Now that the community is to carry the burden of the most serious problems of our social order, how loyally is it being supported?

First, in the industrial and commercial field. The task

which the Washington conference puts up lies immediately here. It requires fundamental sympathies and common understandings wrought into the fiber of the community life. Unemployment must be assumed as a common burden. How sincerely and disinterestedly are the national commercial agencies seeking to cultivate the spirit equal to the task, and to back the community which takes its task sincerely and disinterestedly? At the latest announcement, 1665 chambers of commerce, in as many different communities, are boldly out under the leadership of the chamber of commerce of the United States in a drive for the so-called "open shop." This movement is an often evasive but not less real announcement to organized labor that the aims and ideals for which it has been contending through all its history must be surrendered. It is a declaration of war, a war which many manufacturers and large employers of labor have determined to make a war to the death of labor unions if they can contrive it. The slogan under which the movement is gaining such large momentum deceives the uninitiated. It appeals in words to the innate and ineradicable sense of fairness in every American. It plays upon American traditions of liberty, and heralds the return of that inalienable freedom to sell his labor in whatever market he may choose, and at whatever price he may elect, which is clarioned as the inheritance of every American workingman. But the workingman himself is not deceived by these declamations. Self-conscious labor was never more alarmed for its rights and its real liberties. Certain employers themselves join in recognizing and deploring the peril to the principle of collective bargaining which this concerted movement among employers involves.

Not for a generation have the two complementary forces of organized industry been locked in such deadly conflict as today. And the enormously powerful chamber of commerce is challenging its affiliated community agencies to join the battle to the fatal finish of what organized labor has lived and struggled for throughout its history. Only a particular type of chamber of commerce responds to this leadership. Unhappily it is the traditional and still dominant type which is thus appealed to. During the past decade numerous new chambers of a radically different type have been organized, and certain of the older organizations have transformed themselves to express the new ideals and aims. This new type includes representatives of labor as of capital in its membership. It embraces the doctrine that the economic concerns of a community are a partnership. They are not the private property, and may not properly be subject to the domination of any one group. Membership in these chambers is open to all, and all classes and orders of the citizenship are urged to join. The enrolled and active members often run into hundreds and even thousands, over against those close corporations of five or fifteen or twenty-five select capitalists who have from time out of memory dominated the commercial life of many communities.

It is needless to point out the fact that these 1665 chambers officially committed to this renewal of the old savage battle against organized labor are none of them of the

new type. Communities whose economic life is dominated by the old "chamber" are hopelessly divided so long as these battle lines are maintained. Unemployment will disappear in them not in common councils and through the recognition of a community of economic interests, but in just the degree that free-born and heretofore self-respecting American workingmen will take what their economic overlords offer them, or pack up and move on.

Nor in their ranks are merchants and manufacturers striving to preserve the seamless robe which the community's material as well as its spiritual interests should be. Such commercial-civic organizations as the Rotary clubs have proved a boon to many a stagnant community. Their ideals and good-fellowship, and the progressive spirit which they have infused, have stirred and purified many a town beyond the hopes even of their own members. But these achievements are of relative value at the largest and the best. In their very nature they are not community builders. The exclusiveness of the original Rotary club has precipitated the Kiwanis clubs, and the Lion clubs, and the Civitan clubs, all of them embodying some of the same aims, and duplicating the factionalism which was already gone to seed in the lodges and "fraternities" and mutual benefit organizations without number which under "national" promotion had already riddled and shredded the social life of every village and town and city from coast to coast. All of the old remain, and these numerous new are now being imposed with all of their proclamations of devotion to the common good, and their practice of excluding all but the elect from their fellowship.

If any are blind to the religious rivalries and divisions precipitated by competitive national agencies in all our communities, they are certainly not the readers of *The Christian Century*. Before this exploitation the standard American community is most helpless of all. It is the common experience of all disinterested inquirers to find the lay majority eager to gain some basis of community in the social ministries of religion, but before this concerted and incessant assault of competing and lavishly financed denominational agencies the most are altogether without recourse. Citizens simply cannot get together in a community of religion, nor can they even make advanced approaches in this direction without open or insidious interference by these national divisive forces.

These are but samples of the positive and all but overwhelming forces of opposition which every community must face as it seeks to discharge the momentous new responsibility imposed by such recommendations as the recent Washington conference. The tendencies to faction are sufficiently strong in elemental human nature, but when powerful agencies with national prestige are thus preying upon them in every department of the social life, it is a marvel that they preserve a vestige of the community spirit. It renews faith in the inexpugnable vigor of this spirit, and the capacity of human beings to hold to their common loyalties, when one sees our towns and cities resistant to all this divisive propaganda and triumphant in spite of all in the common task.

Alarm for our social integrity, the imminent peril of

our civilization, is driving us in almost a frenzy back to the community. If the sense of neighborhood will not save us we are doomed. It will save us, truly enough. It will triumph in the end. But is it not scandalous that in addition to all of the inherent difficulties of the task, the community should thus be imposed upon by agencies assuming to represent "national" forces and ideals? Under such conditions we can be but barely saved. Thoroughgoing community efficiency is out of the question so long as these sinister forces are given free rein. They are absorbing larger and larger shares of the common wealth. Their enormous endowments give them a power which makes their fell divisive purpose almost invincible. Under appearances of a division of labor they are creating deep-cut divisions of interest, and making social cleavages which only such extreme strain and peril as the war and the after-war alarms have been able to overcome. They have not taken the alarm to themselves. The very peril of the times appears to redouble their divisive energies. Religious sectarianism, commercial warfare, race and group separatism have all been more feverishly fomented during the very period when each social unit required above all things the consciousness and the power of a community of interests.

We must come to our senses, our full senses. We are conscious that the community alone can meet the issues of these momentous times. But a community is no community which must yield to our seductions and threats of denominational religion, and of nationally promoted special interests, social and economic, all making for the division of the community life, all breeding faction as the carrion the maggot. Load upon the community every legitimate burden. Make it big. Pile it on high. But let us have done with these factional policies which under the potent arts of national promoting agencies are binding and crippling our communities almost to their despair!

The Indolent Barber

A Parable of Safed the Sage

OF BARBERS there are as many kinds as there are men in other vocations. For even yet are there a Very Few who can trim a Beard, and there be some who know how to Strop a Razor. But there are more who only know how to use the Electrck Clippers, and to ask if thou hast with thee the price of a Tonick, and to remind thee that it groweth a Little Thin on top, and who expect a Tip in addition to the price of the service they render, and that is a Plenty.

Now there was once a Barber who was Very Economical in his expenditure of Labor in the Stropping of his Razor. For he counted that whatever energy he saved in that way he could devote to Informing Conversation.

And his Customers suffered, but were helpless. For he stood firmly upon both feet, and Hoed them Off.

Now there came unto him a man who had been Experimenting with the Eighteenth Amendment. And he had not shaven for Four Days. And his Beard was Hard, but his Skin was Tender.

And the Razor of the Barber upon that day would have borne more Labor than usual, but he spent not that Labor upon it. But he used his Razor as if it had been a Cross-Cut Saw.

And by the time the Barber had finished his task, his Customer was Thoroughly Sober.

And the Customer looked at his face in the glass, and it resembled a War Map.

And he spake unto the Barbar, saying, Thou has deprived me of a considerable part of the legitimate result of my Jag, and the method of thy sobering-up process is all one with that of the Painless Dentists. Behold, it cost me Thirty-Five Dollars to acquire that Stew, and only Thirty-Five Cents to recover from it; and that is Cheap Enough so far as the Money goeth. But I will advise thee for thine own good. Be not so economical of the Labor which thou dost expend upon the Stropping of the Cheese Knife, nor so extravagant in that which thou dost expend in the Subsequent Process, for this exercise is insufficient to prepare thee for the day that shall yet surely come to thee. For had I been as Sober when thou beganest as I am at the ending of thy performance, then had I taken from thee as much blood as I have lost through thy barbarism.

And it would be pleasant to record that the Barber learned his Lesson, but I am not wholly convinced that that statement would be true.

BY THOMAS CURTIS CLARK

To the Singer

POET, sing thy song!
What though none heed thy lyre?
Let heaven still inspire
Lyrics both sweet and strong.
Poet, sing.

Poet, why now grieve?
Though men may turn away
At the high noon of day,
They will return at eve.
Poet, cheer.

Poet, dream thy dream.
Long years may come and go;
Old age may bring its snow;
Yet, though all seem in vain,
Cease not thy heavenly strain!
Earth still shall catch the gleam.
Poet, dream.

Poet, lose not heart.
What though men nurse the wrong,
And scorn thy loving song?
What though the nations hate?
What though war devastate?
Earth yet shall learn thy art.
Poet, sing!

A Woman's View of the Virgin Birth

A Sermon—By Maude Royden

"The Word was made flesh and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth."—John i., 14.

I AM going to preach tonight what some of you may think a very unsatisfactory sermon, because, to be honest with you, I have not entirely made up my own mind on this extraordinarily difficult question; and if you can see—indeed I do not desire to conceal it from you—which way my thoughts tend, I desire to say beforehand that I do not feel that we have yet grasped all the meaning of the doctrine of the Virgin Birth of our Lord. And if, nevertheless, I try to tackle it in public, it is because I think theology has suffered too much from theologians refusing to discuss in public what they believe to be true. If you are going to defer discussion of a subject until everybody is perfectly clear about it, you will never discuss anything at all, least of all will you discuss anything that involves a difficult theological problem. If theologians sit in their studies and work out their own theories without ever bringing them to the test of the judgment of humanity, they get, I think, very much aloof from humanity and, as Bacon said of the mediæval scholastic theologians, become almost like spiders spinning webs out of their own insides. I am not a theologian, except in the sense that I am persuaded that theology is the business of every man and woman, and that we shall not get a really orthodox theology until every man and woman tries to see their clearest, to think their hardest, to think also their noblest, about all the doctrines that are the foundation of our religion. So, although I do not feel I have got the whole answer, I do want to try to state for you the case on both sides of this thorny question, and to suggest the direction in which it seems to me modern thought is moving.

NO TROUBLE WITH MIRACLES

Now, first of all, those of you who know my line of teaching at all will know that it is not the "miraculous" element in the Virgin Birth that would give me any trouble. I believe that what we call "miracles" are simply the operation of forces that we do not understand; and any miracle that has sufficient evidence for it I will believe to be, not a breaking of law, but the operation of some great force in nature whose nature and whose laws we have not yet understood. Therefore, when I am told that Christ healed the sick, or walked on the sea, or raised the dead, I am persuaded—and it is on his own teaching that my persuasion rests—that here are great forces operating under law, and that no breach in nature has taken place, only there has come into operation a force whose laws we have not yet formulated or understood. Now does the Virgin Birth come into this kind of category? It is true that it is claimed to be a unique event; it is not suggested that it could ever happen again. But then, the Incarnation is also a unique event. And therefore such an event as the Virgin Birth might, even though it remains unique,

be the natural way of our Lord's coming into the world, because his coming was also unique. A certain set of circumstances might lead in the world of nature to some event perfectly in accordance with natural law, although it might never happen again. Therefore to me, neither the fact that it is what we call a "miracle," nor the fact that it is unique, seems conclusive evidence against the Virgin Birth.

Just let me state for a moment the sort of evidence that is brought, as a matter of historical enquiry, for and against this great event. First of all, you know that the record of it exists only in two of the Gospels, those of St. Matthew and St. Luke. On the other hand it is also in these Gospels that the genealogical tree of our Lord's descent from David is given, and in both cases that genealogical tree shows the descent, not of our Lord's mother, but of Joseph, his alleged father. Now if our Lord was not the son of Joseph, why did these two evangelists give a genealogy which is the genealogy of Joseph? Theologians reply, "Because it was not possible under Roman or Jewish law to assign any child except to his father's family; and therefore if these evangelists knew that our Lord had no human father, they were nevertheless compelled by the exigencies of the case, which did not conceive of the possibility of a child that had no father, to put him into the descent of Joseph, and that not to have done so would have been to suggest that He was illegitimate." I confess that that answer seems to me very inconclusive. These Gospels were not written for lawyers, for scholars, for historians. They were an evangel to be given to the world in order to preach Christianity. These are among the earlier documents—not so early as St. Paul's Epistles, not quite so early as St. Mark's Gospel; but still among the earlier documents which record the great truths of Christianity to the world. Now if the Virgin Birth be a cardinal doctrine of Christianity, if our Lord, in order to be God at all, must have been born of a virgin, as theologians now tell us, to what purpose do these Evangelists give us the genealogical tree of Joseph? If they were trying to secure for Christ some possession that had to be proved in a court of law—why, yes! If they were simply writing a family history—why, yes! But if they were trying to convert the world to the worship of God as incarnate in Christ, and the Virgin Birth is part of that Gospel, then surely to give the genealogy of Joseph was quite extraordinarily irrelevant.

A SENSIBLE NARRATIVE

Then I ought in fairness to point out—though I cannot go into details—that the actual verses which I read to you as the lesson, the record of the birth of Christ given by St. Luke, can be read in consecutive and rational order with the omission of that part which states that our Lord was born of a virgin. If any of you are sufficiently interested, you will find when you go home that you can take out these verses and yet leave a completely sensible

and reasonable narrative. It is, in short, *possible* that they were interpolated later.

Then you have to notice that St. Mark, who is the earliest writer of a gospel, does not mention this doctrine at all. And St. Paul, whose Epistles were written earlier still, does not even seem to know that there was such a doctrine as the Virgin Birth. Neither does the author of the fourth Gospel. Now, it is always extremely dangerous to base an argument on silence—to say, "Because so-and-so does not refer to this, therefore he did not know of it." So much depends, of course, on what you are trying to prove. For instance, St. Matthew was writing to prove to the Jews that our Lord was their Messiah. Therefore he emphasizes points which he felt would appeal to the Jewish expectation of a Messiah. St. Luke omits some of this, because he was not writing for that particular purpose; and it would be a mistake to say that what he leaves out was not true, or that he did not know of it. It is, as I have said; always dangerous to argue from silence.

And yet I confess that I find the fact that St. John never mentions the Virgin Birth rather staggering, because what he set out to prove in his Gospel was precisely the divinity of our Lord; and this, we are told, rests on, and is implied in, His Virgin Birth. We are assured that if we disbelieve the Virgin Birth we shall, we must, disbelieve the Divinity of our Lord. Now St. John's whole Gospel is addressed to that point. He does not tell us how a little baby was born in a manger, in a shed. He does not tell us the early history of Joseph and Mary, or of our Lord's childhood, or the little homely details of his human life. He begins: "*In the beginning was the Word, and the Word was with God, and the Word was God. The same in the beginning was with God. . . . And the Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth.*" Now, to leave out an argument which was designed to prove the divinity of our Lord a circumstance so relevant as the Virgin Birth does seem very extraordinary indeed. And it seems all the more extraordinary since this Gospel was written so late. The Gospel called that of St. John was probably written between eighty and one hundred years after the birth of our Lord; our Lady can hardly have been living, yet this Gospel, whose object was to prove the Godhead of Christ has no mention anywhere of the Virgin Birth! If St. John were trying to prove the divinity of Christ today and believed in the Virgin Birth, is it conceivable that he would never mention it? Could an argument so relevant to the case be omitted?

WOMAN'S POINT OF VIEW

Well, we are told, in turn, that the reason why there is no mention of the Virgin Birth in the early years—that is to say, in the years recorded in St. Paul's Epistle—is because it was not possible for such a thing to be known or discussed during the lifetime of our Lord's mother. That is a point at which I feel that theology has required the point of view of women. Just conceive what you are really implying about our Lady when you say that. Here

is a doctrine which, if it is true, must be profoundly significant; a doctrine on which we are told today, our whole belief in the divinity of Christ rests; and our Lady, while Christianity was being preached, during the first, crucial years of evangelism, being the only person who knew this vitally important fact, did not say anything about it, out of what is called "feminine modesty!" There are limits, I believe, to the follies into which "feminine modesty" will carry the silliest of women, let alone the greatest and best who ever breathed, the mother of our Lord. And if we are to believe that she thought this thing so unimportant that she never mentioned it to any person until she was just about to die, so unimportant that she allowed the world to be evangelized without any reference to it whatever (she left the disciples of our Lord in complete ignorance during the first forty or fifty years—or even more, if we are to judge by the fourth Gospel) we must either assume that the matter really was unimportant, or that our Lady was not the wise, noble, and courageous woman we have always believed her to be, but one in whom self-regarding delicacy was carried to such an extreme as to leave in the deepest doubt and confusion a doctrine which, we are told today, is of supreme importance.

THE ENTAIL OF SIN

And on another point I think the help of women has been needed. We are told that our Lord had to be born of a virgin because, had he been born in the ordinary way, he would have inherited the entail of sin which comes down to us from our first forefathers. Is there any mother in this congregation who dreams that if, by a miracle, her child had been born without a father, it would, by that fact alone, have been exempted from human frailty? Is there any mother here who dreams that children are only the children of their fathers? This legal fiction on which our laws of succession have been made to rest, this mistaken physiology which regards man alone as the creator of life, has adduced in the service of a very important Christian doctrine a testimony which is absolutely without value. If our Lord had to be born outside the common lot of human beings he would have to be born without *any* parents, father or mother. And the Roman Catholic Church, recognizing the necessary consequence of its own teaching, has been forced in the end to proclaim the Immaculate Conception of our Lord's mother. It is a logical necessity; yet it does not really help very much, because it only pushes the matter back another generation. And our theology as it stands, demanding the absence of a human father in order to break the entail, while there is still a human mother carrying it on, has produced an argument which—whether the doctrine it is designed to support be true or not—has no validity whatever. I repeat, I wish women had had more to do with the building up of our theology. They would never have fallen into so extravagant an error as to suppose a child's mother had no part in the nature of her child.

Now let us go a little deeper. We are told that our Lord cannot have been the Son of God if he was born in the ordinary way. Do not some of you feel with

me that, if it is difficult to believe in our Lord's divinity if he was born in the ordinary way, it is not less difficult to believe in his humanity if he was not born in the ordinary way? We desire to feel—and I think this generation more than any other—that this Leader and Captain of ours did know all our human limitations, that he lived and worked in time and space, in a human body, subject to human limitations like our own. That he was tempted in all points like as we are is half the value of Christ to us; that if he worked mighty works, he did them under laws which we also can obey, using forces which are also at our command.

If he did these things not as man but as God, what are they to us? Why, it was nineteen hundred years ago! Can we do these things? Can we heal the sick or raise the dead? Why should we expect to? This God who did it, did it because he was God, and not because he was man. Now, to me the content of the Gospel is just this: that God came to us to show us what man ought to be like, what man can do, how man should live. If he called us to follow his example, knowing that he used other powers and had a different kind of body from ours, is it not a mockery to speak of his example to us? Is it not just because he lived here subject, while a child, to his parents, subject throughout his life to human limitations—is it not just for that reason that we can follow him, that when we fall behind him we can believe that others may yet follow him, that his life is to us not a distant, far-off thing that happened nineteen hundred years ago, but the life every man and woman is called upon to lead today? If we are to think of him as something outside the limits of humanity, do we not, in grasping at his divinity, lose something of our sense of his humanity?

THE MORAL CONTENT

And again, there is a still more difficult question involved in this doctrine of the Virgin Birth. One cannot resist an uneasy suspicion that it arose in the minds of men out of a sense that there is something fundamentally base about sex, that for God to be born of the ordinary love of an ordinary man and woman—ordinary, I mean, in the sense of normal—was impossible, because the human desire of men and women for each other is ignoble, is even base. It is, I believe, to many of us, this moral content of the doctrine of the Virgin Birth that is most troubling—not the evidence for or against a certain passage in St. Matthew or St. Luke, not the difficulty of believing a "miracle," but the sense that human sex relations are regarded as being on a lower plane than the life of virginity; and that to assume that God could not come to his people through the love of a man and woman is to assume that in love, when it is expressed in sex, there is something that is degrading and that cannot therefore partake of the divine. "The satisfaction of the sex-instinct is a concession to our lower nature," a correspondent wrote to me the other day; "not the preparation one would desire before Holy Communion." Nor before the Incarnation, men have argued. And so the Virgin Birth becomes necessary, for reasons which many of us reject as mistaken, and even ignoble, today.

You may say, perhaps, that I have made out my case against the Virgin Birth, but have not given you any idea why I still probe into this question and trouble myself and you about it. I will tell you. It is not because there are passages about it in St. Matthew and St. Luke. It is because all Christian people for centuries believed it. It is even more because you will find this doctrine in so many of the great spiritual religions of the world. Now, I have—I don't know if you have; some of you have, I know—a deep respect for a great human instinct like that. The fact that one religion after another has preached the incarnation of God in a human form is to me one of the most conclusive reasons for believing in the Incarnation. The fact that men have everywhere believed in the existence of a God is to me a very convincing reason for believing that God exists. That men have believed in their own immortal spirits predisposes me to believe in immortality. *Securus judicat orbis terrarum.*

DOCTRINE AND INSTINCT

Is there not in this insurgent belief in a great mysterious doctrine—such as that of the Virgin Birth—something which should prevent us from lightly throwing it aside, or saying, "This is something our foolish forefathers may have believed, but we do not?" Does it not at least compel us to consider very, very carefully indeed, before we cast aside a tradition so old and so humane? And so, because the evidence of this particular fact seems to me so weak, yet the belief in it so old and so wide-spread, I begin to ask myself, "What was it that human judgment was feeling after when it conceived this doctrine of the Virgin Birth?" A doctrine which you find in other religions than Christianity, which you find Christians instinctively formulating themselves? What instinct of human nature is it that has brought them to express themselves in this strange mystical doctrine? I believe it is this: there is deep in the hearts of most of us a revolt against the idea that men are essentially sinful, against that old, old feeling that sex is shameful, and that man is "born in sin," which is expressed in such moving terms in the 51st Psalm: "Behold I was shapen in wickedness, and in sin hath my mother conceived me;" that sense that there is in our own flesh an enemy that destroys us, that there is in consequence something shameful in the very birth of human beings, so that the Jewish mother needed purification when she had accomplished her miracle of childbirth, and even the Christian mother, in the Roman Catholic Church, goes through a ceremony which suggests purification. And, although in my own church, the Church of England, the service known as the "Churching of Women" does not suggest the need of purification, yet I find that in the minds of a very large number of people—women as well as men—the idea persists that this service is to "purify" after childbirth.

BEGOTTEN IN SIN

And against that—which I believe to be a profoundly mistaken doctrine—against that, there is a continual desire in the hearts of men to find a birth which shall not

be shameful, to conceive a new humanity which was not "begotten in sin." And so, when they find some man who is more like God than anyone they have known, they say, "This man was born indeed; but his birth was pure and lovely; he was born without any taint or stain of sin." And because we always tend to materialize our most spiritual conceptions, the very revolt against the idea that human birth is shameful has crystallized itself into the material doctrine that this man, that man, the other man, was born of a virgin.

In just the same way, the truth that there is a great power in chastity has often crystallized in the superstition that there is some strange magical power in physical virginity. The true spiritual conception has expressed itself haltingly, even misleadingly, in material terms. Even so has it been with the doctrine of the Virgin Birth. Here is enshrined at one and the same time man's tragic knowledge of his own sin—his almost despairing consciousness of the degradation of humanity, which makes it seem impossible for the divine to become incarnate through human passion; and the great resurgent hope that humanity is nobler than it supposed, that it is capable of redemption, that birth itself may become wholly pure, and God himself be born into the world.

How could this Lord and Saviour of ours be born, we ask ourselves, in anything but perfect purity? And if belief in the absolute purity of the birth of Jesus Christ has expressed itself to a world unready—tragically unready—to think of purity except in material terms, in the form of the doctrine of the Virgin Birth, is not that a very understandable symbol of a great and lovely faith?

THE WORD MADE FLESH

That, as least, is as far as I am able to go. I cannot throw aside easily a doctrine that has appeared and re-appeared in human history, in one religion after another, and those the noblest and the most spiritual. If I cannot feel that the evidence for the historical fact is sufficient, I am forced at least to treat the belief with reverence, to try to understand why it is and what it is that men seek to express in this way. And I believe that this is what lies behind the doctrine of the Virgin Birth. If I am right, perhaps in the future this very doctrine which today seems to set a kind of stigma on the birth which comes from the love of a man and woman will at last consecrate it. There is a mighty virtue in purity. There is something divine in every human birth. Every baby that is born into the world has in him something that is of God, and every birth is a unique event. How pure and lovely should be the love which calls him into the world, this little child of God! The Word is made flesh and dwells among us every day, and we behold its glory, but still understand it not. If we could, would it not at last settle these vexed and troubled questions of sex relations, which have been so infinitely more troubled and vexed because of our shameful feeling that they are shameful? When we learn that indeed human birth can take place in perfect purity, shall we not have a new conception of those sons of God who are also sons of men, a

new and nobler conception of humanity itself, born of love and born in perfect purity? Is it not possible that if some other "unknown disciple," like that unknown disciple who interpreted to us with such a flesh of genius the other day the miracle of the Gadarene swine, could write for us what the mother of our Lord tried to tell St. Luke, something of the sort I have suggested would be set down? "My child," she would say, "is indeed born in perfect purity. The spirit of God came upon me, the spirit of God overshadowed me." Therefore that holy Thing which was born of her was called the Son of God. Does it make it any less wonderful, does it not make it more like Christ, if it should be said in reference to the mother of every child, "The Spirit of God overshadowed her," and therefore that holy thing which is born of human parents today must be called a child of God?

On Verbal Love Affairs

By Edgar DeWitt Jones

"OUR dominie has a brand new word," announced my host, the Professor, after I had offered grace and dinner had begun; "yes, sir, a new word, a good one too, but I hope he doesn't fall to loving it over much."

"Just what do you mean by that observation?" I enquired, preparing to take a sip of my iced tea. I was interested, for my professorial friend is a brilliant scholar, a prodigious reader, and a host in a thousand.

"Just this: our dominie is the best fellow in the world, and one of the ablest preachers in any man's town, but he carries on shockingly with words that please him. He actually makes love to them in public and exhibits them in the pulpit shamelessly. Up to today he had eleven favorites in his verbal harem. This new one makes an even dozen, for alas! I can tell by his caressing inflection that he has lost his heart to it utterly." The professor sighed and buttered a piece of corn-bread.

"Most interesting," I rejoined, keen to continue the subject but the exigencies of courtesy and deference to our fellow-diners necessitated a topic of more general interest.

An hour later, however, when the professor and I had comfortably seated ourselves in his upstairs "den," he himself reverted to the topic. "Every public speaker," said he, "and the more facile and fluent he is, the more dangerous his case, is tempted by the sirens that inhabit the dictionary. Old Ulysses himself was not more subtly lured by the voices of the island ladies than many a popular speaker is by the thrill of a new, unusual, or impressive word. The temptation to over-use such words is too strong for most orators; they go down before it like Democrats went down before Republicans in the last election." A whimsical smile lit up the professor's rather lean face. He continued: "I number among my friends a noted editor-preacher whose vocabulary is as rich and extensive as his thought content, and that is saying a good deal. Yet withal, this scintillating speaker and writer has a weakness for a small group of words which amounts almost to an

infatuation. For instance, he carries on shockingly with the word 'inhibition' or some form of it. Now 'inhibition' is an excellent word I readily admit, and all word fanciers will agree, but my friend loves the word with an undying affection. He can not bear 'to lose it and let it go' even for a brief season. In his finest editorials 'inhibition' or 'inhibit' is certain to pop up lusty as ever. I observe in his letters—and as a correspondent he is a delight—'inhibit' is certain to pop up as lusty as ever. I observe too that in a devotional volume from his pen, his beloved 'inhibition' is 'among those present.' I have remonstrated with him; I chided him; I have warned him because of his passion for this word, time and time again, but in vain, he only laughs and continues to worship 'inhibition' with all of his ripe and robust affection. I have come to the conclusion, have been driven to it in fact, that my editor-friend is married to 'inhibition' and that he is not a believer in divorce."

The professor chuckled. I did more than chuckle; I laughed immoderately. "You put me in mind of another case somewhat similar," I began. "Some years ago it was my good fortune to have one of the most eloquent and able preachers in America conduct a ten days' series of special meetings in the church of which I was then minister. He preached with power and great dramatic effect. His diction is attractive as it is unusual. He never lapses into careless speech. There is distinction in every utterance, even when speaking informally or casually. Yet this genius, for such he is, was then desperately in love with a half dozen words, words, too, that are so striking that to repeat them often is to invite attention to them and rivet it there. I can recall three darlings of his diction, to wit, 'worthwhileness,' 'bottomed' and 'full-throatedly.' Now, two of these words, the second and third particularly, are strong and forcible, moreover they were used always at the right place and with consummate skill. The trouble was they were used too often. Their reappearance from time to time suggests the story that Lincoln loved to tell of the boy who was obliged to read at family worship the account of the three Hebrew children, Shadrach, Meshach and Abednego. After stumbling over the names twice he quite lost control of himself as he saw them approaching for the third time and blurted out: 'Here comes them there darn fellows again.'"

The professor leaned far back in his easy chair and guffawed. "A good use of an old story that," he commented, still laughing. "Speaking of Lincoln I do not recall his over-devotion to any one word or set of words. In this he was exceptional for the greatest are seldom free from this fault or foible. Take Woodrow Wilson for example. He is the greatest stylist we have had in the White House. His literary charm pervades his writings and speeches like some rare old perfume, but withal he loved not wisely but too well his 'May I not.' A few of these go a long ways. To some I fancy, the Washington correspondents especially, I suspect those pedantic peccadillos were the *forget-me-nots* of the Wilson administration."

The professor adjusted his batwing tie, kicked off his slippers and went on. "It is not wrong to favor good

words, but it is poor taste to show so much favoritism to a few. I myself prefer some words above others. I could for instance be perfectly foolish over 'puissant.' There is a word for you, dominie—a Miltonic word, strong and impressive, in fine, a word with a personality. I acknowledge, too, a strong liking for 'evanescent,' and I love, particularly in the good old summer time, to think of the word 'swish' and as I pronounce it I imagine I see as well as hear the sounds that belong to the world of water. I say it is all right to love good words, beautiful words, stately words, but be proper! take no liberties with them."

"You have been talking about words that are as maple sugar to the tongue. What of the other kind? Aren't there words that you dislike, or worse?" I queried, the while thinking of several against which I own a strong prejudice.

"Decidedly," quoth the professor quickly. "I hate the word 'trenchant,' just why I cannot say, though for one thing it makes me think of a fish-hook. I abjure 'normalcy,' made in Marion even though it be. I detest 'slogan,' and 'motivate,' a word that has been much in the mouths of public speakers since 1919 exasperates me. As for 'enthuse' . . . Confidently, dominie, and straight to your face if I were a preacher there are half a dozen or so words that I would banish, expel, or castigate out of my vocabulary. One such word is 'efficiency.' Cast it off, jilt it, or better still jolt it good and hard. And 'challenge.' Ye gods and tin flivvers, that word belongs in the sporting columns of the newspaper, suffer it to return home and bid it stay there. As for 'psychological,' Good Lord deliver us! And may 'camouflage' R. I. P. for ever and ever! There are others, but these are the most blatantly bad ones I can now recall. What have you to say?" The professor surveyed me blandly.

"I have a confession to make," I rejoined. "After the fashion of Pharaoh's infamous butler, I do this day remember my verbal sins, both of omission and commission. The first ten years of my ministry I don't believe I had any favorite words. I was too hard driven to marshall my thoughts. I had no time for searching out new and pleasing words. But of late, while I still am obliged to dig for all I get, I have become conscious of some decided preferences and even affection for certain words. For instance I am so fond of 'rich,' 'enriched' and 'enrichment' that I am likely to use them in every sermon if I do not have a care. Then there are several others that I fear I favor over-much, such as 'never-to-be-forgotten,' 'memorable,' 'rainbowed,' 'ineffable,' 'buttress,' 'marvelous,' 'fellowship,' 'purgatorial,' 'unforgettable,' and possibly 'vibrant,' but I am resolved—"

"'Resolved' is a good word; I never hear it too often," gently interrupted the professor. "When a public speaker observes a tendency of this kind and 'resolves,' there is hope for his vocabulary's redemption. This I have learned in my own rather slender speaking experience. I give it to you for what it may be worth. The surest safeguard against pet words and phrases is much writing. So, were I addressing a neophyte, which I am not, I would say: "Write your speeches for the most part, be they sermons, addresses or after-dinner toasts and you will reduce to a

minimum the tyranny of a set of words that clamor for use continually. Extempore language when one is in first-class condition may be and is very good, but if one be below par or under any kind of nervous strain he is apt to revert to the words and phrases he especially likes, for such words lie close to the surface and are ever eager to be unleashed. Exceptional men may not need to write much and often in order to preserve a choice and well-balanced vocabulary, but most of us who take some pride in good English must write often and painstakingly.

"Good! I agree with you," I replied. "Bacon said—well, you know what Bacon said. While you were speaking it occurred to me that another way to avoid the over-use of unusual words is not to use them at all. Really they aren't necessary. I think I have heard Mr. Bryan speak thirty-six times"; (here the professor gave a start and shivered) "in all thirty-six speeches varying from an

after-dinner address to a lecture two hours long, I do not recall hearing him use a new or unusual word. His vocabulary is singularly simple and pure. In words of Anglo-Saxon derivation it is notably extensive. Mr. Bryan is an orator, not a rhetorician. Then there is Bishop Quayle. I have heard him several times and every time I was amazed at his skillful use of unusual, even bizarre words. He employs to advantage picturesque phrases absolutely unique. I should call Bishop Quayle both an orator and a rhetorician with the latter predominating. Moreover the bishop is a genius. Perhaps Mr. Bryan is not a genius but he is unquestionably the greatest popular orator in America."

The professor changed his position and yawned softly. Then: "Thirty-six times did you say? I'm getting a trifle hard of hearing I fear. Thirty-six—Oh yes, Bryan, eh, Bryan to be sure! Words! Words! Words!"

V E R S E

A Cowboy's Prayer

(Written for Mother)

O H, Lord, I've never lived where churches grow.
I love creation better as it stood
That day you finished it so long ago

And looked upon your work and called it good.
I know that others find you in the light
That's sifted down through tinted window panes,
And yet I seem to feel you near tonight
In this dim, quiet starlight on the plains.

I thank you, Lord, that I am placed so well,
That you have made my freedom so complete;
That I'm no slave of whistle, clock, or bell,
Nor weak-eyed prisoner of wall and street.
Just let me live my life as I've begun
And give me work that's open to the sky;
Make me a pardner of the wind and sun,
And I won't ask a life that's soft or high.

Let me be easy on the man that's down;
Let me be square and generous with all.
I'm careless sometimes, Lord, when I'm in town,
But never let 'em say I'm mean or small!
Make me as big and open as the plains,
As honest as the hawse between my knees,
Clean as the wind that blows behind the rains,
Free as the hawk that circles down the breeze!

Forgive me, Lord, if sometimes I forget.
You know about the reasons that are hid.
You understand the things that gall and fret;
You know me better than my mother did.
Just keep an eye on all that's done and said
And right me sometimes, when I turn aside,
And guide me on the long, dim trail ahead
That stretches upward toward the Great Divide.

BADGER CLARK.

Travel

THE railroad track is miles away,
And the day is loud with voices speaking.
Yet there isn't a train goes by all day
But I hear its whistle shrieking.

All night there isn't a train goes by,
Though the night is still for sleep and dreaming,
But I see its cinders red on the sky,
And hear its engines steaming.

My heart is warm with the friends I make,
And better friends I'll not be knowing;
Yet there isn't a train I wouldn't take,
No matter where it's going.

EDNA ST. VINCENT MILLAY.

Voice

YOU in whose veins runs the fire of loving,
For people, for plants, for little animals,
For rocks and earth, stars and the elements,
You have a secret Voice, always singing.
It is never still. It runs with your haste
And idles in your silence. It is everywhere.
O you, for whom this passionate Voice sings
And will not be silent, think now of those
For whom no voice sounds. Of those who toil
Without the singing voice,
And live in a world which has not yet come through
Into your world.
O—can you not hear that the song your Voice is singing
Is the song which is to bring that world of theirs
Into the light which must light all men?

Why else do you imagine that this Voice is singing?
Why else do you imagine that the fire of love
Runs in your veins?

ZONA GALE.

William A. Quayle

Thirteenth Article in Series on "Some Living Masters of the Pulpit"

By Joseph Fort Newton

THOSE who have read "Old Delabole," by Eden Phillpotts, will not soon forget the little Cornish village—so near to the "sounding shores of Boss and Bude"—where men win with patient toil, and not without peril, the famous dark grey slate that is the delight of every good builder. But even to the dwellers of that "City of Slate," the religious activities of the village, divided between "Wesleyans" and "Uniteds," take rank with the affairs of the great quarry in interest and importance. It is worth while to know Granfer Nute, the village philosopher, who comes aptly to the rescue of every perplexing situation with his shrewd humor and his quaint estimates of men and things. Foregathered one day with his special crony, they discuss the aims and actions of certain young people, as old folk are wont to do:

"Pity your grandson hedn't more like his brother Pooley, and not so fond of dolly-mopping with the girls," said the friend of the philosopher.

"Pooley has the Methodist mind," Granfer replied. "Ned hedn't. He's feeling out for the joy of life, while Pooley wants the joy of truth."

Not all may be willing to agree that there is a Methodist mind, as a thing distinct and set apart, on the ground that others have an equal right to Granfer's highly honorable phrase. However that may be, there is a Methodist genius, unique, particular, precious—joining mind and heart, uniting the joy of truth with the joy of life—and there has never been a more perfect incarnation of it than Bishop Quayle; in whom humor, pathos, literature, life, faith, philosophy and poetry are made incandescent by a spiritual genius who is also an unveneered human being. What he may be as an executive I know not—though it is reported that a great layman once thanked God "for one Bishop Quayle, and no more"—but as a preacher there is not another like him in Methodism, or anywhere else. In a church so rich in great preachers—the church of Simpson and Fowler, of Price Hughes and W. L. Watkinson—no one may be supreme; but Bishop Quayle is one of the princes of that realm, a peer in a shining company of those whose hearts God has touched with light and power and loveliness. No wonder he confirms some of us in the conviction, long held as an article of faith, that when God made the Methodist church he did not do anything else that whole day; and behold it was good!

HUMOR WITHOUT ACID

Many times I have heard Bishop Quayle preach, before he was elevated to the episcopate and after, but one day stands out in my memory as showing the many-sidedness of the man. It was at a conference over which he presided in Iowa, and I can still see him as he stood transfigured by the autumn sunlight falling through a lovely window—tall, stockily built, stooped, his massive head crowned with reddish hair tinged with grey, his great

blue eyes the homes of laughter and of tears, his face as mutable as the sea. As I entered the church, I heard first ripples and then roars of laughter, for no great preacher of our time makes so liberal a use of wit and humor in his work; bright wit in which there is no sting, sweet humor without any acid. The bishop was receiving a group of young men into the ministry, to an accompaniment of a running commentary on the requirements and duties of a minister as laid down in the Discipline. Nothing was omitted, not even "the expectorations subject of tobacco," and neither before nor since have I heard so much common sense taught in the guise of nonsense. Among other things he advised each minister to have a patch of ground—large or small—all his own, where he could take refuge from obstinate bishops and obstreperous elders, and assert his rights. We laughed until we cried as he described the foibles of the minister, and the difficulties and trivialities of his work; then we cried in earnest as he spoke of the meaning of the ministry, its dignity, its pathos, and its sacred service amid the lights and shadows of life.

A SHUDDERING BOYHOOD EXPERIENCE

After the singing of a hymn, the bishop read the account of the raising of Dorcas and preached a sermon, which might have had for its title the Wordsworth phrase, "The Deep Power of Joy"—always a keynote in his preaching, and one too seldom heard in our anxious modern days. It was a charge to the church in behalf of the young men whom he had welcomed into the ministry; a study of the atmosphere which the gospel of Christ should create—a happy, healing, redeeming atmosphere in which evil will be overcome as seeds of good grow into golden harvest. Since Christianity is a gospel of joy—no vague, mystical ecstasy, but a real, human-hearted joy—its messengers should be bringers of joy, changing the human climate from winter to summer. The sermon was an illustration of its subject. Serious but in nowise solemn, it created the very atmosphere it described—"almost a picnic spirit," as one listener called it—reminding me of the saying of Hermas, that the Holy Spirit is a hilarious spirit. For an hour the preacher made us glad about God—glad about life and the world—showing us that there is healing for all the hates and hurts of life, if we use the gospel with strategy and skill. As a feat of homiletics it was a work of art, albeit, like a vine-covered church, its solid structure was hidden by every kind of beauty both of imagery and of phrase. It was not rhetoric but poetry; and the manner of its delivery had all the freedom, directness and charm of a stump speech.

As if all that were not enough for one day, in the evening the bishop gave a lecture on "The Tale of Two Cities," the like of which I have never heard from anyone else. It would have delighted Dickens, both for its vivid portraiture and its dramatic power, being a series of

sketches of the characters in the story seen against the stupendous background of the Revolution. In speaking of Sidney Carton and his fight with the demon of drink, he let fall a page from his own life, telling how when only a lad of ten he lay drunk on the floor of a saloon. His mother was dead, his father was a miner at his work, and the rough men thought it a great joke to make the boy drunk. It made the heart shudder, and in his dealing with Carton one felt that he was aware of his own escape from a tragic fate. There was no need to point the moral, save in one swift sentence which flashed like a silver arrow as it hit the mark. Surely no one ever forgot that day of wonder, so fruitful in inspiration for the heart and in "pollen for the mind," to use one of its happy phrases. It was like an apocalypse in which the preacher stood revealed, equally in his homely counsel to his young brethren and in his high command of great assemblies; his tender humanity, his witchery of personality, his knowledge of life from bottom to top, his magic of speech, his love of the out of doors—a mind as full of color as a painter's shop, a heart lyrically confident of God and joyously loyal to the Master.

A PREACHER IN THE MAKING

A child of the Isle of Man, brought up in the large and liberal air of the middle west of America, the life of Bishop Quayle, as one day it will be told, shows us the growth of a great preacher and the process of his making. How interesting it is to compare the earliest volume of his sermons, "Eternity in the Heart," a fruit of his Kansas City ministry—happily left as they came from the heart and lips of the preacher on his feet—with his latest volume, entitled "The Dynamite of God," and note the deeper insight and the greater wealth of beauty and suggestiveness. In the first volume there is hardly a literary allusion; in the second there are almost too many. If only we had a volume between them, a trophy of his pastorate at St. James Church, Chicago, we might the better study the stages of the rapid unfolding of his vision and power; how he took all life and all literature as his province, levying tribute in the name of his Master. Yet it would be hard to name anything more brilliant than his fraternal address to the British Wesleyan Conference in 1902, though what I best remember about it is his unforgettable tribute to his father. Every man has his own idiom, which is the accent of his heart, the native gesture of his mind; but of late years Bishop Quayle has fallen into certain mannerisms of style which mar his work, giving at times almost an impression of artificiality—a thing utterly alien to his nature. In these despites, not since Joseph Parker went away have we had a preacher so epigrammatic, so quotable, so happy in his power to startle and sting the mind with the sudden surprise of beauty and of truth. His fertility of thought is matched by an exceeding aptness of imagery, as of one who thinks in pictures and talks in lyrics. His illustrations are both illuminative and instructive, as in a passage in his sermon on "Life's Criminal Agnosticism"—a title too harsh for the setting of the text—which tells what many have felt:

Do you read John Burroughs? You ought to. He likes dirt. He says dirt is good enough to eat in the spring. All told, as

nature writers go, I think John Burroughs the best of all the sweet chorus. I have all his books except the one on Whitman. I have asked to be excused on that for a time. But do you read Burroughs' books? What is the lack of them? I will tell you. He has missed the Gardener. Burroughs is apparently an agnostic. I have gone through all his books, seen him walk on his dirt, gone down among the water lilies with him, stopped on the Hudson banks with him, heard the water brooks bubbling strangely intelligible speech with him, have been all wheres with him, but never saw a hint about the Gardener. If he only once had looked into the Gardener's face and said, "I bless thee, Gardener, that the garden is so sweet," Burroughs would have had no fellow in the earth as an interpreter of the out-of-doors. But in the garden he has missed the Gardener. We must not miss the Gardener. Is He at home? I call you to mark that you are out in God's flower garden, all a-bloom and all a-perfume, and all a-rapture of green. Do not miss the Gardener.

AN OUT OF DOORS PREACHER

In all the preaching of Bishop Quayle, at least in his later period—over it, through it—there is the breath and beauty of the out-of-doors; singing birds, growing flowers, drifting seas, and rustling woods, and the wandering brotherhood of the winds. No preacher of our out-door age—not one—approaches him in his love of nature and his vision of its meaning to the spiritual life of man. He is a radiant prophet of the everywhere-ness of God, a "priest to us all of the wonder and bloom of the world." As a naturalist, and still more as a poet, he walks the earth with reverent, happy feet, revealing to men the beauty at their doors, no less than on far away hills, chanting the eternal loveliness of earth and sky. He reads "God's Calendar" so lovingly that if he were to fall asleep and wake up, like Rip Van Winkle, he would know the time of year by the flowers in bloom and the notes of bird-song in the woodland. He knows the sea and its moods, the far-stretching mystery of the prairies; the mountains, the desert, the haunts of the birds and the dells where the violets hide. All seasons are his, summer with its splendor, and the winter days when the north wind tumbles out of his bed and goes romping over the hills, sending the clouds scudding, and building the snow into every form of frolic architecture. To him trees are a means of grace, the fragrance of a rose is like a kiss of God, and the sunlight falling on flowing waters is like the memory of one who has been dead. Like his Master, who taught us to love the Father and the world, he, too, reflects the glory of God in his song.

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abounding humanity, no less than by his knowledge and experience of "preacher-craft." No one can talk to preachers as he can, unless it be Dr. Jefferson, and Quayle is more of a poet, more of a mystic. It would be hard to name anyone else who could have written the chapter on "The Preacher a Mystic," in which we see that window in his heart open toward the City of God, through which falls a "light that never was on sea or land." Seldom has genius been more communicative. The very informality of the book is half its charm, dealing, as it does, both with the trivialities and the sublimities of our holy art. Never was there a more responsive listener or a more gentle-hearted critic. From Spurgeon he derived little, Brooks he knows only by report, but his tribute to Beecher is memorable:

Since the apostolic days preaching, as preaching, has never soared so high as in Henry Ward Beecher. There were in him an exhaustiveness and an exuberance, an insight deep as the soul, a power to turn a light like sunlight for strength on the sore weaknesses of humanity, a bewilderment of approach to the heart to tempt it from itself to God that I find nowhere else; and it has been my privilege to be a wide reader of the sermonic literature of the world. Compared to him, Berry, the English preacher, whom Beecher thought most apt to be his successor in the Plymouth pulpit, was an instrument of a couple of strings matched with Beecher's harp of gold. Phillips Brooks cannot in any just sense be put alongside him; and Simpson in his genius was essentially extemporaneous and insular. Beecher was perpetual, like the eternal springs. In Robertson of Brighton are some symptoms of Beecher, but they are cameo not building stone resemblances. Beecher was the past master of our preaching art. Storrs and Beecher were contemporaries in the same city. Storrs was a field of cloth of gold. Gorgeous he was, and a man of might. But you cannot get from the thought of effort in him and in his effects. In Beecher is no sense of effort, any more than in a sea bird keeping pace with a rushing ship. In him are effortless music and might of a vast power of reserve. This estimate of Beecher may be right or wrong. I give it as my estimate of him. He has no successor, as Samson had no son.

A DIARY OF THE SOUL

Some of us love Bishop Quayle best in his little books of prayer, and we find "The Climb to God" less to our need than "The Throne of Grace." They are years apart, and life has taught him much betimes. The last named rosary is deeper and more revealing.

of diary of the soul written for sons of what for a boy in of seat; ster. duty under we mpe-news and on is n,

he thinks of God, of Christ, and of the life of man. In him the poet is supreme:

A man of sorrows He, and guest of grief,
Who walked in quiet on life's humble ways
And suffered all the slurs and dull dismays
Which crush on mighty souls. His days were brief—
A sudden splendor cleft with storm. Belief
On Him grew dim, though great hearts walked through haze
Of doubt and fogs of death with shouts of praise,
And knew Him glorious and acclaimed Him Chief.
And now He stands strange, unaccompanied, vast,
Tall as all solemn, purpling mountains are—
Stands, while majestic, crumbling centuries waste.
The moaning travail of His soul is past.
He hath throned Love and wrought redemption far;
And who believeth on Him shall not haste.

The Lion In His Den

By Lynn Harold Hough

"SPEAKING of Dante—" began the Lion.
I leaned back in my chair and waited in quiet expectancy. My friend was very much at home

in the thirteenth and fourteenth centuries. And I knew that the six hundredth anniversary of the death of the great Florentine poet had found him renewing many an intimate contact with the period and writings of Dante.

"A man of our time ought really to begin with *De Monarchia*," said the Lion.

"What about all the curious top-heavy arguments and all the involved unrealities of dialectic?" I asked.

"I'm not thinking of them," replied the Lion. "I am thinking of the commanding ideas of this Latin work of Dante's. I am thinking of his passionate conviction that the world must be one world. I am thinking of his clear vision of the ugly futility of endless wars fought about meaningless issues. I am thinking of his hope for a world held in stable peace, by a unity which embraced all mankind."

"But was not his unified world an autocracy?" I asked.

"I'm not claiming that he had a formula for the bringing in of the new day," retorted my friend. "It was the Holy Roman Empire first and last with Dante. But I am claiming that in the terms of the political world view possible to a man of his time he saw and expressed things of permanent significance and value. We will not use his methods. But we do need his passionate insight into the meaning of a stable peace. And we do need his unhesitating devotion to the struggle for the unity of the world."

"You prize him more as a political philosopher than as a poet," I remarked, making my sentence half a statement, half a question.

"You can't make that sharp contrast," replied the Lion. "The man who wrote *De Monarchia* also wrote the *Divina Comedia*. One had to do with a unified world. The other had to do with a unified universe. One saw peace triumphant on this planet. The other saw peace triumphant among all the stars. There is exhaustless music in Dante. But it is the sweetest of thought turned into a song. The thinker and the singer are joined in holy wedlock in the writings of the great Florentine."

"Do you think it is possible to get a sharp sense of reality from writing which is so completely saturated with the superstition of the Middle Ages as the *Divine Comedy*?" I asked.

My friend mused a moment.

"After all," he said, "the things of which you are thinking only belong to the wrappings of the poem. The essential matters are eternal in their significance and in their appeal. Perhaps I can put it in this way. A modern man will understand Dante's poem best if he forgets about the literal hell and purgatory and paradise and thinks of three characteristics of the life of the soul as it is found in this world. For that is the endless appeal of the poem. Everything Dante found in hell you can find in London and New York. The same inevitable punishments are working themselves out in human lives in all our towns. And everything which Dante found in purgatory you can find in your own city. Whenever a man takes pain as discipline he enters into that realm of creative suffering which is the real meaning of purgatory. For be sure of it, my friend, purgatory is all about you. It is the secret of those who take every terrible

experience as a method by which they are being prepared for some great and noble thing which is to follow. There was awful suffering in Dante's Purgatory. But there was no unhappiness. You cannot be unhappy when your heart is alive with hope."

I looked at the bed upon which my friend was lying and thought of all his helpless years. I knew that he was talking of the Italian poet. I knew also that his own experience and his own victory were unconsciously becoming articulate in his speech. But he was going on.

"And strange as it seems to say it, what Dante found in heaven may be found right in this life. Gleams of it come to all of us in our best moments. And it is the light which shines from the rarest and brightest spirits in the world. For even here the rose of love and fire has bloomed."

As I walked away I was repeating the last words my friend spoke that day: "As long as men have hell in their hearts, as long as they wrest character from bitter pain, and as long as a deathless ideal haunts their noblest hours, they will go back to Dante. It was after all his chief glory that he saw eternity in the human spirit."

British Table Talk

Buckhurst Hill, Essex, England, September 27, 1921

THE Federal Council of the Free Churches is now in session in London. Its meetings are deliberative and not open to the public. However, it is announced that its new president in place of Dr. Shakespeare is to be Dr. J. D. Jones, and it has appointed representatives to talk with the representatives of the church of England upon the Lambeth report. It is hoped that some obscurities may be removed by such conversations. But in view of the resolutions passed by the Free churches in their separate assemblies, there is no immediate prospect of reunion. But there is fellowship and that is great gain. Dr. J. D. Jones has held every position of honor which his brethren can bestow. He has an unrivaled influence among the Congregationalist churches and to their service he has given an unusual combination of gifts. He is an attractive and powerful preacher and at the same time a statesman with the gift of making things move. Not the least is he beloved because of his chivalrous devotion to the smaller churches and his championship of their ministers. As an ecclesiastical statesman he has not advanced, if it is an advance, so far along the road to reunion as Dr. Shakespeare.

* * *

A Beacon Light At the Center

Passing by St. Martin's-in-the-Fields yesterday, I noticed that in November the church is to celebrate in joyful worship and in pageant and song its 200th anniversary. This is the church which looks upon the Nelson monument and the National Gallery—in the very heart of London. It might easily have become a derelict sanctuary, but at the present moment it is a great church throbbing with faith and with humanity. It runs a journal of its own which is sold in large numbers. It is a harbor of refuge for a host of wayfaring men, and if any visitors to the city wish to see a church which will revive hope within them they should go to St. Martin's. This is written by a free churchman and there are multitudes like him who would shout "Amen!" In a beautiful little volume of poems by Mr. Thomas Sharp there is a sonnet on St. Martin's. I should like to copy out the last six lines:

"St. Martin's in the Fields! That beacon light
Over the surging of a human sea
Shines now where pitiful homes of healing be,
And where sin's charnel-houses shrink from sight.
Gone are the fields: God-man of Galilee,
O for Thy vision of fields to harvest white!"

* * *

The Church In the Autumn

With the beginning of October our clocks will change; we shall recover the hour we lost in the Spring and the evenings will be dark when the city man returns home. It is the fashion of some preachers to reproach such men because they are not always prepared to leave their firesides. It would be fairer to recognize how much is expected from such men after a tiring day and how much is given by them. Busy workers in churches lay upon its altars no nobler gift than the evening hours spent in committees or clubs. They have indeed a recompense, but that should not be allowed to hide the sacrifice which is freely made. Whether churches should concentrate more is an open question. To start new enterprises which must be carried through by the same faithful band may not be either just or wise. There are churches in which the same workers reappear in every society like an untiring stage army. It is magnificent, but is it war?

* * *

The Weekly Tonic

Every week the Dean of St. Paul's writes in *The Evening Standard* and probably no preacher's words are so eagerly looked for and discussed. Sometimes readers who bless him one week curse him the next. The dean is an excellent tonic. There was a society devised by a popular novelist in one of his books; it bore the name, "The Society for the Suppression of Tommy-Rot." If there was such a society, the dean would be a first rate president. The week before last, under the caption, "Another Worldly Religion," he wrote words which deserve to be recorded:

"Traditional Christianity must be simplified and spiritualized.

It is at present encumbered by bad science and caricatured by bad economics, both of them the result of latent materialism. Real Christianity is 'another-worldly religion,' inasmuch as it 'looks not at the things that are seen, but at the things that are not seen.' But the things that are not seen are the strongest things in the world. We have tried in vain to transform society by trying experiments with the machinery of a secularist civilization. We might as well try to lift ourselves by our bootlaces, as an American said."

* * *

A Promising Program

Many cities are getting forward with their plans for a campaign of intensive work. One such program is before me; it is bold and comprehensive, and if the needful spade work is done, it should be a great time for the churches.

Tea and conference in each of the twenty-one groups of churches, when the secretaries will lay before the officers of the churches and special delegates (approximately 4,000) the full details of program, September to December, 1921.

Conference of all the Sunday school officers early in 1922.

Conference of organists and choir masters, early in 1922.

Two mass meetings of all the Sunday school teachers (approximately 5,000).

First week in October, 1922, visitation of the whole city and district with specially prepared message and program of services. (Approximately 250,000 homes to be visited.)

January to August. Weekly prayer meeting in the city.

Sept. 1 to Oct. 14. Daily prayer meeting in the city (Saturdays excepted).

October 14. United Communion service prior to the commencement of the services.

* * *

Other Things

The second woman-member to take her seat in the House of Commons, Mrs. Wintringham, belongs to a well-known and greatly honored Free church family. It is believed by those who know her best that she will add greatly to the wisdom of the house and everyone admires the noble spirit in which she has taken up her husband's task.—There are many rumors abroad about the new daily paper which, it is said, will be issued soon in London. It will represent, according to rumor, the position of the Independent Liberals, much in the same way as the Westminster Gazette represents that cause in the evening. Perhaps by the time this arrives in America the mystery may be lifted.—The theme of "Revival" is still very much in the minds of the church. On Saturday The Times published an article from a correspondent dealing with the wisdom of history upon this matter. The main point of the article was that the church should be ready for the unexpected. "Of any such day of quickening knoweth no man. Around the future as around all past, there is wonder. That which was never expected came to pass; the weak were chosen to confound the strong; things that were not were called into being; unknown allies were summoned to the service; the humble were exalted and the mighty cast down. So it has often been; so, we conjecture, it will be again."

EDWARD SHILLITO.

Contributors to This Issue

MAUDE ROYDEN, England's most noted woman preacher; formerly associated with Dr. Joseph Fort Newton at City Temple, now minister at Guildhouse, a preaching and social center in London.

EDGAR DEWITT JONES, minister Central Church of Disciples, Detroit, Mich., author "The Wisdom of God's Fools," "The Tender Pilgrims," etc.

LYNN HAROLD HOUGH, minister Central Methodist Church, Detroit; author "Productive Beliefs."

THE SUNDAY SCHOOL

The Present Status of the Liquor Business*

"**E**TERNAL vigilance" is the price we must pay for prohibition. Is it human nature or is it the American temperament which jumps from one interest to another? For a while it was all war—now we are "fed-up" on the war and we want to hear nothing about it. We got into the temperance fight while state after state lined up for total prohibition, we stayed with it until the thing was written duly into the constitution. That settled it. I recall one pompous orator getting up and telling us how the whole thing was over now, it could never be undone for it was inconceivable that two-thirds of the states would ever vote to return John Barleycorn and that we might rest on our achievements. That was mostly swagger. What good is a law unless you get it enforced? To be brutally frank, we have to admit that we legislated a bit ahead of the popular voice. We are lacking just a little bit right now in popular enthusiasm for enforcement. It might have been better to have gone a little slower. However, nothing could hold it back; it had to come. Business men demanded it; women demanded it; the majorities demanded it; commonwealth after commonwealth swept into line; so it came. It is nonsense to say that a minority voted in that amendment. Not a few cranks, not a few W. C. T. U.'s, but millions of votes brought the thing to a climax. It was fair and square. The liquor crowd was beaten, but there were a good many thousands of unconvinced and bitter people left in this U. S. A. There are a good many yet. Therefore we face a situation today where the law is on the books and the whiskey is in the country! We are weak on enforcement. We have decided to take it easy now that the battle has been won. This is fatal. Slowly and surely booze will creep back unless there is a great awakening demanding enforcement rigidly.

You will hear "wet" sympathizers saying: "I see more drunks than ever before;" or "the present situation is the worst we ever had." These statements simply are not true. Things are infinitely better. Thousands of saloons have closed for good. Thousands of saloon-keepers and bar-tenders are happily engaged in legitimate jobs enjoying, what they never had before, the respect and good-will of those about them. Old soaks are drinking wood-alcohol, which is a fine business . . . its the best way to get rid of them!! A few people, very few, are making "Hooch" at home. It is such a rotten mess that usually one attempt is enough, although the price of raisins still stays up!! Moonshiners and boot-leggers are doing a right good business, I am told, and some men seem to be getting rich very quickly, we hear. But millions of boys and young men are not tempted by a legalized saloon. *The stuff is outlawed!* This is a big gain. If now we will only "follow through" and demand enforcement we shall have cleaned up the country. No one expects that the hour will come soon when there will be no whiskey at all. We have a law against murder—but murders occur every day. We have a law against adultery—but homes are ruined constantly. We have a law against slander—but people go right on lying about their neighbors. Here again the big factor is enforcement. Men laugh at the laws. They say they can "get away with it." Many people seem to pride themselves on the evasion of the law. The crying need is for an enlightened public opinion that will demand enforcement. Murderers must hang, thieves must go to the penitentiary, those who wantonly destroy fair reputations must suffer for it, those who wreck homes must pay the penalties. The disregard of law is perhaps the most dangerous thing in American life today. Rules and regulations, made for life and happiness, are recklessly disregarded—(look at your traffic regulations.)

Recently I heard a lecture contrasting Jonathan Edwards and

*Oct. 30. "Strong Drink in a Nation's Life." Isa. 28:1-13.

Benjamin Franklin. Jonathan Edwards was a puritan. He stood for law. He believed in self-restraint. Enjoyment was not in his vocabulary. Stern, repressive, cold and forbidding was this marvelous preacher—an intellectual prodigy. On the other hand was Franklin—a humanist. He stood for freedom. He believed in culture and following your natural bent. Not self-restraint but self-development was his watchword. Happiness was right. Winsome, expressive, warm and attractive was the printer

of Poor Richard's Almanac. His intellect ranged far. He brought the lightning home. He adorned the seat of power at Paris. These men were opposites. Law has its place. You can't run the government without law. On the other hand, you can't make people good by law, alone. Roosevelt was right: "*Laws are to be enforced.*" Let the Edwards spirit write the laws, but let the Franklin spirit lead us to love the right.

JOHN R. EWERS.

CORRESPONDENCE

Five Famous Preachers

EDITOR THE CHRISTIAN CENTURY:

SIR: Greater New York has always been blessed with great preachers, and is today. A brief vacation recently spent in and near New York City enabled me to hear five of the most distinguished ministers of the Empire metropolis. Were they the greatest? Let him say who can, but let me say that there are few if any greater within or without New York City. Who were they? Joseph Fort Newton, Charles E. Jefferson, S. Parkes Cadman, Rabbi Stephen S. Wise, and Newell Dwight Hillis; naming them in the order in which I heard them. Each had an individuality all his own, and all had inspiring messages of hope and optimism. One is a Universalist, three are Congregationalists, and one is a liberal Jew. But all preached the religion of the Kingdom. I had previously met all five at some time, was personally acquainted with two, but had heard none of the five in his own pulpit.

Joseph Fort Newton is the youngest of the five, and he is a great preacher. Each year sees a cubit added to the stature of his intellectual endowment. He is growing. City Temple, London, took him from a little church of the middle west, after he twice declined the call, and put him in its famous pulpit, where he most acceptably filled the place made notable by some of the world's best. Back in this country again, Dr. Newton now serves the Church of the Divine Paternity, opposite Central Park. The sermon I heard was on, "All Souls and All Saints." The pastoral prayer was as impressive as the sermon and both were delivered quietly, in a conversational tone for the most part, and in the simplest and richest diction. At times in his sermon he reached some striking climaxes, following which were his impressive pauses, for which he is noted. At such times his dark, piercing eyes seem to search his hearer's soul. He works with ease, and brings to his aid the thought of the best minds of history and literature. One by one came the great saints, though just a word told us their contribution. His soft, musical voice, impressive cadences, dramatic touches, and fine literary style conveying a deep, soul-gripping message held the closest attention during the thirty minutes' discourse. One feels as he leaves such a temple, after hearing that message of idealism, that the mystics lead the world.

That evening I heard Dr. Jefferson in Broadway Tabernacle. "Organization" is the word writ large everywhere in Broadway Tabernacle. The ministers are ushered into the pulpit, as the congregation are ushered to the pews. The assistant carried the service through as far as the sermon. Dr. Jefferson began by announcing a brief reception at the close of the service, when a committee would greet all who would remain for a moment. Then there was to be a devotional service for those who desired it in the chapel, while in another part of the building was to be a service of song for those who preferred that service. The preacher then answered a question that had been placed in the question box, and suggested that other questions be handed in. Then he began his sermon, which was one in the series on "Building a Happier World." He spoke simply. He was as conversational as if he were talking to friends in his study. His illustrations were very practical. He spoke almost entirely in monosyllables. His sentences were short. But his sermonizing went on step by step. It was hardly more than twenty minutes long, and promptly at the

end of the hour the service, exactly sixty minutes in length, closed.

Rabbi Wise I was glad to hear in Carnegie Hall, where his congregation, of the Free Synagogue, worship. It is one of the largest congregations of the city, and its leader is one of the most eloquent of speakers and one of the staunchest of Americans. His devotional service was very uplifting. His remarkable voice—deep, powerful, and resonant—was an invaluable asset, and is a matter of comment by all who have heard him. His announcements were many, showing the many activities of the synagogue. Among the notices was that of a union public meeting to be held that week when a prominent Protestant minister would speak on "The Christian and the Jew in America." And the Rabbi announced that he would follow with an address on "The Jew and the Christian in America." The sermon, or address, that followed was on the subject, "What the Jew Believes About the Bible." It was a most scholarly interpretation, free from bigotry or intolerance, and marked by greatest catholicity, with emphasis on those portions which most appeal to those of the Hebrew faith. His closing sentences contained an appeal for his hearers to find out what God's will for them was, whatever chapters of the Bible they might accept or reject. The one hour message was an intellectual and spiritual treat.

Dr. Cadman in his own pulpit preached a twenty-five minute sermon in a series on "Immortality." It was a beautiful morning. The immense choir was an inspiration. The preacher was at his best. The boldness and certitude of his utterances; the extensiveness of his vocabulary; his strong, logical climaxes, and his cyclonic appeals—all of this arrested the attention of his hearers, and held them closely as the preacher unfolded his truths. It was easy to see how Dr. Cadman's influence in Brooklyn has grown in his twenty years there, and why it is that he is in such demand as a preacher and lecturer in this country and England.

Dr. Hillis I heard in the First Methodist Church in Brooklyn; for it was just after the fire which partly destroyed the interior of his church. He preached on reasons for national gratitude. He has a very unusual mind, in the way in which it visualizes. For nearly an hour he spoke, at times very rapidly, at times very deliberately. The manner in which he marshaled figures and statistics, in his own way, was fascinating. His word pictures were models of rhetorical beauty. His appeal for international goodwill was fervent. His exposition of democracy was original and unique.

These five preachers are famous. They command the attention of the thinking world. In a very large way are they ministering to the higher life of greater New York. They are true forces for righteousness.

NATHAN HOWARD GIST.

Leominster, Mass.

A Discussion Where Minds Do Not Meet

EDITOR THE CHRISTIAN CENTURY:

SIR: First of all permit me to say that your paper is ably edited. It promotes thought. It seems to be fair and not afraid to "launch out into the deep." I admire a game man, right or

wrong. Some things that appear in *The Christian Century* I am yet unable to endorse. I presume that will not entirely kill it.

Two articles in your last issue impress me. One is from Judge Sandusky of Liberty, Mo. The other is from the pen of Edward Scribner Ames. Each seems to favor "Open Membership," a question greatly disturbing the brotherhood just now. They declare that immersion, as a barrier, must be gotten out of the way. To this end the judge quotes Mr. Lhamon's recent article and infallibly pronounces it sound. Several of our small papers hastened to copy Mr. Lhamon's article. I wondered why they were not fair enough to print the reply by J. H. Garrison that completely demolished the Lhamon position. The judge speaks of baptism as a mere "shadow" of some great "substance" that may be reached through different "modes." If baptism is a shadow, what is it a shadow of? I lift my hand and I see a shadow on the wall. There is a wonderful resemblance between the substance and the shadow. Of what is baptism a shadow? Paul tells us that it is the shadow of the burial of Jesus. Immersion is the only "shadow" that corresponds with this "substance."

John says that "water" is one of the "three witnesses on earth" ordained and sent of God, to prove the fact that Jesus is the son of God. Water has no place in the scheme of redemption except in baptism. As a witness it testifies to the burial and resurrection of Christ. But for these two facts this witness would have been an impossibility. I stand amazed to see a great jurist take this witness by the ear and lead him out of court and silence him forever. Yes, we need a "profounder study of the Bible" but in that study let us not forget the bottomless depths of Christian baptism. Strange "modern scholarship" don't give some thought to this wonderful theme.

The baptism of John, whence was it? From heaven or of men? The good judge seems to think it a mere "rite" that John found in a mudhole. Jesus thought it was from heaven. *Was it?* Better let it alone lest we "reject the counsel of God against ourselves." Where did Christian baptism come from? Is it not one of the things the Master commanded "in the day in which He was taken up?"

G. W. TERRELL.

Hope, Ark.

[Our correspondent has entirely missed Judge Sandusky's point. The judge does not "speak of baptism as a mere 'shadow' of some great 'substance'." On the contrary he expressly defines it as "the substantive fact of separation from the world and entrance into a new society." He refers to immersion, a physical act, as the "shadow" of this substantive spiritual fact. All that our correspondent says about baptism Judge Sandusky would no doubt say. Intelligible discussion of the baptism problem seems to be impossible so long as one party to the discussion falls into the unscholarly assumption that immersion and baptism are synonymous terms.—THE EDITOR.]

BOOKS

THE MANHOOD OF HUMANITY, by Alfred Korzybski. Count Korzybski, a mathematician and formerly an officer in the Polish army, has developed in this volume a concept, which apparently originated with himself, of man as a "time-binder." By this the author means that man differs from every other animal species in his capacity for utilizing the past and the future in his present life. It is a well recognized element, in the criteria by which animal life is distinguished from plant life, that the dividing line between the two is close to the point where the power of motion begins. In general, the vegetable world lives an attached life and the animal world a life of free motion. The development of what we know as "consciousness" in the animal world has a close relation to the growth of motive power. Count Korzybski would say this differently: to him the animal differs from the plant in its ability to bind space, that is, to avail himself at any time of the advantage of being elsewhere than he now is. The existence of the plant, in other words,

is punctiliar whereas the animal lives in two dimensions being able to move in space as defined by length and breadth. Or, as the author rather curiously expresses it, plants are "chemistry-binding," while animals are "space-binding."

Man as a physical animal has this space-binding power, limited in the main, as is the case with all animals, to two dimensions. Man, however, has the power of binding time as well as space. In other words, he may not only avail himself of the advantage which his neighbor has by way of position, by displacing him, but he may avail himself also of the advantages in knowledge and achievement of all who have gone before. Man has memory and the sense of passing time. With this goes the power to store tradition, to utilize every discovery and invention of the past and by this means to anticipate the happenings of the future. Herein man is distinct from all other beings.

But in general man has been content to exploit the space binding functions which he shares with animals rather than to rise to the possibilities of his time-binding functions which distinguishes him from them. Instead of using the combined wisdom of the past to meet his wants and multiply his creative powers, he competes in animal fashion with his neighbors. This is the cause of most of the ills of humanity. It occasions wars where the happiness and well-being of the aggressor would better be served by the application of science to the development of his own resources. We exploit the resources of others instead of developing our own. The wars and revolutions and serious industrial controversies which punctuate progress are the result of a disparity between the development of what are known as the natural and technological sciences on the one hand and of the social sciences on the other.

Furthermore, Count Korzybski maintains that the norm of human progress is expressed by a geometrical progression. That is to say, if the present generation progresses twice as far as the preceding generation, normally the rate of progress in the coming generation will be twice as great as in the present. The mathematicians way of saying this is that the curve of progress is a logarithmic curve. We never attain this rate of development for any considerable length of time because we are still in the "childhood of humanity," as distinguished from the "manhood of humanity." The attainment of this manhood, which defines man's proper destiny, is to be brought about by "human engineering."

The concept of the author as thus outlined is perfectly intelligent even to a layman. It is more difficult to follow him in the definition of a "class of life" to which mankind belongs, the time-binding class, which carries with it the possibilities of continuously accelerated progress in a definite ratio. This norm of human development the reader inevitably feels to be hypothetical and not demonstrable. Nevertheless, Count Korzybski's thesis is one of great interest and of manifest importance. His book has attracted the favorable attention of a number of American engineers, including such men as Polakov, Wolf and Steinmetz and has won the hearty commendation of the eminent mathematician, Professor Keyser of Columbia University. It is a stimulating contribution by a mathematician to our understanding of the spiritual possibilities of mankind, carrying a message very vital to this period of feverish preparation for another war. (Dutton, \$3.)

LONDON OF THE FUTURE, edited by Sir Aston Webb. This large and beautifully executed volume is entirely the result of the labors of the various members of the London Society. Each chapter deals with a special problem regarding the beautifying and improving of Europe's greatest metropolis, and is written by some member who is a specialist in the lines dealt with. Of particular interest are those chapters which deal with housing, city government, parks and open places, the smoke plague, other problems that have very direct connection with the daily lives of the majority of London's citizens. The views expressed are, in the main, very progressive, and the solutions offered have the appearance of being thoroughly rational. The volume is one that will afford much valuable material for the sociologist as well as the city-planner. (Dutton, \$15.00).

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Echoes of Union Seminary Trouble

The old-time controversy over Union Seminary of New York still has its echoes. The Brooklyn Nassau recently met to ordain a young student from the seminary. Dr. Joseph G. Snyder, for ten years stated clerk of the Brooklyn-Nassau presbytery, strongly objected to the ordination, and when he was overruled by the vote of the presbytery, he resigned. This dividing line in the east has in many instances interfered with the efficiency of the Presbyterian church. It is noteworthy, however, that in almost every test vote in recent years the church has aligned itself with progress.

Dr. Guy Lectures on Japan

Dr. Harvey Hugo Guy, for many years a teacher in the Pacific School of Religion at Berkeley, has accepted an appointment for a special series of lectures at the College of Missions in Indianapolis, beginning Oct. 9. His themes for the series are suggestive. They are: The Challenge of the New Far East, Japan in Revolution and Evolution, International Conflicts and Adjustments, Japan at Work, Japan at Worship, Tendencies in Modern Japanese Thought, and The Christian Approach to Modern Japanese Thought. Dr. Guy served many years in Japan under the Disciples board, and is recognized as one of the very foremost authorities in America on things Japanese.

Continuous Growth in the Y. M. C. A.

Along with the religious denominations of America, the Young Men's Christian Association is experiencing a period of growth. Membership in 2,120 associations in this country and Canada totaled 935,581 on April 30, against 868,892 in 1920 and 720,468 in 1919. In the whole world the figures show about 9,000 associations and a membership of a million and a half. There was a determined effort during the war to turn the heart of American young manhood away from the Y. M. C. A., but these figures will indicate how futile that effort has been. The service of the association in every community gives it an abiding place in the affections of the community.

Changes in New York Menace the Churches

The metropolitan city is ever in the making, and often a big public improvement may result in the death of a group of churches. Ecclesiastical New York is at this time deeply agitated over impending changes there. It is said that a new harbor at Jamaica Bay may change all Brooklyn into a business district. Brooklyn has in the past been the stronghold of religion about the nation's metropolis. Several new bridges across the Hudson river may be built in the near future and that would also make important population changes affecting the

churches. A tunnel to New Jersey would make it likely that more people would live in that state and do business in New York. The ecclesiastical property affected by these suggestions is valued at a half billion dollars. While changes of this sort create problems, they sometimes solve problems as well. In a new community religious institutions have an opportunity to take on a second lease of life.

Saint's Blood Liquifies

In a country like the United States the difference between Protestantism and Catholicism is not so apparent as it would be if one lived in a genuinely catholic country. Recently the annual miracle of St. Januarius has been re-enacted at the Cathedral of Naples, the blood of the saint becoming liquid once more. This is the miracle which was used on John Henry Newman to test his faith, and which he nevertheless asserted he believed. It is not so much with essential Catholicism that Protestantism differs as with its actual practice in Latin countries.

Labor Body Protests Ridicule of Clergy

The ridicule of the clergy by moving picture barons, cartoonists, vaudeville actors and others has come to be regarded universally as a public scandal. The Jasper Council of the Junior Order United American Mechanics of Charleston, S. C., recently passed the following resolution:

"Whereas, The practice of cartoonists, makers of stage plays, and producers of moving pictures in casting ridicule on the clergy, wherein the average clergymen is represented to be a silly ass, a species of clown, who draws down upon his hypocritical head the scorn and contempt of the multitude, has reached such a stage that it is obnoxious to all good citizens. This holding up to public ridicule of an estimable body of hard-working, self-sacrificing, and poorly paid men is most offensive to all decent people, whether they be church members or not. A man who enters the ministry does so at a great personal sacrifice. In an age given over large-

ly to "chasing the elusive dollar," when Mammon sits enthroned in high places, it is natural that sacred things should be reviled by irresponsible materialists and agnostics, and that the arrows of ridicule and sarcasm should be aimed at the ministers of religion. But the time has come to call a halt."

Presbyterian Moderator Watches Coming Armament Congress

Dr. Henry Chapman Swearingen is moderator of the Presbyterian church in the United States of America this year, and has been spending a good deal of time recently visiting the various synods of the church. He appeared at the Minnesota synod, held this year at Luverne, on Oct. 10. His address had continual reference to international affairs and in connection with the coming armament conference he said: "The Church has a new call to define the relation of Christianity to international affairs. The ruling principles of diplomacy have been pagan, and into this field the Church has never entered with

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the message of Christ. The fruit of the application of wrong principles is now seen in the distress of civilization. The coming conference on reduction of armament renders this issue acute, and convicts the church of guilty remissness if it does not take advantage of the occasion when all men are thinking about this matter, to define and apply the law of Christ with respect to national ideals, the moral accountability of governments, and the way in which differing peoples regard each other, as well as the methods they employ to promote their own interests."

Interdenominational Cooperation the Theme

So keenly is the divided church aware of its need for unity that unity organizations multiply. A projected Universal Conference of the Church of Christ on Life and Work headed by Archbishop Soderblom of Sweden is getting well underway. It differs radically from the projected World Conference on Faith and Order in that it treats the problems of the church as practical rather than theoretical. The American section of the committee will meet in New York on Nov. 2. This committee has forty-nine members representing seventeen denominations.

Junior Church in Cleveland

Franklin Circle Church of Disciples in Cleveland, O., has established the junior church. This makes it easier for the minister, who must otherwise address himself both to the child mind and the adult mind. The junior service of Franklin Circle church is in the charge of two ladies. They have a varied program from Sunday to Sunday, sometimes employing the stereopticon in order to illustrate some point. The children of the congregation who are under sixteen years of age are invited to attend the junior church. In this way there is room in the main auditorium for the morning congregation.

Consolidated Sunday Schools by Means of Bus

Twenty years ago a humble pedagogue of northern Illinois was able to secure a change of state law that would permit the consolidation of the rural schools of a township into one school with grades. His big idea was the use of a public bus for the transportation of the children. With the coming of good roads his idea has constant extension throughout the state. Is the Sunday school to have a similar transformation? Euclid Heights Presbyterian church of Los Angeles has recently put on a Sunday school bus to haul children from a distance. As result one hundred children have been added to the school. The cost has been \$15.50 per week. As the good roads movement goes forward, there may be a consolidation of Sunday schools in rural sections, with a big increase in the efficiency of rural churches.

Ministers Not Well Distributed

While there are considerable sections of the country which are not in easy reach of protestant worship, yet one learns that there is one protestant minister to every 594 people in the United States. How this compares with the great mission fields may be

seen from the following facts: There is one protestant missionary to every 2,125 people in Africa; one to every 172,538 in Japan; one to every 231,448 in India; and one to every 476,482 in China. It would seem that the distribution of the protestant ministers under a denominational system has not been wisely planned.

Southern Methodist Church Raises Salaries

The treatment of the Christian ministry is in some places improving. Though the improvement may be in the leading churches rather than in the small and weak ones, they help to erect standards. The southern Methodists during the year 1919-1920 increased salaries for ministers and presiding elders 36 per cent. Twenty-eight churches and districts in that community pay five thousand dollars or more, First church of Birmingham giving a salary of nine thousand dollars a year. Three hundred and twenty-nine churches pay above \$3,200. The bishops are given five thousand dollars a year with an allowance for travel and office expenses of \$1,800. The average salary for ministers in this communion is \$1,630 per year. This will indicate that many are getting a very small salary to bring about this average.

American Church in Berlin

It is a long time since there has been a service at the American church in Berlin. It was closed by Ambassador Gerard during the war because of his feeling that it was being used for propaganda purposes. It is to be reopened now for the benefit of those Americans who have gone on to Berlin to share in the economic revival of the German empire.

Fundamentalists Make Trouble in Local Church

The premillennial controversy in the Baptist churches makes itself felt in local congregations as well as in the conventions. The Fundamentalists finding themselves for the moment in a majority at a prayer meeting in First Baptist Church of Topeka, Kansas, recently voted that the church should adopt the Fundamentalist creed. The vote was twenty-two to eleven. When the congregation learned what had happened it turned out a crowd of two hundred people to the next prayer meeting and rescinded the action, at the same time instructing delegates to the state convention to vote in accordance with the majority opinion of the church. This church insists that it has no creed but the Bible.

Twenty Lay Readers Are Set Apart

The Protestant Episcopal church is meeting the problem of ministerial supply by increasing the number of lay readers. In St. Paul's cathedral in Detroit recently twenty men were set apart by Bishop Williams for this service. Several months ago a Layreaders' League was formed under the auspices of the church club, and a course of reading laid out. The Episcopal church has many missions in out-of-the-way places which will be served by the laymen until such

time as the church may educate and ordain enough priests to supply the need. Every communion in America has been compelled to make some provision for this urgent need, the Methodist church being compelled to open the ranks for a considerable number of women preachers.

Methodists Want Ten Thousand Salaried Workers

With the millions of the Centenary fund the Methodists find that the tasks of the kingdom in many departments are marking time for lack of the workers. In a public appeal that is being sent broadcast the bishops are asking for the recruitment of ten thousand young people in the near future. The positions to be filled include the pastorate of local churches, secretaryships, nurses, assistant pastors, religious education experts and many other kinds of specialized religious workers. The church has 16,000 pastorates, and 1,200 men are required at once to fill these.

First Woman Speaker at Divinity Chapel

Dr. Rowena Morse Mann, pastor of Third Unitarian Church of Chicago, is the first woman preacher to speak before the Harvard Divinity School. She appeared there in August. Her address was on "The Modern Sanctions of Piety." She has a way of breaking precedents wherever she goes. In Jena, Germany, she was the first woman to secure a Ph.D. degree. She lectures widely through the country on social and ethical themes.

Buddhists Are Training Their Priests

The effect of Christianity on Japanese Buddhism is very marked. The leaders of the latter religion are taking over many methods employed by the Christian missionaries. Bishop Tucker of Kyoto says the Buddhists are giving their candidate priests a much more thorough scholastic training than the Episcopal church is giving to its ministerial candidates. Not only are the Buddhist priests studying in the Buddhist institutions, they are to be found in the imperial universities as well. Particularly it is said that the young priests are getting splendid training in philosophical, psychological and oriental disciplines. From these facts it will be understood that the orient will not turn from Buddhism to Christianity in a day. Buddhism will contest the field, and the struggle will be a long one.

Disciples Hold Metropolitan Convention

The Disciples of Chicago have enlarged, and this year took in the whole metropolitan area from Waukegan to Gary in a metropolitan convention. More than 350 church workers were enrolled at this convention. Prominent Disciples from the outside speaking at the convention were Rev. F. W. Burnham, Secretary Mrs. J. M. Stearns, Rev. H. H. Peters, and Rev. R. H. Crossfield. Rev. O. F. Jordan retired from office in the city organization after six years spent as secretary, and four as president. Mr.

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It is curious to picture an inarticulate world, yet it was so till man began to think; then came speech, which for long was the only means of record, a time of mythology and superstition out of which religion grew. The next steps in communication were signs, picture-language and writing, then art and culture. How, gradually, over many centuries, all this came about in different parts of the world is told in the "Outline" and a marvellously fascinating story it is of a world in civilization's cradle, still in the swaddling clothes of development.

A SUGGESTION: Turn back to page 30 and list your Autumn book order—and put "The Outline of History" first in the list. (You may have reasonable time to pay for the books.) Prepare for a great year by reading great books.

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When mankind woke up to a realization of cause and effect, history began; sanguinary wars, brutal enslavings of nations wholesale, magnificent though crude conceptions. Thrilling pages these make in "Outline," wherein graphic portrayal is given of how these early races, some vanished, others surviving, made history, and in doing so wove the fabric of the world's polity, out of which evolved both the freedoms and expressions of today.

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A right understanding of these years is necessary to the student of social and political questions, particularly in early Anno Domini when the world consciousness was keen and its conscience impressionable. It was the age of mind over matter, of noble chivalries struggling amid selfishness and greed, of Crusades and Magna Charta, the dawn of light and freedom. These two thousand years of progress are vividly outlined by Mr. Wells in words which get at the truth through the glamour and glitter and leave the reader in good view of the facts in accurate perspective.

WHAT OF TOMORROW?

After coming down to recent years, traversing the nineteenth century and revealing much about the Great War, the author takes the reader to the top of the high tower of his farsightedly practical imagination and shows him the world as it is to be if right and freedom are to sway and mankind is to gain good from the trials which have lately been tearing civilization. Without doubt such a coherent and common sense plan of world co-operation as here depicted is an ideal worth the sacrifice of the War years, and if it is to come it will only be by united and unselfish action. Such a plan to study and work for is alone worth many times the cost of this work—invaluable as it is in other respects.

The Christian Century Press

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E. J. Davis, secretary of the Anti-Saloon League, was made president of the Chicago Christian Missionary Society, and Rev. Perry J. Rice is continued as secretary. All the Disciples churches in the area are now cooperating with the society, and the plans for church extension in the near future are ambitious.

Congregationalists Experiment with Untrained Workers

No more violent reversal of Congregational tradition could be imagined than the employment last summer of a considerable number of untrained young men and young women of the college as workers in home mission fields. They were sent to Georgia, Alabama, Tennessee, the Dakotas and many other states. Other home mission societies were critical of the method but the Congregational secretary finds that the young people have been able to do a lot of good work and on their return many of them are making definite plans to take up religious work as their life work. In this way the problem of ministerial supply may find a double solution.

Disciples Will Hold Evangelistic Conference

Many professional evangelists among the Disciples who have been felt in recent years to be indifferent to the organized work of the denomination have seen a great light during the past year and have asked to link up their organization with that of the evangelistic department of the United Christian Missionary Society. During the Christmas week there will be held in Jackson Boulevard Church of Chicago a national conference on evangelistic methods under the direction of Rev. Jesse M. Bader, national secretary of evangelism of the United Christian Missionary Society. Pastors and church workers from all over the country will participate as well as many professional evangelists.

Eminent Clergymen at the University of Chicago.

The University of Chicago continues to command the talent of some of the strongest preachers of the country to serve as university preachers. Professor Francis G. Peabody of the Harvard Divinity School, was university preacher October 16. On October 23, Rev. Vincent E. Tomlinson, of the Universalist Church, Worcester, Mass., will preach, and on October 30, Bishop Francis J. McConnell of Pittsburgh. Bishop McConnell will also be the first preacher in November and will be followed by Bishop Charles D. Williams of Michigan, and President Charles F. Wishart of the College of Wooster, Wooster, Ohio.

Volunteers Take Place of Paid Workers

The industrial depression in Pittsburgh has made itself felt in church budgets, and in many churches there are retrenchments. East End Church, of which John Ray Ewers is secretary, has organized the young people for church work. A young woman volunteer is on duty at the church office every forenoon calling up absentees on the phone and getting

out letters. Central Christian Church of Indianapolis has one hundred such volunteers this year which accounts for the success of that institution. The Indianapolis church has followed the volunteer plan for a number of years. Parish administration is not one whit behind business in the matter of system these days.

Denominational Journal Wants Wealth Better Divided

The Missionary Voice, organ of the southern Methodists, is responsible for a statement with regard to the wealth of this country. It says: "In 1915 the Senate Committee on Industrial Relations, after careful investigation, reported that two per cent of the population of the United States owned sixty per cent of the wealth, 33 per cent owned 35 per cent of the wealth, and the remaining 65 per cent owned but five per cent of the wealth. One hundred dollars divided in this proportion among a hundred people would give two of them thirty dollars each, thirty-three \$1.06 each and sixty-five only eight cents each. The Christian ideal of brotherhood demands a more equitable division of the fruits of industry."

Federal Council Active on Armament Conference

The Federal Council of Churches is active in the matter of the Armament conference and has cabled the church federations in England, France and Japan asking them to observe Nov. 6 as special days of prayer. A committee has asked President Harding that the daily sessions of the conference be opened with prayer. It is said that the president is considering this suggestion seriously. One of the criticisms of the Versailles conference was its lack of religious spirit. Churchmen are seeking to remedy this defect in the new conference.

Advertising for Missionaries

Boards of missions do not usually advertise for missionaries, but at present the Board of Missions of the Methodist Episcopal church, South, is seeking 144 new ones. Capable, well-trained men and women are needed for all sorts of work, and in each of seven foreign fields, China is calling for seven evangelistic missionaries, two teachers, four physicians, a nurse and an industrial man. The missionaries of this denomination are required to have a college degree representing four years beyond the standard high school and in addition such professional training as the particular task demands.

Unitarian Editor Takes Preachers to Task

Unitarian preaching lacks something these days, and there is a reason why, for many years it has found a smaller audience. The Christian Register, leading journal of the denomination, takes the Unitarian ministers to task in these words: "Now, however, it is bruited even among the 'orthodox' that theologically we have fallen back, and that there are teachers of doctrine in evangelical Christendom who make us look like time-markers. It is not that there is anything so wondrously new in the attainment of these other schools, though both philosophically and theologi-

cally there are some brilliant and extraordinary fruits of scholarship. The point is, they are alive. There is an eager and inquiring mind in other communions today, while in many instances our men seem to have no more questions to press upon the universe, no zeal in the source and destiny of it. This manifests itself in the comparative triviality of much Unitarian sermonic material. It is transient, newspaperish, thin, sometimes freakish, with no great principle, no profound issue at its heart, for it has no heart, no grip upon the thing called cosmic, universal, divine. Sincere enough, yes; but sincerity while necessary is not a cardinal virtue in preaching. Another quality comes first."

State Convention Talks About Disarmament

The foremost topic at the state convention of West Virginia Disciples was disarmament. Rev. E. P. Wise, pastor of Bethany church, spoke eloquently on the need of taking a definite stand in favor of peace. He said: "The church has come to the kingdom for such a time. Certain great perils confront us, perils of disillusionment and reaction, the peril of intoxication of power, perils to the inner life of our people. But the greatest of our perils is the peril of letting slip what is perhaps the world's greatest opportunity for a great moral advance. Certain great values have come to us also—a spirit of increased solidarity, the spread of democracy, the increased spirit of co-operation, and certain great moral demonstrations—if we let these slip and fail to fulfill them, we are recreant to our high trust. The greatest sin is the sin of failure to do our utmost for a better world."

Blasphemy Is Not Free Speech in Maine

While the American government guarantees free speech there are some criminal misuses of speech which do not come under this head. Michael Mockus, a Lithuanian, showed some pictures in the state of Maine recently in ridicule of God, Christ and the Virgin Mary. His language was filthy and insulting to those holding to the Christian faith. Such a case is covered by the law in the state of Maine which provides a penalty for blasphemy against any person of the Christian trinity. The socialist orator was convicted, and henceforth will be compelled to set his views forth without outraging those in his audience who are Christians. In many sections of the country the Christian press is discussing the decision of the judge, with a wide variety of opinion.

New Congregational Secretary Formulates Program

The new secretary of the National Council of Congregational Churches has issued a manifesto recently in which he sets forth facts and a program for the congregational churches of the land. He declares that the salaries of congregational ministers have been increased in four years by forty-five per cent, which is probably the best record of any communion in America. There is now an endowment of five million dollars behind the ministerial pensions. He is authority for the astonishing statement that half of the congregational ministers of the country are in other work

than the pastorate, many of them being editors, secretaries and business men. The loss from the ministry last year was 139 and the ordinations were 93. The conclusion he draws is that the denomination must push the recruiting of the ministry. Secretary Burton favors the more general observance of Lent. He recommends the preparation and use of prayers in printed form. Congregational pastors should aid in evangelistic work in neighboring parishes, is his idea. He recommends this plan rather than the use of professional evangelists. The endowment of the colleges, the more economical administration of the missionary work and other matters of practical importance are taken up in the report of the secretary. Congregationalism grows continually more evangelical in its spirit, and this along with its splendid traditions in the educational phases of the church's ministry makes it well fitted to cope with the problems of the new age.

Synod Meetings Bring Encouraging Results

A number of synod meetings of the Presbyterian church have been held recently, and at all of these sessions the statistics have been of the most encouraging sort. In the matter of increase of membership the percentage for the past year in Michigan was 7 per cent, and in Wisconsin a 15 per cent over normal. The Sunday school increase in Michigan was 8 per cent and in Wisconsin 19 per cent. In Michigan the per capita giving of Presbyterians is \$29.07, while in New Jersey it is \$30.13. In the three synods the statis-

tics were all through of an encouraging sort and it seems certain that next May the Presbyterians at General Assembly will report the greatest year of their history.

Quarter of a Century in One Pulpit

Rev. George W. Truett, pastor of the largest Baptist church in America, First Baptist church of Dallas, Tex., recently celebrated the twenty-fifth anniversary of the present pastorate. The building was packed to overflowing at both services and hundreds turned away. An old-time hearer who had never joined the church united that day, and with his son were baptized at the evening service.

Bachelor Preacher Adopts an Orphan

Rev. C. H. Wilhelm, pastor of Disciples church of Pontiac, Ill., has been preaching to his people that every bachelor in the congregation should adopt an orphan in Armenia. Since he is himself a bachelor, he has adopted his orphan, to be cared for in an orphanage in Armenia. Mr. Wilhelm insists that in the state of Illinois there are ten thousand bachelors who should follow his example. There are now 229 orphanages in various parts of Armenia that are maintained by Americans. The care of an orphan requires five dollars a month.

Swiss Churchman Hopes Much from Armament Congress

The interest in the coming Armament Congress is not confined to America. In-

telligent leaders of public opinion in Europe are equally interested. Pastor Adolph Keller, secretary of the Swiss Federation of Churches, says: "America is the hope of the world in this crisis. The people of Europe look to her to exercise her leadership unselfishly. To the old nations a reduction in armament is a vital necessity. If the Conference on Disarmament will not give to the world what is expected by the nations there will be a general burial of ideals, of constructive effort and of confidence and the peoples will sink back into deep hopelessness. The way will be prepared for the destructive forces of anarchy and bolshevism. Still, hope prevails and the people of Europe believe that the Conference will achieve definite results in reducing armaments and in restoring international goodwill and faith."

Big Gains in Presbyterian Colleges

Thirty-two of the leading Presbyterian colleges of the land have already made reports on their enrolment this year. This totals 11,886, a gain over last year of 1,245. The largest of these is Coe with enrolment of 1,150; James Millikin, 818, and Lafayette, 806. This experience of Presbyterian institutions seems to tally with that of other denominations. The Methodists are particularly gratified that the entering class of Boston University this year includes 1632 regular day students working for a degree. The school of theology had in July a total enrolment of 340.

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 4. But nev - er rose with - in his breast
 5. 'Tis dark a - round, 'tis dark a - bove,

The fu - ture dim with doubt and fear;
 With fal - t'ring steps, to come to thee;
 But thou wast kind - er than he dreamed,
 A trust so calm and deep as now:
 But through the shad - ow streams the sun:

But, Fa - ther, yet we praise thy name,
 And, in each pur - pose high and strong,
 As age by age brought hopes more fair,
 Shall not the wear - y find a rest?
 We can - not doubt thy cer - tain love;

Whose guar - dian love is ev - er near.
 The in - fluence of thy grace could see.
 And near - er still thy king - dom seemed;
 Fa - ther, Pre - serv - er, an - swer thou!
 And man's true aim shall yet be won! A - men.

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The CHRISTIAN CENTURY

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EDITORIAL

Turkey An Affront To Civilization

IN the long list of disappointments issuing from the world war not the least tragic is the fact that the age-long scandal of Turkey has not been dealt with vigorously. The Turk's outrages on the Armenian population would never have been permitted had not political considerations outweighed moral convictions in the counsels of the diplomats. Even though an allied force is now in control of Constantinople, Turkey is not at all intimidated, and the most recent advices from Armenia tell the story of another massacre. The entire population of the village of Zeitun was driven out into the wilderness, and has not been heard from since, save as two stragglers have worked their way back to the allied camps and told the stories we are accustomed to hear in connection with such expeditions. Men have been shot down in cold blood, women massacred and sold into moral slavery. The Turks in Constantinople are constantly conspiring to start a revolution there to eject the allied troops. The interests of civilization demand that these allied troops be strengthened so that they may extend police protection throughout Armenia. The most ancient of Christian nations, now a nation of orphans and outcasts, has surely a right to her place in the sun. If the Christian world continues to hear her cry of distress and do nothing about it, there will rest upon Christian honor a stain that history will never wipe out. There is less moral reason for patrolling Palestine than for protecting that people which has suffered most from the hatred of the Turk. Doubtless in the plans of rulers there is some hesitation about offending further the Mohammedan consciousness. It is to be remembered, however, that the Mohammedan world has cast off much of the Turkish leadership and that it has no ground to

ask more than the same sort of religious toleration which must be demanded by the Christian conscience of the world for the heroic people of Armenia.

Lord Northcliffe and Prohibition

HAVING made a flying tour of the United States during the summer, Lord Northcliffe has been telling his millions of English readers of the failure of prohibition in America. From his remarkable statement we learn many things that are not so, for example that prohibition "began with the southern white folk's fear of the Negro, whom drink makes mad"; and, as there are no Negroes in England, there need be no such fear. This is news indeed—news from nowhere—since prohibition began in Oregon in 1843. We also learn that prohibition "spread because of the fear of the saloon and drinking den, whose enormous political power was ever a greater danger than the bad spirits they sold." Bad politics and bad rum did hasten the downfall of the traffic, for the saloon was a moral and political pest-house; but it is curious to hear his lordship say that England has no saloons. The English "public house" is the American saloon, and worse, because it is kept by women, and more women frequent it than ever entered the saloons of America. Having had dinner on the roof garden of a New York hotel, where champagne flowed freely, his lordship tells his readers that drinking and drunkenness are "universal" in America, and that crime is "increasing by leaps and bounds." Fortunately, such stupidities did not go unrebuked, for the Ecumenical Methodist Conference, then sitting in London, appointed a committee to draft a reply to the Northcliffe article; which thing they also did, and never was any reply more complete and crushing. The reply is specific, de-

tailed, documented, and it would make an impression but for the fact that men believe what they want to believe, and see what they want to see. The Northcliffe article is a sign of panic in England, as the hard economic facts begin to tell a tale to which even the slow-moving Britisher must listen, if he is to compete with a sober America.

What Is the Great American Sin?

WHAT is the great American sin, that is a reproach to this nation and a stumbling block to its moral advance? Is it extravagance, graft, vice? No, our great sin is good nature, a kind of half-humorous, brutal indifference, what an Englishman called a lack of "concentrated indignation." Trace our ills to their source, and you will find that they exist and flourish by virtue of an easy-going indifference which dislikes to have its comfort disturbed, and which says let well enough alone. For years a tide of undesirable immigration has poured in upon us, threatening our institutions, but America did not care, certain that it would all come out right and that we would muddle through. Obedience to law, Lincoln said, should be our political religion; but a good natured public does not care, and its indifference is responsible for criminal lawlessness. Then there is militarism, and how easily, how quickly, a good natured public forgets the horrors of war. The most shameless greed, the most sickening industrial atrocities, the most appalling public scandals are exposed—but a half-cynical, half-humorous, and wholly indifferent public passes them by with hardly a shrug of the shoulders. Now and then, when some moving-picture hero misbehaves, there is a brief flareup and anger, but it is soon forgotten in the medley of events. Herd-mindedness rules, and it is easier, and less inconvenient, to let the good-natured crowd decide the issue. This is the great American sin, inviting the thunder and lightning of the wrath of God!

The Newspaper Conscience

WHEN one talks about a newspaper conscience, it is usually supposed one refers to the conscience of the editor. The sins of newspaper men have been denounced roundly by platformists in recent years, but there has not been sufficient recognition of the fact that the sort of newspaper conscience most needed and most effective is the conscience of the reader. Modern newspapers have been accused of sensationalism, suppression of the news and even the manufacture of stories out of whole cloth when the ordinary news sources ran dry, and without great difficulty one can find examples of these and other sins in the journalism of most large cities. The remedy, however, does not lie in drastic preachments to the editors. These preachments should be directed to the newspaper readers. It is not too much to say that a half million determined readers could clean up the journalism of the country in a relatively short time. If they would rigorously tabu the dirty sheet and the sheet which was manifestly sold out to special interests, in favor of the paper with higher ideals, their influence would be felt at once.

Should they add to this action a daily expression of opinion among their friends favorable to the journal worthy of their approval, their action would be still more potent. If these determined half million readers were so much convinced of the importance of a clean and competent journalism that they would purchase extra copies of the better papers and give them circulation, this would make assurance doubly sure. To continue to patronize papers of doubtful morals is to vote for their continuance in the only way that a subscriber has to vote. This principle is also of importance in the matter of religious journalism. If a man believes that a belated and obscurantist journal does harm to the cause of religion, he votes to continue the kind of thing that he deprecates by subscribing. If he admires another type of journal, but enjoys it secretly without bearing testimony, he withholds the only kind of action which is effective in the support of that kind of religious journalism.

Dean Inge's Plea For "Other-worldliness"

AT a time when so many avoid the suggestion of "other-worldliness," as a thing dreamy and unreal, it is like a tonic to have Dean Inge, of St. Paul's, assert that "it is other-worldliness which alone can transform the world," and that this is "the secret and method of Christ." The trouble is not that the church is too much aloof from the world, but that it is too much in it, of it, and conformed to it. The cause of religion, says the dean, writing in the *London Evening Standard*, must be won on its own field—that of the devout life. It can neither be proved nor disproved by anything outside itself. The more convinced we are of this, the less disposed we shall be to stake the existence of our faith on superstitions which are the religion of the irreligious and the science of the unscientific. The enemy of religion in our day, the one heresy, is secularism—that false standard of values which takes the life of the senses as the ultimate reality. Over against this practical atheism we must set a practical moral idealism, and put the truth fairly and simply before our generation. To that end, traditional Christianity must be simplified and spiritualized. At present it is encumbered by bad science and caricatured by bad economics, both the result of latent materialism. Real Christianity is an other-worldly religion, in as much as it looks not at the things that are seen, but at the things that are not seen.

The English Message of "La Nueva Democracia"

A MONTHLY journal is published in Spanish by the Committee on Cooperation in Latin America, for circulation in all the regions where Protestant missionary boards have schools and missions. This journal is produced under the editorial supervision of Dr. Orts and Dr. Inman. The fact that many of the friends of missionary progress are unable to read Spanish has led the editors to supply a page of English material, called "The Message of the Magazine." Here in compact form is provided a digest of the contents of the magazine for the current

month. This feature first appears in connection with the October number of the journal. The principal theme, as in most issues of the publication, is the movement toward democracy throughout the world, particularly as interpreted in the light of Christian teachings. Among the special themes dealt with are the democratization of industry, the progress of sentiment favorable to the limitation of armament, General Pershing's commendation of the Young Men's Christian Association, the movement for the enlargement of women's opportunities for education and social uplift, an interpretation of the prohibition situation in the United States, and a comment on the industrial message of the Federal Council of Churches. To these admirable materials are added some stimulating essays by Spanish writers, and the discussion of significant recent world happenings. It is a satisfaction to all friends of missionary and educational work in Latin America that a journal of this scope and spirit is making its way month by month into the areas where Protestant voices have been few and feeble in the past.

The Well-read Church

THE modern church comes increasingly to conceive itself as fundamentally a school. Every department of its activities has some educational significance. For this reason the circulation of good books and helpful journals is of the very greatest importance in the lives of the people. A book-table at the church, not merely in a secluded room but near the entrance where everyone coming in and going out may see and examine the very latest religious books, is becoming an established feature in many churches. The reason that family libraries are cluttered up with cheap fiction is that so often the people see and know only books of this sort, making their purchases in department stores. It is really pathetic how little knowledge of books dealing earnestly with religion our church people actually possess. They will buy the better books on religion once they know about them. It is much the same with journals. The magazine list of the American family could easily be influenced in favor of better periodicals if the people were instructed by their minister in the current literature that is worth while. A reading table in the church is an inexpensive and simple device for bringing the use of the best periodicals to a large number of people. Meanwhile the people should remember the needs of the minister. In these days of financial stringency in the manse a set of books costing eight or ten dollars is often out of the reach of the minister. The Christmas time furnishes a most excellent occasion for filling up the minister's book-shelves, just as the people used to fill up his larder by pound parties. The books given favorable review by leading journals are always safe purchases. Nor should the needs of the missionaries be forgotten. Even more than ministers they are limited by small salaries and they have far less resources in the way of public libraries. The progress of the church will be in direct ratio to its intelligence. So long as radicals and "bolsheviki" stay at home evenings to read while church

people spend their time in movie shows, the church will be unable to exercise its rightful influence in the world.

Church Attendance and Other Kinds of Attendance

A CERTAIN type of magazine writer has been convinced for a long time that the church is dying. Yet the church has strangely delayed her departure. Amid symptoms of senility there have been astonishing evidences of strength. A man in a medium-sized city who had been hearing a great deal about the small attendance at the churches recently went out to count audiences at other kinds of meetings. He found at a Masonic lodge of 700 members an average attendance of 35. The Odd Fellows lodge with 500 members usually mustered 30 at the weekly meeting. The American Legion has 1,100 members but the meetings of this organization are attended by about 60 men. Then he began counting audiences in his church. It has 1,200 members. At the morning service the attendance averaged 445, while the evening congregation averaged 206. Besides these two main services, the church had many other meetings including Sunday-school, women's meetings, young people's meetings and other gatherings. Even the despised prayermeeting, which is supposed to be passing, had a larger attendance than the ordinary meetings of strong lodges. Which goes to show that there is no organization in the community making a bid for regular attendance that does better than the church. When one compares the church attendance with that at high school commencement, or with the attendance at the big football game of the season, he may grow discouraged, but if one takes into account the facts above enumerated, he will be far less pessimistic. Meanwhile it is to be admitted that many shortcomings of the ordinary church service cut down the attendance. The poorly prepared sermon, the low grade music, the ugly church interiors and the lack of a social cordiality are all facts that tend to limit audiences. People still go to church more than they go anywhere else, even though there be many who, like the late David Harum, go only every Thanksgiving.

Dr. Robertson Nicoll's Seventieth Birthday

FROM afar we send greetings to Dr. Robertson Nicoll, editor of the Bookman and the British Weekly, on his seventieth birthday which is celebrated this month. The Bookman, which is marking its thirtieth anniversary under his editorship, contains a fine portrait of Dr. Nicoll, and an appreciation of his genius as a journalist. It is a notable career, the more because its success began in the midst of failure—failure of health which put an end to his life as a minister, but which opened to him a door into journalism where he has labored for thirty years. In 1886 he went to London, and persuaded Hodder and Stoughton, the Paternoster Row publishers, to start the British Weekly. His rare blend of literary and commercial gifts made it a journal of nation-wide influence and appeal. His astonishing knowledge of books and his mastery of a graceful literary style are only equaled by his

"nose for news," and his insight in discovering new writers of talent and promise—such as James Barrie and John Watson, both of whom he introduced and encouraged to write. As a critic he is generous, appreciative, human-hearted, not dry or bookish, and nothing human is alien to his interest, as his "Claudius Clear" letters attest. Dr. Nicoll is a very delicate man—always fighting for health, and actually living with only one lung—but he has found a way to do an incredible amount of work. Every week he spends some days in bed, where he works surrounded by newspapers, books, and his beloved cats. Having a genius for gossip, and many mysterious sources of information, though seemingly shut off from the world, he keeps closely in touch with it, knowing not only its outward events but much of what goes on behind the scenes. He has an amazing memory. It is almost uncanny how, when writing an article, he can recall an article on the same subject, say, in the *Spectator* of 1867. When the reference is looked up, it is quite certain to be found correct. One thing only is to be regretted in Dr. Nicoll's long and splendidly useful career—that is, that he has devoted most of his time to ephemeral journalism, and that he has not written the great books he should have written. It is a part of the penalty of being a journalist; but it is sad to think that his rare and fruitful genius has not been enshrined in some work of enduring worth worthy of his name. Many books bear his name, but they are over-modest expressions of his genius, or are works wherein his function has been that of editor rather than author. He has spent his time opening windows to the light, popularizing fine books written by others, as a teacher both of literature and religion, and perhaps it ill becomes us to ask more of one who has given us so much. Again, we send greetings and goodwill, wishing Dr. Nicoll every blessing, not least of which is the honor and high regard of his brother editors the world over, the while we look forward to his forthcoming book on "The Princes of the Church."

The Church and the Student Body

TOWN and gown have been at outs for a long time. This antagonism has expressed itself in many ways through the centuries past, sometimes resulting in clashes between students and local authorities. This misunderstanding shows itself in the work of the churches adjacent to the campus. While the modern church has recognized its duty to minister to the spiritual welfare of the students, there still persists a type of church which is convinced that working among students does not build up the local institution, and therefore does not pay. In a certain town where there is a college of engineering, the students are definitely hostile to the whole group of churches in the town. In another situation where it is said that more than half the girls of the college smoke cigarettes in their rooms, to the horror of the town matrons, it is easy for the church to adopt in its public utterances an attitude of censoriousness. The wise church leaders of our time are recognizing the importance of setting the students at work to the task of their own redemption. No one knows

the student viewpoint like the student himself. The Methodist bishops who are touring the colleges of the country at this time adopt the policy of seeking out the most consecrated Christian young people in each school, and these are trained for Christian work among their fellows. The students of this generation are peculiarly tempted to waste time in an excess of social engagements and to break down the standards of decency in their pursuit of pleasures. Their greater danger, however, is that with four years of training they may after all fail to catch the world view which is so essential to educated folk in these days. The world is crying for leadership. The youth of many other lands have been decimated by war. The United States is destined to furnish the leadership for innumerable world enterprises in the coming generation. Through its impact upon college student bodies the church must create a generation of young men and women of idealism who regard their life work as a contribution to the progress of civilization.

Two Diaries of Faith

THREE kinds of people may be found in almost any group, taking sides and sharply dividing it, whether it be a club or a church. There are those who have made up their minds that nothing shall change, not even their minds. There are those who think that nothing is right, and that everything must change. Between the two there is a group who seek to know the facts, who accept them when found, and modify their thinking and acting accordingly. In business, in education, in politics, in religion one finds these three classes, and the clash of their differing attitudes makes much of the friction of society. It is refreshing, then, to find a man of open mind and understanding heart calmly taking stock of his religious beliefs, in the light of ancient faith and the new knowledge, and setting down his conclusions for our inspiration and guidance.

Twelve years ago, Mr. W. S. Palmer—whose little book on "Providence and Faith" was such a blessing during the war—found it necessary to take stock of his beliefs in view of the critical study of New Testament documents then in vogue. The result was a diary of faith, intimate, revealing, suggestive. Once again he has examined the foundations of faith in the light of the tragedy of world war, recording his findings in a diary which he calls "Christianity and Christ." It is a book of beauty, reminding one of "The Diary of a Church-goer," by the late Lord Courtney; as full of religious as literary charm. It is a gracious book, candid, searching, reverent; the thoughts of a man who has come to see as never before the mission of Christ, and his power as life-giver to the world. How far he has journeyed from his scientific agnosticism, by way of pantheism, may be seen, and felt, in these words about the simple symbols of the Lord's Supper:

The greatest of Christian symbols is only a piece of bread. Has ever a more perplexing paradox been set before the world? No crown, no glory of jewels and gold, no sword of judgment, no symbol of the lightnings of a throne; nothing hierophantic,

imperial, conquering or condemning; nothing rare, or precious, or imperishable; no adamant or deathless asphodel; only the common food that must be renewed from day to day, is grown in any field, ground in any mill, baked and eaten in every cottage and palace by the men and women and children of all nations. This is the sacred universal symbol in Christendom of the King of kings and Lord of lords, the only Ruler of princes. It is incredible, yet it continues to be true.

Alas, Lord Courteney was never able to make up his mind about Christ. Early in his diary we read: "I have for some time been drawing to a resolution to undertake a particular task. I want to force my mind to answer the question, What have I come to think about Christ?" He touches upon many questions—providence, fate, prayer—but he always comes back to the question of Christ. He takes it up, lays it down, and takes it up again. But he never quite decides; for when he concludes that Jesus was only a man, he is haunted by misgivings, because, if so much is true, more would seem to be certain. He, too, like Mr. Palmer, is held by a certain nameless and ineffable beauty, a grace not of earth, a loveliness so unutterable that it breaks his heart—and mends it. Suddenly, unawares, it falls upon him, even when old familiar words are read in the service.

Something in the air, something in ourselves, something, it may be, in the voice of the reader, in sunny mornings in country churches, when the scents and sounds of summer come through open windows, in the equable atmosphere of some vast minister, when the words spoken at the lectern are accompanied with stillness—under all varying circumstances, defying explanation—the new comes out of the old, the passion out of the commonplace, and we say within ourselves, This thing is of God.

Here are two laymen, each telling in a diary the story of his heart, each keenly aware of the difficulties of faith—each avoiding sectarian issues—both seeking a deeper, more revealing, more satisfying knowledge of God in Christ. They are typical of multitudes in our time—many more than the preacher realizes—and their diaries will help the man in the pulpit to know what is going on in the minds of many who listen, and who want to believe, but who find the path to faith steep, often difficult, and hard to climb.

Ireland's Crisis Hour

IN a measure not equalled in years the attention of the world is fixed during these days upon the parley in London between the representatives of the British government and the Irish nationalists. Seven hundred years of misunderstanding and friction are at the moment of decision, either for good or evil. Before this comment appears that decision may have been reached. And no section of civilized humanity is unaffected by it.

It is not easy to form an unbiased judgment regarding the issues involved in the Irish question. On both sides there are violent prejudices and tense emotions. On the part of those immediately composing the conference group there are passionate and pent-up antagonisms, the result of many years of bitterness and growing traditions of hatred. For every hour of calm debate the utmost credit

must be accorded both the governmental and the Irish sections of the gathering. If an explosion should occur in the hair-trigger intensity of feeling that undoubtedly prevails, it will not be altogether surprising. If a just and satisfactory result is reached, it will be a triumph of constructive statesmanship that will be a monument to the participants, and will go far to strengthen faith in the capacity of the human race to talk through its quarrels to conciliatory ends.

The world that looks on is also inclined to one side or the other in this great debate. It is difficult to keep the mood of detachment when such a question is under discussion. All men are likely to take sides. And each side is able to summon a great array of facts to weight its argument. Never did the righteousness of either contention seem more convincing to its partisans. And yet never was there a great national issue that presented more difficult and debatable details to the judicial observer.

The Irish are a likable people. Their wit and joviality are racial traits. Their industrious habits have made them valuable economic factors on their native soil and in the lands to which they have emigrated. They possess a language and literature, an art and traditions, which go back into the shadow of the centuries. They have long asked for independence from Great Britain, and the sympathy of the modern world is increasingly on the side of peoples, however small in group numbers, who wish to live their own life and realize their national aspirations. On the surface of things therefore it would seem that Ireland ought to be accorded self-determination and independence.

On the other hand it must be conceded that on many careful observers the Irish people make a wholly different impression. Illustrations are plentiful of their irascible nature, their inability to live among themselves without constant and belligerent outbreaks of temper and violence, the indolence, ignorance and backwardness of considerable proportions of the southern section of the Irish people, and particularly the fact that one entire and considerable portion of the population of the island is as determinedly set against separation from Great Britain as their antagonists are in favor of it. Strong arguments can be marshalled on both sides of this inquiry, and an unprejudiced opinion is difficult to reach. Racial differences, not only between the island people and those of the rest of Britain, but between different sections of the Irish themselves, religious prejudices, traditions of violence, outrage, bad government and oppression, asserted or denied, form a complex of opinion and emotion that has seethed through generations of suspicion and hatred.

Why not give Ireland her complete independence and finish at once the interminable quarrel? This is a natural inquiry, and the number of those in other nations who are partisans of Irish aspirations, together with the great host of Irish people in the United States, to whom must also be added those who for many reasons are prejudiced against England and the English on all sorts of grounds, make up a formidable body of opinion in favor of an immediate and decisive granting of Irish self-government.

But it is impossible to ignore the very strong array of facts on the other side. Great Britain has offered to

Ireland a status of complete self-determination within the great imperial family. She is to be permitted her own form of representative government, her own financial, industrial and educational system, and complete freedom in political and religious affairs. This is precisely the status of the great dominions of the British Empire—Canada, Australia, New Zealand and South Africa—a status toward which India and Egypt are making rapid approaches out of their present provincial relationship. It would seem that such freedom as these great dominions enjoy would afford Ireland every opportunity for the realization of her national aspirations.

Furthermore it is manifest past all misunderstanding that one portion of the Irish people, the population of the Ulster counties, will never consent to separation from Great Britain and domination by an Irish parliament, the majority of whose members would bring to the task of government the characteristics and prejudices of the Roman Catholic portions of the island. Again it is evident that a great company of the Irish people, even of the southern group, would be quite satisfied with the concessions made to Ireland by the British government, and are not at all convinced that the extreme claims for separation insisted upon by Mr. de Valera and his adherents are essential to a satisfactory solution of the controversy. Some of the most conspicuous Irish leaders have registered their opinion that the very generous terms of settlement offered by Mr. Lloyd George's cabinet should be accepted, and the danger of a desolating and exterminating war avoided. It is clear past all misreading that a tremendous responsibility will rest upon the men who reject terms so liberal and honorable as those that have been presented to the Sinn Fein party.

At bottom there are two questions that overlap all others in the minds of unprejudiced students of the problem of Irish separation. One is this: Is Ireland as yet capable of such self-government as shall insure to its people a reasonable measure of harmony and prosperity? There will be two opposite sorts of answers, both very convincing and insistent. But it must be confessed that in the light of Ireland's numberless and futile efforts to formulate a political program acceptable to her own people, and the bitterness of the present controversies among various sections of the Irish, the prospect is not assuring. In fact the British government in offering to Ireland a form of complete autonomy within the imperial household, and on a par with the great dominions of the empire, has confessed to a faith in Irish capacity for self-government that is by no means shared by all the Irish people, nor all the friends of Ireland in other lands.

The second question is of even greater moment. It is this: Is the continuance of the British empire essential to the realization of world hopes for civilization and progress? There are great numbers of people in the United States and in other lands who dislike the English intensely. They profess to feel a certain stodginess, immobility, imperturbability about the traditional Englishman that exasperates them. On first acquaintance Americans usually dislike the English. How much more likely will the same

sentiment prevail among races further removed from the Anglo-Saxon traditions? Nevertheless the student of modern history is compelled to stand with uncovered head in the presence of British achievements in behalf of civilization, democracy, education, morality and world progress. In spite of British mistakes, follies and sins, a list that is unforgettable and appalling, and that true Britons are the first to confess, the British nation has stood on all the continents as the promoter of world ideals; and on all the seven seas its ships have been the harbingers of justice and liberty. A part of this idealism the American people taught Britain in the Revolutionary War, in which the best of Great Britain was on our side; and a larger portion has been wrought out of the struggles of her colonies and provinces rising gradually to the free status of dominions, yet loyal to the mother land and its great traditions. Up that ascending highway of national aspiration India and Egypt are pressing to complete self-government. And why should not Ireland, strategically placed at the gateway of the Atlantic—too strategically ever to be permitted capricious and dangerous separation—why should not Ireland enter with full accord into this high covenant of free peoples, for the realization of her own ideals and the peace of the world? It is her day of opportunity and crisis.

The Pine Tree and the Matches

A Parable of Safed the Sage

I JOURNEYED, and I came into a great Forest of Tall Pine Trees. And men were at work cutting them down. And not far away was a Sawmill that sawed them into Lumber.

And they sawed down a Great Pine, and it fell with a mighty Shout that woke the echoes of the Forest.

And I said, I am a lover of trees, and I could almost as easily murder my father as cut down a tree so fine and tall as that. Yet I know that it must be done; and it may be that yonder tree will be cut into lumber for a Temple of Worship, or a Hall of Justice, or an Happy Home.

And the Foreman spake unto me, saying, This tree will be cut up for the making of Matches.

And I said, Thou mightest make Matches out of the chips and splinters of it, but the tree itself would make matches enough to set the world on fire.

And he said, All the Lumber which thou seest at the mill, and all the saw-logs that are beside the mill, and all the trees that these men are cutting, yea, and every tree in this vast Forest is for the making of Matches.

Then was I sad to think of those monarchs of the Forest casting down their crowns and tumbling from their thrones to light the cigarettes of fools.

But I considered that there be other and more honorable uses of Matches, and that so great a tree would not give its life without serving many noble purposes. For it would light the evening lamp in many a home, and kindle a

glow on many an hearthstone, and set ablaze the fires of Industry and Productive Toil.

And I began to think less unkindly of this match business.

And I thought of my own life and of the lives of other men, into how many splinters they are divided. And I said within myself that I had never been able to make of my life one single, solid, undivided contribution to any heroic achievement, but that it had been cut up into match-wood and kindling by the exigencies of the daily demands.

Yea, what is this Parable but a Splinter, with the end dipped a little space into the Personality of him who writeth it, that peradventure it may kindle a Kindred glow in the heart of some one else who hath seemed to himself

to fritter away his life in trivial duties, with no opportunity for Conspicuous and Heroic Deeds?

Now this is my message unto all such:

If thou hast lighted the lamp of hope in the humblest life; if thou hast put a torch into the hand of a child that he might walk aright down the path of temptation; if thou hast set in the window of thine own soul where it is visible unto men a candle lighted by a spark of thine own conviction or experience so that thereby any life hath been guided aright; if thou hast kindled anew the flame of love upon the hearth of any cold and troubled home; if thou hast warmed the milk of human kindness in the cup of any human being, then thank God that He hath permitted thee and thy life to be cut up into Matches.

TIMELY VERSE

By Thomas Curtis Clark

"The Happy Warrior"

(Theodore Roosevelt, born October 27, 1858)

IN EARLY years your valiant fight began,
When in the wilds you sought the boon of health;
Your spirit then revealed a brimming wealth
Of faith and force, which told the coming man.
In later days, more confident and strong,
You chose to serve where public storms were rife.
You strove with zeal to free the nation's life
From lust of office, greed and vested wrong.
When flames of war enveloped half the world,
When truth was throttled by a crazy king,
You seized the lash and whipped us, loitering,
And roused our might, till hell was backward hurled.
You proved a victor till your last life breath;
You could not stay the subtle warrior, Death.

The New Song

POET, take up your lyre;
No more shall warlike fire
Inflame the earth and sea;
Cease from your martial strain,
Sing songs of peace again,
Sing of a world set free.

No more sing fear and hate
While armies devastate,
Nor boast of foes withstood;
Let mercy be your theme,
Renew the old, fair dream
Of human brotherhood.

No more the trumpet blast
Shall call to conflict fast,
The flame of war grows pale;
Sing, Poet, God-inspired,
Till all the world is fired
With love that shall not fail.

October

WHEN Summer bids at last a fond adieu
And southward flees to greet her oldtime friends,
She takes the roses and the azure blue
And all the singing birds. October sends
Abroad his warning of the coming snow
And bids us heap again the corded wood.
The frost arrives and makes the forest glow
With phantom fires. But these portend no good,
For from the sea there rises now a blast
That soon shall paint with white the wood and hill.
Then everywhere, beneath skies overcast,
Shall all prepare for winter, stark and chill.
But why be sad! For fires shall then be bright,
And joyous songs shall scatter far the night.

Song

THE day is brief, from dawn to dusk,
The night is briefer still,
And life is just a going up,
And going down, a hill.

But Oh, what dreams we dream at dawn!
And rest, how sweet, at night!
And going down a hill is good—
With other hills in sight.

Humdrum

ARE they worthwhile, these tasteless everydays,
Replete with tasks that warp the very soul?
For all this toil is there some splendid goal?
Do they speak true who have but words of praise
For those who drudge, nor lift their heads to sing,
For those who meekly yield and ask not why,
Who, tombed in walls of greed, know not the sky,
Know not the spell of dawn, the thrill of spring?
Heaven forbid! All things in earth are wrong
If toil is blest that stills the voice of song!

Some Unchristian Aspects of Christian Missions

By Joseph Ernest McAfee

ONE of the benignities of Christianity is the right of each sincere and loyal disciple to formulate his own definition of it. One of the malignities the disciple finds it hardest to bear is the assumption of that same right on the part of the insincere and disloyal. Agreement upon what Christianity is is hopeless. It is not, therefore, sensible to attempt a definition which all may accept. This may seem to render futile the discussion proposed by the assigned title. And it would be futile, as it would be wicked, to formulate an arbitrary definition, lay alongside of that measuring-stick the personalities and practices of Christian missionaries and missionary organizations, and then, in true Procrustean fashion, chop off those which stick out beyond the line, and put to the stretching-rack those which do not reach out to the line.

The wording of the title carries with it the implication that Christian missions do not measure to their ideals. Which requires no great acumen to discover, nor large wisdom to declare. That is a delightful and altogether beautiful truism of the Christian order. Ideals always run on before. Else they fail of their office as ideals. The blessed paradox holds, that to be Christian is to fall short of being Christian. Aspirations must continue ever to outrun achievement. But falling short is different from making in the wrong direction. Advancing towards goals not yet attained is the habitual and altogether wholesome estate of truly Christian enterprises. Movement away from goals which the Christian purpose sets is an entirely different matter.

It is possible, even amidst the apparently hopeless confusion respecting the content of Christianity, to scrutinize the tendencies of Christian enterprise, and for those willing to face all the facts to reach a kind of agreement as to whether those tendencies are making in the direction along which the Christian purpose impels.

VIRTUES OF MISSIONS

To fail to recognize that Christian missions are "doing a lot of good in the world," in spite of all the human frailties which the most censorious might point out, would be monstrous. Missionary biography is now writ so large and so clear that he who runs away may read the demonstration of Christian power in the work missionaries have done and are doing. It should be observed that our title does not set us upon the task of appraising the virtues of individual men and women. Happily social systems, however depraved, never entirely lack the beautiful graces of individual character and service. This has been true of the most corrupt society and institutions of any age. We are set to discuss a program, a system of far-reaching social significance, a scheme so big and of such long standing, that no individuals or groups of individuals, good or bad, make it what it is, or, single-handed, can make it essentially different from what it is.

Under these safeguards of our discussion let us bravely face the fact that our current program of Christian missions in some of its fundamental aspects and tendencies is flagrantly un-Christian. The enterprise is not incidentally defective, merely. It is not afflicted only with the frailties to which humanity at its best subjects human enterprises. Strong and inherent tendencies of the present missionary order make against, not for the Christian purpose in the world. That purpose is too precious, carries too much significance in the human scheme of things, to admit of this condition of affairs being allowed to pass as a matter of little moment by any well-wisher of his kind.

The un-Christian character of sectarianism is no longer a matter of debate among intelligent people. Anybody who so much as calls himself by the name of Christian deplores and cries out against it more or less uncompromisingly. This is true of the most ardent sectarian, scarcely less than of the most latitudinarian Christian. For the sectary is vehement to declare that those who disagree with him are in gross error; they cannot be properly allowed to use the name Christian. The sectarian spirit and the sectarian program are, on the other hand, the overwhelming grief, and stamp the deepest shame upon the soul of the broad-minded Christian.

DOMINATED BY SECTARIANISM

Those who advance any palliation for the sectarian order find it in considerations of expediency, not in any inherent merits of the sectarian spirit or the program it projects. Yet the program of Christian missions is dominated by this inherently evil thing. To eradicate the spirit would require remaking the entire structure, would redirect the purpose and give new aim to the self-conscious organism. There is no more pathetic delusion than that "inter-denominational cooperation" is curing the root evil of sectarianism. It is not doing so, as a matter of sad experience, and it does not lie within the capacity of denominational boards, now administering the missionary enterprise, to eradicate the evil.

There is not one instance of "cooperation" in the home mission field large enough and tested by sufficient time to be of real significance. Utterly sincere men and women have talked much about the need of cooperation, and conscientious groups have projected concrete plans for positive and constructive measures on the cooperative basis. But these measures come to nothing. Not one clear-cut demonstration, after long and strenuous endeavor, can be pointed to. Not one continues to hold promise after the first spurt of enthusiasm is exhausted. It is dismally safe to say that so long as denominational missionary agencies are in control there never will be one. Though from less intimate knowledge of the field the writer is prepared, at least until evidence is available to the contrary, to make the same statement about foreign lands. The Christian

intelligence of America is longer in discovering the ineptitude of so-called cooperative methods in foreign parts than it is at home. There is still widespread belief that foreign missions are teaching the "home church" the lessons of "Christian unity" which will pull it out of our sectarian slough.

A PATHETIC DELUSION

As remarked, no delusion is more pathetic. As a matter of fact, the arbitrary imposition of sectarian crochets has gone farther in distant mission fields than it would be possible to go in the typical American community. Cases of broad-minded missionary propaganda in foreign parts are not lacking and are properly pointed to with satisfaction. But to believe this tendency universal or even dominant in the foreign missionary enterprise is to be very much deceived. A stream does not rise above its source. This stream, with its source in the spiritual enthusiasms of the American churches, has all too rapidly run down hill, even from that low level. The sectarian propaganda goes to lengths on distant mission fields which would call forth a storm of protest from even the sect-bound churches of American communities, if the practices were attempted in typical regions of this country.

Doctrines are exploited which ministers do not think of promulgating among our communities and which they dare not promulgate before intelligent congregations, though they might desire to do so. As one intelligent citizen of a Latin American country remarked, "We do not wish your discarded theological dogmas, any more than we like your patent medicines, which, banished by law from your markets, are so freely vended among us by American enterprise. We who know the tendencies of thought in your country and have listened to the preaching of your leading divines know thoroughly well that the doctrines commonly proclaimed by your missionaries among us are not those now prevailing among intelligent, university-trained, religious-minded people in the United States."

STATESMANSHIP OF "ZONES"

Much store has been laid by the zoning system on foreign mission fields and the farthest advances of "interdenominational cooperation" have been made through this method. Zones or regions are marked off by agreement among the denominational boards and each is assigned as the charge of a particular board and its denomination. More or less definite assurance is given that others will not permit their missionary operations to extend into the territory thus assigned to a "cooperating" agency. This is esteemed by some to be the latest word in Christian statesmanship. A closer scrutiny must show that the program belies both terms. It is in fact a weak concession to petty ecclesiastical politics, and its implications bring a flush of shame to the face, rather than send a thrill through the Christian soul.

This zoning system is undoubtedly better than the old disgraceful scramble for the "strategic centers." But it is a makeshift sufficiently disgraceful still. Is it permissible to doom whole populations, whole races, to the horrors of doing without our own particular precious -ism? If any

are to be permitted to learn the Christian truth, to function the Christian life in the estate which now is, and to pass into eternity without the possibility of discovering the sublime Methodist way, or the Baptist way, or the Presbyterian way, or the Disciples way,—if any may be thus arbitrarily deprived, what possible justification can a loyal Christian brotherhood find for maintaining these various "ways" anywhere, with all their consequent confusion and heart-burning and waste of energy, money and good-will? This zoning system is a confession of the spiritual bankruptcy of the whole denominational order.

Furthermore, it leaves the way open, aye, it invites and encourages the infliction of the narrowest denominational tenets upon whole populations, with no hope of their being given the opportunity to test them by comparison with the teachings of other sects. To expect that each denomination will forget its own peculiar crotchets and present in its zone only the "simple gospel," the universally received elements of the Christian faith, is surely too great a strain upon the credulity even of this "Christian statesmanship." Of course a denomination, guaranteed immunity from competition with rival bodies, does not and will not refrain from using the opportunity to thrust forward its "essential" peculiarities. The zoning system thus forces a narrow cult upon the "heathen" populations which they speedily become enlightened enough to resent, when they venture to change residence from one "zone" to another, and find out what is going on.

PATRONAGE AND CHRISTIAN PURPOSE

Even the limited space of this article must make room for reference to another dominant unchristian feature of our missionary program, one which grows partially out of the prevailing sectarianism and is partly caused otherwise. It is the spirit of patronage which has the official program in a firm grip. We properly give Christianity large credit for the advance in democracy. The religious impulse which has thus wrought so beneficently must repudiate the condescending patronage, the lack of even-handed brotherhood, the superior pity, which so generally actuates missionary endeavor, and especially missionary propaganda. There is scarcely a glimmer of democracy in the atmosphere of the typical women's missionary society. The poor heathen are magnanimously patronized from most of our pulpits. We discuss and plan for missionary ministries in much the same temper of mind in which boxes and barrels of cast-off wearing apparel are packed for the west, or the south, or other "remote" regions.

This attitude is not at all inconsistent with a poignant pity, a compassion for those who suffer from spiritual ills, real and imaginary, genuine enough to wring real tears from real eyes. These emotions are sincere—as pity and compassion. But they are the strainings of the heart strings of the "superior" at the spectacle of the sufferings of the "inferior." They are not the passionate outpouring of brotherhood. They are not the brave and unaffected comradeship of democracy.

Such emotions are the pride of aristocracy and autocracy. They are scorned by self-respecting and aggressive

democracy. We, and the whole world, are passing through events which bring these tests to the front. An enterprise which lavishes patronage and is not athrob with the heart beats of an unaffected sense of brotherhood, will not be allowed to claim the name of Christian, or else that kind of Christianity will be cordially and unequivocally repudiated along with its propagandists.

TWO EVIL SPIRITS

These two evil spirits, sometimes so merged as to seem one, sometimes apparently working singly, but whether singly or in partnership dominating our present missionary program, have already left a trail of blight at home and abroad. In the west, and elsewhere only less, the subsidy system whereby groups of sectarians are backed by mission funds in perpetuating two, five, seven, competing church organizations in the same community, has surely been widely enough reprobated to reveal its inherent character. But the program continues and from two to five millions of missionary money are expended each year in imposing this system, openly or covertly, upon long-suffering communities.

Tons upon tons of cast-off clothing, and other patronage, have rolled down upon the southern mountains until the moral fibre of most communities has been sadly weakened. Where twenty-five or forty years ago there was rampant, fierce, yet upstanding and heroic wickedness, there are now communities whose strongest individuals have been enticed away to distant regions in search of a "higher" education which thoroughly alienates them from their former homes, and where the weaker elements left behind have been for so long the object of pitiful appeal in missionary meetings far and wide, that they have themselves become constitutionally pitiful. They pride themselves upon their pitiful condition. They make solemn capital of it, except where they retain a sense of humor, when they practice upon the credulity of their patrons and rightly enjoy the joke among themselves after having won the alms.

I am not here referring to isolated instances, but am picturing a system. And if you do not recognize the outlines of the picture, carry with you the brave heart of a democrat, learn to look from level stand into the eyes of your brother men, and then travel back and forth over these regions in a close study of the missionary enterprise there laid out. Do not say that my picture is overdrawn until you have done something like that.

THE TRAIL ABROAD

In Latin America these evil spirits have perhaps done their worst. The barren dogmatism which has there been exploited in the name of American Christianity cannot be intelligently conceived by the average church member in our typical American community, though bound by sectarian traditions as he is likely to be.

In western equatorial Africa, up to about fifteen years ago, the moral enervation of missionary patronage extended from the ordained leaders down to the humblest convert. When, about that time, a veritable spiritual and administrative revolution occurred, many of the very foun-

dations of the former system must be torn up. Unfortunately the causes of this revolution are not inherent in the established administrative system, and there is no guarantee that the same insidious evils will not recur.

In China the missionary force has always included outstanding individuals than whom no broader-minded statesmen have lived. Christian missions have been properly given large credit for infusing the spirit which has broken up the old stagnation of Chinese society. But the democratic movement of today in China is fast leaving the missionary leadership behind. And from the first the strongest Christian leadership has been in more or less conscious rebellion against denominational control. When such deliberate decisions of missionary policy are possible as that reported and much discussed in recent numbers of *The Christian Century*, in the case of the Disciples administration in China, the incapacity of the official missionary enterprise to guide an enlarging democratic and scientific civilization is lamentably revealed.

KOREA AND JAPAN

In Korea the political stagnation and corruption of ages is breaking away. Here also the quickening inspired by Christian missions is apparent. But not less apparent is the incapacity of the type of Christianity officially imposed upon Korea to meet the issues which that unhappy land and people have before them already—not to speak of events soon to follow. The doctrines there taught, and received by the Koreans with the most docile confidence, are inhospitable to many even of the elementary teachings of modern science, and defy the conclusions of enlightened Christian theology and the accepted philosophy of Christian civilization. The shock to the Korean mind, as it realizes Korea's need of the varied modern sciences and as it comes into contact with the intellectual currents of Christian society is bound to be staggering.

How far an intellectually quickened Korea will or can retain its Christian faith is a very serious question. Certainly the doctrines promulgated by the missionary policy so far pursued must be in large part discarded, just as they have been discarded by Christian civilizations which have utilized the findings of modern science and its principles of social organization. The transition in Korea will prove the more tragic since the discovery must be made by the people sooner or later that the Christian teaching first given them deliberately turned them away from light which was already abroad, and that their missions promulgated doctrines as fixed and final which were already generally repudiated by the civilization the missionaries were credited with representing.

Even one who feels himself not qualified to pass upon the merits of the case must still be forced to discover something serious the matter with Christian missions in the orient when he sits as a listener to a conversation between the typical American missionary to Korea and one to Japan. He will rise from the experience much sadder than when he sat down, whether wiser or not. Between these two branches of the one Christian missionary enterprise there is often what seems as deep an antagonism and as bitter misunderstandings as prevail between the

Korean and Japanese nationals. May be all this is "natural," but few unprejudiced persons will believe it Christian.

HOWARD BLISS AND OFFICIAL MISSIONS

The progressive thought of the United States was electrified by an article in the *Atlantic Monthly* some time ago, whose author was Howard Bliss, then president of the Christian college at Beirut, in Syria. Thousands who had wished to believe unreservedly in missions and had found it difficult rose from reading the article to exclaim, "If that is Christian missions I am for them heart and soul!" It is tragic that these should need to be so rudely undeceived. But they must discover sooner or later that Howard Bliss did not speak for Christian missions, as they are administered by our denominational boards. Howard Bliss was not a representative of any of these boards. His great institution, whose ideals and practice he set forth in the article, is happily not administered or controlled by a denominational board. Such ideals and programs as he elaborated have not been promulgated by denominational boards, and they never will be so long as denominational boards are denominational boards.

Higher education in the near east is already largely emancipated from the cramping, stifling influence of denominational control. The same process is also well advanced in the far east. In one or two regions the same has occurred in Latin America. American medical ministry in the orient is rapidly passing under other control.

DEMOCRATIC EXPECTATIONS

Herein lies the hope of Christian missions. Whatever positive reordering the enterprise requires, its health and its faithfulness to the Christian purpose demand that the denominational administration be abolished. It is clear that American Christianity must send out educators who shall educate, not conduct schools as "feeders" to churches; who shall educate, that is, draw out and train for free and efficient service the latent powers of the young, not warp and twist those natures into conformance with certain preconceived and rigidly prescribed formulas, supposed to insure soundness in the faith;

That physicians must be sent out to convey to needy populations the best medical and sanitary science discovered, with the untrammelled purpose of increasing the sum of human healthfulness and joy and social serviceableness, not to use each dose of medicine as a wash to carry down an unrelated and arbitrary theological formula; not to justify a propaganda in America which interprets therapeutics as a cunning device for curing "sin-sick souls;"

That preachers must be sent out with open mind and open heart to discover and interpret spiritual reality in the actual experience of those to whom they minister, and that they do not go out under vows which commit them to preconceived theological systems plastered over with sectarian and guild labels, obliged to propagate a cult conceived in alien minds and enforced by requirements of an alien propaganda;

That social workers must be sent out to bring to bear upon backward communities the best science and the full-

est inspirations of modern democracy, to develop agriculture for the sake of the legitimate benefits of agriculture, scientific industry for the sake of the benefits of an improved economic order, practical methods of social organization for the sake of the human values in community efficiency; and that not any of these shall be used as a bait to entice the undiscerning under the spell of arbitrary theological formulas, in the fulfillment of an alleged "spiritual" mission.

THE WAY OUT

Something like this will be the increasingly emphatic demand of a quickened American democracy as it reaches out to the needy far and wide. Such a mission it will call Christian, little mindful of its conformity with the prescriptions of ecclesiastical propaganda. This expectation will never be met in an enterprise conducted by our denominational boards, by one of them, nor by a few of the choicest, nor by many reputed to be acting in concert. The evil spirits mentioned are active in these sectarian agencies and they will not be exorcised by incantations conceived and conducted by the evil spirits themselves. The system must be set aside. It is incapable of expressing what the democratic Christian consciousness must conceive to be Christian.

This is no longer merely a dream or a theory. The forces are at work which must ere long bring this about, which will set aside the denominational board and put the program of Christian missions on a different basis, insuring its faithfulness to the Christian purpose—at least affording it a chance to be faithful.

Again it must be pointed out that no word here is a reflection upon particular individuals or groups of missionaries or mission administrators. It would be wicked to charge any one, or any single group, with being bad enough deliberately to create this thing. This system is the accumulation of the neglects and spiritual cowardice and structural abortions and false guild courtesies and ecclesiastical trumpery of two or more generations. Courage and thorough-going methods will be required to clear away the enormous pile. But the end is worth the effort. For the democratic passion and the Christian purpose are the converging, merging force which must take this world into control, and lead humanity on in the fulfillment of its ever-enlarging destiny.

Contributors to This Issue

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The Four-square Far Eastern Issue

By Harvey Hugo Guy

WE are approaching one of history's most significant conferences, on whose outcome hangs the peace of the world. Should the conference fail it would mean that all the terrors of the war, all the atrocities, all the hatreds, all the sacrifices—and these multiplied and made more terrible—would be repeated. The world is drifting unconsciously, but surely and quickly, back into war. Extreme nationalism, capitalism, organized greed and a perverted press are determined that the disarmament parley shall not succeed. We want this conference to succeed; we want the world to ground arms. Our hearts are sad. We want peace. And yet the outlook is not bright. The world's organization is so complicated, nationalistic fears and suspicions so uncontrollable, entrenched wrong so strong, hatred so deep, class antagonism so bitter that a complete victory for peace seems hardly possible.

Before we can intelligently discuss disarmament, or even the limitation of armament, we must face and face squarely the reasons for armament. There are some questions, serious and urgent, which must first be answered. These were hinted at in the call of the President. The purpose of the conference is, according to this call, to take up the matter of limitation of armament and "other far eastern questions." Of course these far eastern questions are not the only ones which demand consideration. There are many others—but these are most serious and menacing.

For the situation which the mere statement of these problems reveals no single nation, no one race is responsible. It is the "system" that is at fault. The world is in a rut—we are all together caught in the mesh of entangling errors. If we ever get out it will be because we are willing to admit not only that there is something wrong with the world, but that there is something wrong with us. Only when we are willing to cast aside selfish ambitions and break with absurd customs, and with one mind work together, will it be rational to dream of the time when the nations will "beat their swords into plowshares and their spears into pruning hooks."

POPULATION

There are in round numbers 900,000,000 orientals in the far east: 400,000,000 Chinese, 315,000,000 Hindus, 70,000,000 Japanese. The balance are the dwellers in the straits settlements, Siam and the islands of the Asiatic seas. These peoples are increasing at an alarming rate. They have physical demands which increase as they become acquainted with the civilization which we are pleased to call modern. For her tillable soil Japan has 1,500 persons to the square mile, China probably half that number. India is densely peopled. The population of Japan, the only country in the far east concerning which statistical information is entirely trustworthy, is increasing at an annual net gain of not less than 800,000. The population of China, multiplying at a similar rate, would net that republic an annual augment of over 3,000,000, while India's yearly increase is 2,500,000. Now, if it is true, as

economists maintain, that one-tenth of the human race owns or controls four-fifths of the earth's surface and refuses the nine-tenths any interest in, or profit from, this vast holding, is it any wonder we have here a serious and threatening condition?

The natural resources of Japan are either exhausted or their end is in sight. With the possible exception of the development of hydro-electric energy and the expansion of her fisheries, there are no new fields to exploit. The natural resources of China and India are largely in the hands of alien owners and will be developed and utilized by others besides the people to whom they should belong.

What are we going to do with these 900,000,000 million hungry, restless, milling people? I am not answering the question. I am asking it. What is the world going to do with these people? They are knocking at the world's gates, they are demanding a "place in the sun." The gates are closed and we are asleep. Why waken us? "Let us sleep," say some; but let us remember *they* are not asleep, *they* are not filled, *they* are not satisfied. This is the first great question. We need to study it. We must get the facts. We must adjust the world's territory to the needs of the humanity that lives upon it, else we hope in vain for peace.

NATIONALISM

Rabindranath Tagore says the curse of the world is "nationalism." Without qualification I cannot agree with that statement. However the appearance of new nations in the far east has greatly multiplied difficulties. Of all these nations Japan alone has achieved true, stable nationalism. She is a nation, united, strong, commanding. China has long been "race conscious" and is now setting her feet strongly and surely in the way to achieve nationalism. We shall not have to wait long to see that republic a united and irresistible unit. The people of India, too, are dreaming of self-determination and the realization of national ambitions. Not more surely did the colonies of the American republic long for independence and freedom in the days of '76, than do the Hindus aspire to self-government. The day is not at hand—they will have to wait. If they can wait in patience it will be better.

Now the corollary of nationalism is militarism—and therein lies the danger. Every nation conceives its privilege and duty to be "prepared," i. e., to build navies and to organize armies to defend and to advance these national ambitions and purposes. Militarism is founded on two great and fundamental principles: first, that all friends and allies are potential enemies and should be so conceived and so treated at all times; and second, that true defensive warfare is to strike the enemy first. These principles are not always apparent; they are seldom stated with such candor.

Moved by these motives and following the examples of the west the nations of the orient are creating expensive, mighty machines of war. China has the largest "standing"

army in the world. She will doubtless train that army, and in a short time bring it up to an efficient and dependable standard. The navy will follow. Japan has the third largest navy in the world and an army which has demonstrated its power and effectiveness in three victorious wars. As these new eastern nations grow and become well organized they will, each one, repeat the history of Japan. No other way under the present world system is possible, no other scheme feasible. Is this to go on forever? Is there no better way? Is not patriotism possible without hate, loyalty without selfish greed? Is the sisterhood of nations to be forever an impossible dream? What are we to do with these new nations? They are the children born of our international contacts. I am not answering the question. I am asking it.

RACIAL CONTACTS

"This is the world's most menacing problem." With that statement I agree. I do not admit for a moment that it should be so; yet it is a fact, a stubborn and threatening fact. What is this problem of race contacts? There are two aspects of it which form the heart of the matter. Every man is naturally conscious that he belongs to some race, be it Anglo-Saxon, Latin, Indo-Germanic, oriental. From that consciousness there is no escape; in it *per se* there is no danger. But when that consciousness is perverted by false social standards, when it grows into "race prejudice," the feeling of race superiority, accompanied by a haughty condescension towards all other races,—then it becomes a serious menace. When that feeling is organized, when it becomes the spirit which fills the whole race as a body, when it becomes race ambition, it is a menace to the peace of the world. This notion of a super-race with a mission to command and rule—a "Deutschland uber alles," an "Anglo-Saxon supremacy," a "Yamato expansion," has always been and will ever be a curse to the world wherever it exists. An efficient control must be found—some supra-race power which shall be able to hold us all in check and curb the dangerous tendency to look upon *our* race as commissioned by heaven, not only to lead the world but to command it for its own racial interests.

But there is yet another aspect of this problem of race contacts; it is the problem of how to preserve the distinctive contributions each race makes to the world's life. Everyone knows, in general, what they are. The Hebrew gave us religion, the Greeks philosophy, the Romans organization and law, and the orientals the mystery of meditation, a new interpretation of religion. The loss of any of these, some realized, others in the making, would leave our human life poorer and would mar the perfect structure the future bids us build. How may we conserve and keep them all? How may we encourage the races to go on creating, reflecting, weaving on the loom of time the pattern of a better world—each working at his task in conscious brotherhood with all his fellows and in the joy of peace? I am not answering this question. I am asking it.

It is not easy to separate the problems here discussed. I am doing so merely for convenience: after all they overlap and intertwine. At bottom they are all religious, as a

closer view will reveal. But there is, in a peculiar sense, a religious problem, and I shall endeavor to state it. The far easterners are religious; they dwell in mystery and love to seek out the ends rather than the means of life. They are pantheistic. They think of God either as the "all soul" or the "no soul." In practical life they are worshippers at many shrines and venerate many deities. To us their religion is not convincing; to them it is the only way to peace of mind. They are lovers of nature and delight to see the mystery of the gods in every passing phase of the world about them. The thunder, the fire, the wind, the rain, the terror-breeding earthquake—what are these? They are the gods at work. God is speaking or smiling, or he is angry. He laughs in the glorious flowers and weeps in the falling rain. Now our western science came explaining mysteries. Earthquakes are not gods, winds are not gods—there are no gods. There is law, and power and sequence. Hence the feet that once went willing to the temple gate are turned away, prayer is silent, singing ceases, hearts are sad, for the gods are gone—gone! for we destroyed them and gave no substitutes. Agnosticism as a theory can satisfy the intellect—it can never wipe the tears from weeping eyes! It fails to sustain the moral life or restrain the wayward soul. The result is an awful moral sag, a despair and hopelessness, an abandon to passions and fears. Who gave us the right to kill these gods? Who commissioned us to corrupt the youth and rob the aged of peace? We have taken their gods away. We must give them our God.

THE PASSING OF FAITH

This iconoclastic process had even more dreadful results. It not only destroyed faith in the gods; it destroyed faith in men. Social and political infidelity are rife. Nations are not trusted, treaties are not kept, races are suspected. Agreements and contracts and understandings are made and entered into with doubt and questioning. What are we going to do with this world-wide propaganda of suspicion? If it can it will nullify all the good results which may come from the disarmament conference. It is poisoning the minds of Englishmen against Frenchmen, of American against Englishmen, of Japanese against Americans. What are the problems of Shantung and Siberia, of Mesopotamia and Yap and all the rest, including disarmament itself, as compared to this loss of faith? It is more important to restore faith than it is to quibble over these results of the loss of faith. Self determination, justice for small nations, national integrity, what are these but the "children of faith"? What are we going to do about this religious problem? Its solution is fundamental and urgent. It is the task of the church and the state and its solution demands haste.

Upon a fair adjustment of these four great matters depends the peace of the world and the prosperity of humanity. To fail would mean to blot with surly clouds the future's gleaming hopes and plunge the world again into cruel and despairing war. That must not be. There is a better way—and that is the way of sympathy and mutual respect, the way of peace.

The Price of the Ministry

By John R. Scotford

THE STATUS of the Protestant ministry is up for discussion. Neither the ministers nor the churches are satisfied with things as they are. Wherever ministers foregather there is bound to be discussion of their brothers who have left the ministry for other callings, and of others who are contemplating a similar step. Rare indeed is the minister who is satisfied with his present income. The churches are not so audible in their complaints, but great is their difficulty in filling their pulpits with the sort of men they want. Ministers are loud in their cries for more money, and the denominational factotums are equally noisy in their demands for more men. Yet the problem is not fundamentally one of money raising, on the one hand, or of the recruiting of men on the other. The real problem is that of the adjustment of the minister to his job.

I do not believe that the price of success in the ministry is any different from the price of success in any other calling. That price is unremitting labor. As I study the lives of the successful business men whom I meet, I am constantly impressed with the tremendous energy which they have put into their work. The study of biography reveals the same truth. Those who make their mark in the world, those who win the large material rewards of life, do so because of their willingness to pay the price in application and effort. The study of those who have made a large success in the ministry reveals the same truth. The men at the top have gotten there because they were not afraid of work. The man who gets ten thousand dollars a year in the ministry works about twelve times as hard as the man whose stipend is one thousand dollars per annum. I have a suspicious feeling that many of the ministers who envy the larger material rewards to be had in secular callings would not be willing to undergo the discipline which those callings require. That is, they would be just as unwilling to pay the price of success in business as they are in the ministry. Apparently few of those who have deserted the ministry have made a tremendous success in the other callings which they entered, financially or otherwise. One cannot get rid of the devil by crossing the creek, nor can one dispose of personal problems by changing one's vocation.

DRIFTING WITH THE CURRENT

But the minister is not wholly to blame in this matter. He has been the victim of circumstances in no small measure. In so far as any fault can be assessed against him, it is that of drifting with the current. Also, these circumstances are changing, and there is every reason to anticipate a brighter day for the ministry of our Protestant churches. First let us trace some of the causes of ministerial indolence, and then let us see some of the grounds of hope for a better day.

Preaching is a work which appears harder than it is. Most folks are afraid to stand up in front of an audience and talk. Few persons have the literary training necessary

to the ordered presentation of thought. For them, to preach a sermon would be a horrible ordeal. But for the preacher, talking to a crowd is easy, and if the actual facts in regard to the time spent on sermon preparation were made known some good people might be shocked. The peculiar nature of his calling has excused the minister from some of the common standards of judgment. But the rising generation is being trained by our public schools to stand up and talk, and in consequence they will not admire the nerve of the preacher as much as did their fathers. Instead of being satisfied with a minister who merely talks, they will demand that he say something.

PREACHING AND HOUSEKEEPING

The minister is excused from the necessity of punching the time clock. Oftentimes he does not even own an alarm clock. His time is his own. His home usually being his workshop, there is no visible line of demarcation between the time which he gives to the church and the time given to his private affairs. Now the minister usually has a wife with her hands full rearing a number of children. With cooking and cleaning and other activities the kitchen is a busy place, while the housewife can rarely discover that anything in particular is happening in the study. In consequence, the minister is drafted into service in the place of greatest urgency. Studying can be postponed, but it is now or never with housecleaning and cooking. The minister loves his wife. If he is not good to her, he is eternally damned in the eyes of his parish. The man who told his bride that he was not called to dry dishes has not had many imitators. It is exceedingly easy to turn aside from the ministry to the serving of tables, and to degenerate into a sort of assistant house-keeper. The minister with an invalid wife is usually doomed to failure on this account. The providing of a study in the church is a wise step both for the church and the minister. A man can be an exceedingly industrious house-keeper and also be an exceedingly inefficient preacher.

THINKING IS A HARD JOB

The same temptation presents itself in a minister's church work. He is called to a life of study, meditation, and prayer, but he is set in the midst of a world where men are valued by the productiveness of their hands. Now thinking is about the hardest job we ever tackle. There is a great temptation for the minister to substitute the work of his hands for the product of his brain. A man with an aptitude for tinkering can find unlimited work around any church edifice. If he likes boys, they will keep him so well occupied that his mind will be little troubled by the burden of prolonged thought. It is easier to go calling than it is to study. Greasing the cogs of the ecclesiastical machine is a more enticing job than burnishing the lamp of one's own soul. Further, there is an urgency about church work which is wholly lacking in regard to study. Lack of study will not make any differ-

ence this week or next. A man can even run for months on his barrel or on his momentum without any apparent difference in the result. On the other hand, he can study his head off and prepare the finest sermon he ever dreamed of, only to have the usual number of empty benches on hand to listen to him. The immediate rewards of church work are much greater than the immediate rewards of study. But in the end there comes a day of judgment, when the things which are not seen stand a man in better stead than the things which are seen.

THE EIGHT HOUR DAY

Then there is the fallacy of the eight hour day. Some years ago a minister advertised for a church, stating that as he believed in the eight hour day, it was his custom to preach only one sermon a Sunday. The eight hour day is a good thing in mechanical employments, but it is not a good thing for the minister. In mechanical employments, the work is exceedingly monotonous and also physically exhausting. The minister's work is varied and refreshing. Much of it could hardly be called work at all in the accepted sense of that term. Also, he has a long vacation and the privilege of going fishing whenever the spirit moves him. In the light of these circumstances there is no good reason why a minister should not work twelve hours a day or longer during the winter season without pitying himself, or allowing his wife to think that he is an abused slave of the church. If he keeps a due proportion between his intellectual, administrative, and pastoral work he will grow fat on the combination and live to an astounding old age. In particular, the time after supper is the most valuable and fruitful of all the minister's day, for then he can sally forth and become really acquainted with his men. When it comes to hours of labor, the minister should not pattern after the bricklayer, but after the busy physician.

Another cause for ministerial indolence has been the size and type of church which a minister is oftentimes called to serve. The majority of the organizations listed in our denominational year books do not provide a full time job for a real man. Tending one hundred souls is not a task which will bring out the best in a man. Usually the denominational lines are so drawn that if a man tried to reach out vigorously for the unchurched—who abound in every community—he would lay himself open to the charge of proselyting, and become anathema to his fellow-pastors. For a young man fresh from the seminary, with regular habits of study, and venturing upon the great adventure of raising the first baby, a small church may be a good thing. But a succession of such pastorates benumbs a man's powers and inevitably leads him into indolent habits. About the only way to stir up any excitement in a small church is to pick a row with somebody, or else move. When we study the churches which they serve, the wonder is that ministers are as industrious and wide-awake as they are.

LAZY CHURCHES

But perhaps the greatest of all causes for ministerial laziness is the inertia of the churches. "Please go 'way

and let me sleep," is the motto of most churches. They do not want to be stirred up. They do not want anything very tremendous to happen. There is a very direct ratio between the activity of a church and the friction which is developed within its membership. On the other hand, the ambition of the average minister is to remain a long time in a given pastorate. This is a respectable and comfortable thing to do. The ideal of a long pastorate is continually dangled before his eyes by both his own church and the ecclesiastics of his own denomination. About the only way a Protestant pastor can get himself canonized as a saint is to stay a long time with the church. Now there are just two ways of having a long pastorate. One is to put on an aggressive program and steam-roll opposition by overwhelming success. It takes a strong and resourceful man to do this. The other way is to avoid friction by taking things easy. Most long pastorates are harmless. Sometimes continued tenure of position is gained at the price of convictions. More often it is the reward of an oleaginous temperament which refuses either to take or create offense. That is, the churches actually reserve their highest honors for the man who is somewhat indolent and decidedly easy-going!

CHURCHES GET WHAT THEY WANT

The final responsibility for the character of the minister rests with the church. In the long run, the churches get just about the sort of pastors they want. They certainly get what they pay for and very little more. Indolent churches will have indolent pastors.

The hopeful phase of the situation is that the number of churches demanding an active program is increasing, especially in the cities. As a matter of fact, only an active, aggressive church can maintain itself amid the shifting currents of city life. It takes a live fish to swim upstream, and it takes a live church with a live pastor to stem the tides of urban activity. Also the various movements of the past few years have focused the thought of the church upon the task which is before it. The financial campaigns have taxed the churches into activity. The city and state federations are continually gearing the local churches more closely into their tasks. The day of the church small in vision or in numbers is limited. The pace is quickening, and the unfit are going into the discard.

For the man who wants to make a real investment of his life, there is no better calling than the Christian ministry. It is no longer a life of idle respectability such as we read in Anthony Trollope's novels, but one of intense activity. The man who is willing to pay the price of success will reap the rewards of success. His will be a life of multitudinous interests, of rewarding contacts, and of very definite goals. He may not accumulate a fortune, but the man who succeeds in the ministry will know some at least of the material rewards of success. The opportunity for the man who is not afraid of real work grows larger with every passing year. And after all, genius in the ministry analyzes itself out about the same as genius anywhere else—about ninety per cent hard work. The other ten per cent might be defined as gumption.

Supply and Demand

By William H. Leach

THE dominie was in a brown study. So when his parishioner and intimate friend came into the room he plunged at once into his philosophizings.

"Here is a letter I received this morning from one of the boards," he began as he handed it to the caller. "They suggest that we have a vocational day and that I preach on the call of the ministry to young men."

"It's a splendid idea," said Mr. Dean. "I have wondered why it hasn't been done. I have had such a thing in mind myself. It seems to me that every church ought to send some young men into the ministry. Now there's—"

"I have thought so at times, also," interrupted the preacher. "But last night cured me. You see I acted as moderator at the congregational meeting of Christ church. You have doubtless heard that they have called a pastor."

"No. Is that so? It took them a long time, but then we all know that ministers are scarce in these days. That is one reason why this vocational day should be observed."

"Yes, the dearth is very serious," continued the minister dryly. "There were just seventy-four candidates for the pulpit of Christ church. Some of them literally begged for a hearing. Well, there are seventy-three disappointed ones today."

"Does that mean that these seventy-four men were dissatisfied with their present pastorates?"

"It means that they were open to offers to improve their situations. About the only way to do that in the average free denomination is to make application such as they did. They might give as their reason the desire to try a more difficult or more attractive field. But it all means the same thing in the end."

"I suppose most of these men are failures in their pastorates. You know a great deal depends upon the man."

"On the contrary, most of them proved upon investigation to have been very successful. But it is well known that the only way a successful minister can receive promotion is by changing fields. The church is an exception which recognizes conscientious service on the part of a minister by an increase in salary or the hiring of an assistant. It is a short-sighted policy on the part of the church, but it is the actual situation."

"Then I take it Christ church pays a very good salary."

"The minister they have called will receive considerably less than his predecessor. His salary was not large compared with the income of the men of the church. I tried to induce the congregation to keep the salary at the old figure. But the chairman of the finance committee interrupted me."

"'A minister's salary is determined solely by the law of supply and demand,' he insisted. 'And you can see by the number of applicants we have that the logical thing to do is to reduce the salary.'"

"But a young college man deciding upon his life work would never go into the ministry if he looked at it like that. He would sell his services somewhere else for a higher figure. Now there's—"

"Precisely. But the church judges its salaries on that basis. The minister doesn't know it until he has had experience. That is just the difficulty with this letter. Vocational day will increase the supply but not the demand. The next time Christ church has a vacant pulpit there will be a hundred candidates, perhaps, and then the salary will go still lower. But I believe that I will preach that sermon. And I am going to show the facts in the case. Any young man who goes into the ministry from this church is going with his eyes open."

Dean moved toward the door.

"Why must you go so soon? I have been so discourteous that I haven't even asked you your errand. You had something on your mind when you came in."

"Oh, it is nothing much," said the visitor. "It can wait. You see, it is about my boy Harley. You know he graduates from Yale next week. And he has about decided to study for the ministry. But we will talk it over some other time."

And the door closed.

The Divine Adventurer

A CARPENTER of Nazareth
Went forth to save the world from sin;
But had he waited to begin
His ministry divine
Until he found a perfect few
To trumpet in his Kingdom new,
Still would be mellowing in the skin
His sacramental wine.

Along the road his Father trod,
Undaunted went the Son of God,
Plucking the tares and wheat,
Remembering the days that were
Of David the adulterer
And Israel the cheat.
Poor passionate hearts that soared and fell,
Hands that wrought evil, meaning well,
He took to serve his need,
Because from failure and despair
They rose, for him again to dare
The all but hopeless deed.
Today, to stained and broken men
He trusts his holiest work again—
Again his healing touch,
Braving the pure and pitiless,
Is bold to pardon and to bless
A sinner who loved much.

Divine Adventurer, today
Quicken our courage! You who trust
Your Justice to the less than just
That seedling souls may grow,
Knowing God's purposes are sure,
Help us to dare and to endure—
To climb the stars through bloody dust
Along the road you go!

AMELIA JOSEPHINE BURR.

The Threatened Railway Strike

THE almost universal reaction of the public mind will be one of opposition to the proposed railway strike. With millions out of work and business involved in all sorts of ill adjustments the public is in no mood to accept deliberate and organized obstruction of readjustment processes. Unfortunately for the railroad unions the mood is one of mass prejudice against interference with the general desire to bring down the cost of living, and no one's case receives a very discriminating consideration. The farmer has hit the bottom with a thud which has sickened him, but the general public is wasting no tears on him—their only anxiety is to get a share in his misfortunes in the shape of reduced cost of food and clothing. The public mind reacts with a high degree of fairness when it is adequately informed, but the sources of information in regard to any labor cause are colored at this time by a daily press that responds to the universal demand for deflation, reduction of costs, and the resumption of business. It hardly matters on what basis the resumption takes place.

Labor is notoriously careless of public opinion in preparing for strikes. The English public always furnishes a large volume of public opinion favorable to a just labor cause simply because the British unions carefully prepare the public mind by giving publicity to their side of the case. They spent a cool half million dollars in making their case with the public in the recent great railway strike, and but for post-war conditions would have won much more than they did. Even the best of causes may fail if justice to the few involves hardship upon the many. And when justice is mixed with partisan pleading and the times are more or less chaotic the public is in no state of mind to act as judge.

* * *

Why the Strike Is Proposed

At the present writing the railroad unions have not made their case clear to the public. The strike vote was taken, it seems, to put into the hands of the leaders a weapon with which to resist the determination of the railway executives to carry out a further drastic reduction in wages. If this purpose could be kept in control against the fiery action of the less responsible union leaders and against the inclination of many in the rank and file to charge forward blindly, it might work as a piece of war strategy. It would be bluff, of course, but bluff is a major element in war strategy. But there is grave danger that a resolution once made will run away with the strategic reasons that led to its making. Men love action and get impatient of waiting for the bluff to work.

The Railway Labor Board ordered a wage reduction last July which netted the employers a saving of \$400,000,000. They also ordered changes in the working rules which netted them a very large sum in wage savings. There is no evidence patent to either the public or the wage earners on the roads that this great sum has been passed on to the public. Now come the owners with a demand that another large reduction be granted. But no assurance is offered that it will be passed on to the public nor is any proof that the cost of living has been reduced in a corresponding ratio. Some executives say that the reduction will be passed on, and others say no such promise can be made until railway stock is paying normal dividends and large sums are collected for use in reconstruction work. To this partisan demand they add another asking for the abolition of the Railway Labor Board. One of the largest systems in the country makes a peremptory move to break up the brotherhoods. In these things there is a manifest attempt to "bull" the situation and "teach labor its lesson" by taking advantage of present unemployment, of the public reaction against labor unions and of the general economic disability. It cannot be expected that powerful organizations will sit supinely by and accept that sort of thing. Hard-headed partisan obstinacy will be met with hard-headed partisan obstinacy

and we, the public, will have our glassware and our heads broken, while they fight it out—an entirely foolish thing for us to endure but one we deserve if we allow it to come to pass.

* * *

Some Railway History

What the public wants is a deflation in prices and a readjustment in business that will bring us back to normal. That cannot be accomplished without friction, any more than fetid air can be cleared without lightning or a windstorm, and both involve a good deal of thunder. Besides, when the prevailing economic philosophy is that absurd doctrine that when every man acts for his own selfish interest the result will somehow be beneficial to all, we may expect the process of deflation and readjustment to be accompanied with a maximum of selfish obstructionism and an effort by everyone to profit to the utmost from the misadjustments inevitable to a process of readjustment. Thus labor fights reduction in wages, and capital keeps the price up as long as the public will pay it. The "rent hog" keeps rent for homes high, because families must have a place to live; the retailer stubbornly drops a penny at a time, because "the public is used to high prices and will pay them for a while yet," and everyone conspires with his fellows in the same line of business to make the process of deflation as slow as possible so that he may get the advantage of a few more profits.

The railroad business is a natural monopoly. It is absurd to talk of applying the ordinary laws of competitive business to it. Before there was public control the roads grew enormously rich from their ability to charge all the "traffic would bear." The writer has sat many a day in his youth on the prairies and seen his father fight twenty-three degree winter weather by feeding great yellow ears of corn into the fire bushel after bushel because corn was worth only twelve cents a bushel and coal was seven dollars a ton, both conditions due to the unconscionable railway rates. The result was the Farmers' Alliance, the railway commissions and the "pinching" of the railroads. In those days of millionaire-making the roads watered stock, manipulated bond deals, formed pyramidal holding corporations and governed legislatures until they had both begotten public enmity and worked vastly inflated values off onto the "innocent purchaser." The public at large still believes that, under normal prices, the railways of the country could be rebuilt for billions of dollars less than present capitalization, and that they are now asked to pay rates and give guaranties on billions of "water" in railway valuation.

* * *

The Public's Strike in the Situation

Labor cannot resist the demand for wages to come down, and it greatly injures unionism if the unions do not accept the necessity. Their fight must be made on the solid ground of accepting reductions only as the cost of living comes down. It is unfair to ask that wages come down before the cost of living does, and there is neither justice nor fairness in the blanket demand that labor accept huge cuts and bear the brunt of first line losses in the retreat. Employers and investors would commend both their sense of fairness and their humanity more if they always qualified the demand with an advocacy of small profits or none until readjustments are made. The farmers are not only without profits—they are working for nothing and accepting huge losses with large impairments of capital. Why must the farmer who produces the food and raw material dig further into his lank purse to insure railway investors a normal dividend? Why not ask railways to work for less until we can all share in a recovered prosperity? The greatest single need in the land today is a reduction in railway rates that will start goods across the

country, lift the farmer's grain into the world's markets, reduce retail profits, and start the sluiceways of trade working so the millions of unemployed can have an honest wage at normal employment. The demand that wages be reduced so railway dividends can be paid, and that exorbitant rates be maintained so dividends can be paid, does not sound well either to the producer who produces at a loss at one end, or to the consumer who has trouble in finding a way to pay his bills at the other. If the water was stagnating at one end and the valleys drying up at the other we would open the sluiceways and turn the stagnating water into life-giving streams on the thirsty soil. And we would probably make those sluiceways common property just because they so largely held safety and prosperity for us all in their keeping, and because as natural monopolies they have no natural laws to govern them and therefore must be governed by

civil law. Some day we will learn that the outcry against government management during the war was so much propaganda bunk.

The Railway Labor Board is the nation's hope in this crisis. It is our only assurance of a judicial consideration of what is just and right between the two warring factions each harshly partisan to its own interest. If it can get correlative action from the Interstate Commerce Commission to pass wage reductions on into reduced rates, and then reduce wages only as the cost of living comes down, meanwhile readjusting rules to insure equitable working conditions on the one hand and a maximum of efficiency on the other, justice will be done to all. Positive assurance that this would be done would no doubt make a quick end of strike preparations.

ALVA W. TAYLOR.

British Table Talk

London, October 4, 1921.

THERE is one society which has mastered the art of preparing courses of study. That society is the National Audit School Union. Each year the union issues an outline for the Sundays of the year. Preachers and others who are at times hard pressed for material find these outlines fresh and unconventional and enriched with a large number of references to literature. The new book for 1922 has for its central theme "Personality." As an example of a section of these studies the provision for August 1922 may be quoted:

BROWNING: A POET OF PERSONALITY

- Aug. 6. The Divided Aim: A Foe to Personality.
- " 13. Personality through Effort.
- " 20. Personality through Accepting a Trust.
- " 27. Personality through Love.
- Sept. 3. Personality through the Vision of God.

It is sometimes urged with justice that these admirable outlines are too full and are too exacting for any but the "highbrow" members of adult schools. None the less they are the best things in this kind known to me. The new volume will be called "Personality and Power," and will be ready in November. It is only one shilling three pence in paper and two shillings six pence in cloth.

* * *

The Congregational Union in Session

It is too early to recount the full tale of this week's meeting at Bristol. But everything promises well. The chairman, Mr. Viner, chose for his subject "The Congregational Witness for Liberty in the Sphere of Religion." He obtained a large share for the Congregationalists in the witness for liberty. And in his own eloquent and forcible way he sets forth the Congregational principle. One characteristic passage will show the chairman in action: Speaking on "The Challenge of Reason and Conscience," he said:

"We believe that liberty in religion is an inalienable right of the human spirit, and we have come to recognize that as the gospel claims the loyalty of a man's whole nature, it lies open to the challenge of his reason and conscience. We therefore claim the right, reverently and earnestly, in the interests of true religion, to investigate the springs from whence the waters of life flow. We hold ourselves free to welcome all the light that physical science, history, and philosophy can bring to bear on the sacred book. We hold that God is pleased to realize himself among men in many ways and through many types of character. We are not dismayed when Christian men investigating their religious experience discover different and even diverse explanations. As the great life of the world throws itself up in multitudinous forms of strength and beauty, so it seems natural to us that the energy

of faith and love will express itself in forms as varied as are the elements in the human soul."

* * *

The Finality of Christ

It is hard to classify Dr. Orchard. His last volume of sermons makes this clear. Even his Protestant readers will cry out, "Amen!" freely at certain places, while Rome will think at others that she has won another convert. Yet the preacher, catholic as he is, and even scornful of Protestantism, is not in "Rome," and until Rome changes, is not likely to be. His program for Rome includes the organization of the True International. It must become once again the center of inspiration for a free industrialism, "organizing the trades guilds and the village communes and by the re-establishing of the monastic life in the country on an agricultural and labor basis, decentralizing these hideous cities and leaving them to rot away; above all, by taking over the judicature of international quarrels and excommunicating any nation which, within the Christian pact, makes war." The volume will make plain to every reader what a strong and fearless preacher London has in Dr. Orchard. Lest his readers should mistake him he has included in one volume sermons of widely different themes. The hearer who welcomes the mystic in him and begs him to keep silent upon pacificism will have no encouragement here, and the labor man who would skip the catholicism is not allowed to skip. He must take the bitter with the sweet. It is one of the secrets of this preacher that no one can tell whether he is going to hear one or all the Orchards. Father Dolling called himself a salvationist, a socialist, and a sacramentarian. Dr. Orchard also is all three by turns and not seldom all together, and he would himself say that this only meant that he was trying to be an apostolic Christian.

* * *

A Prophetic Voice

The following appeal was not written for the League of Nations. Its date is 1848 and the author Victor Hugo. But it remains a noble prophecy:

"The day will dawn when your arms will fall from your hands. The day will come when war will seem as absurd between parts of London or Petersburg or Berlin as between Rouen and Amiens, or Boston and Philadelphia. The day will come when you nations of the continent of Europe, without losing your glorious individuality, will fuse into a superior unity and constitute a European brotherhood, as Normandy, Brittany, Alsace and Lorraine, join hands in France. The day will come when our battlefields shall be markets open to all products, and minds open to all ideas. The day will come when your bullets and your bombs shall be replaced by votes, by the universal suffrage of the nations,

or by the venerable arbitration of a great sovereign state. The day will come when we shall exhibit a cannon in our museums as now we show an instrument of torture, and wonder how men could ever use such things."

With this introduction Dr. Gore has been speaking of Christian Internationalism. It is one of the happiest facts in the present church situation in this country that Dr. Gore is released from episcopal duties. He is too much on the prophetic side of the church to be a bishop. Now he lectures and teaches and writes. I sometimes wonder whether there is any living man to whom so many owe their souls as to Dr. Gore.

EDWARD SHILLITO.

THE SUNDAY SCHOOL

The Howling Legalists*

ONE who reads the New Testament for the first time, keen to the vivid impressions that come, must feel strong resentment at the legalistic Jews who always dogged Paul's footsteps. These Jews had none of the spirit of Christianity; they simply tried to annex a denatured type of Christianity to their old Judaism. Christ was merely another prophet but the old rites must go on unhampered. Because Paul had Christ's spirit of freedom, because he carried the gospel out to the Gentiles, because he relegated the rites and ceremonies to the background, they did their best to wreck him. They tried to overturn his new churches, sending delegations to do that dastardly business and at length they even banded themselves together to murder him. There they showed their hand—they were a murderous gang all the time—there they proved it. Think how annoying it must have been, after Paul had gone to Asia Minor and had founded a church with infinite difficulty, to have the legalists come along and insist upon the right of circumcision. What had a Christian to do with a poor, miserable rite like that! Think of the mental calibre of a man who would leave home and run around over the country to get people circumcized—a marvelous religion—a grand contribution to the uplift of the race—this circumcision business! Paul was tormented almost to desperation and time and again he pays his tribute to these disturbers. Never does he come closer to the truth than when he says, "Neither does circumcision amount to anything or uncircumcision—but a new creature." There you have it—what Christ wants is not the petty form—not the outward rite—but the renewed spirit—the mind of Christ. "If any man have not the mind of Christ he is none of his."

Again and again the modern church has had to face the annoyance caused by the legalist. He is a tough customer to deal with, for he has only one idea and he puts his finger on that text and yells until you are mad. "This is my body"—therefore the bread of the communion is Christ's very body. There is no use for Zwingli to say, kindly, to Luther that the text is only figurative, for Luther gets red in the face and fairly shrieks: "Hic meus corpus est." "This is my body,"—well, you can't argue with that kind of a man. Have it your own way—but you are dead wrong—the bread is not Christ's body! Then here are your faith healers. "The prayer of faith shall heal the sick." Is it not written there? Yes. "Don't you believe it?" Yes. "Didn't Christ and his apostles do it?" Yes. "Well, why don't you preach on that more?" And they camp on your trail. Then along come the "Premils"—it is laughable! They only see one thing—the second coming of Christ—to them that is the big thing. They have a dismal tale to tell about the world growing constantly worse. But it seems that when a certain number have joined the church the signal will be given and the whole works will come to an end. It is a dreary, impracticable doctrine but thousands of people are obsessed with it. We get many magazines,

*Lesson for November 6, "Paul's Experiences at Jerusalem." Acts 21:27-40; 22:1.

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pamphlets and books sent to us about this—to them—most important doctrine. They keep right after you. They want you to preach it. They are frightfully sensitive and are going to leave your church right away if you say anything against it. (Better say it soon and allow them to get out—the whole church will be happier!!) What of it anyway—is it so vital? What effect does it have on daily life? Does it make a man kinder to his neighbor? Does it help settle the labor troubles? Does it help to bring about disarmament? Has it any social value? If it has, it has failed to impress me. Then once there was the man who was opposed to the organ. He had a “conviction” on it. He had to be heard. He, too, would leave the church if you put an organ in. Is it possible? How inexpressibly silly this all seems

today. And yet only a few years ago “the organ controversy” was a very warm affair. Did Jesus say anything about an organ? No. Are we not in for “restoration?” Yes. *Quod erat demonstrandum!!* They have the book, the text and the argument every time—and the wrong side in the end—queer, isn’t it? I am gun-shy of the man who comes running around with his finger on a text. As a rule he is a nuisance. He lacks balance. He fails to have perspective. But he will stick to you like a fly before a rain-storm and he will bite twenty times in a minute. There is one test—Paul gave it—“*A new creature.*” The spirit of the man tells the whole story. If he has the “*mind of Christ*”—that is the test. They are very annoying, but they will not stop the procession—those howling legalists. JOHN R. EWERS.

CORRESPONDENCE

“Benefits,” Pound Parties or Shooting At Sunrise

EDITOR THE CHRISTIAN CENTURY:

SIR: What shall be done for our older ministers, whether in active service or laid aside by age or illness? The old-fashioned “pound” parties seem to have gone out of date. Alleged “benefits” are not very permanent in their results. Shooting at sunrise has been proposed by the godless!

The time is upon us when the churches of all denominations must see to it that the wage of the lower two-thirds of its ministry is raised to a level commensurate with the high cost of living. In that connection may I pass on to you and to your readers, the following “poem” which recently appeared in one of our metropolitan dailies? Is it true?

The Reverend Henry Dowson Dodd,
Of Little Pompton-on-the-Hill,
Long in the service of his God,
Is out of luck and old and ill.
His figure will be seen no more
Where people pass and children play;
The long and rusty coat he wore
Is useless now and hung away.

Three weeks ago Josephus Hall
Announced that he possessed a plan
Whereby the people, each and all,
Might help to cheer the good old man.
“Let’s have a benefit,” he said,
“And raise a fund and make him glad;
Think, friends! He’s lying there in bed,
Uncared for, penniless and sad.

“His life has not been lived in vain,
His work and teachings have been good,
And ours, indeed, has been the gain;
Let’s now reward him as we should.
We have not waited, God be praised,
Too long to give him his reward;
Let cheer prevail and much be raised
Within this vineyard of the Lord.”

They opened up the church wherein
The Reverend Henry Dowson Dodd
Had warned against the price of sin,
And prayed and preached the word of God.
The benefit, last Thursday night,
Came off according to the plan;
Yip, Yip! Hurrah! They raised not quite
Nine dollars for the good old man.

Questioningly yours,

Oak Park, Ill.

ERNEST BOURNER ALLEN.

Ireland and R. J. Campbell

EDITOR THE CHRISTIAN CENTURY:

SIR: The Rev. R. J. Campbell’s address to his people on his recent visit to America published in your paper of September 29 reminds me of the time my father and I heard him preach in the City Temple some years ago. It was when this noted preacher was in his prime and inspired with the viewpoint of the new theology. My father, Rev. Dr. J. J. Summerbell, one of the most noted men in his denomination, was a conservative and had criticized severely the higher criticism of Campbell. But when we heard him face to face, his sweet reasonableness, his spiritual accent, his fundamental message, caused my father to say to me: “He is a Christian and he understands Christianity.”

And so it is with timidity I venture to suggest something to Mr. Campbell in his report to his people on the Irish question, and of the activities of the people who sympathize with the republicans of Ireland. It was surely the worst thing possible for anyone to send threatening letters to Mr. Campbell and he can rightly complain of this insult, not only to his intelligence but his manhood. But can this noted divine realize that he may be just a trifle unfair when he assumes that the people who desire independence of the British empire in India and China are more bloodthirsty when they appeal to the use of force, than England is when she uses force to keep them in the empire?

Can Mr. Campbell realize that while England has built up civilizations in the past, that does not permit her to stand in the way of the just aspiration of servient people today? Mr. Campbell once preached evolution; and this applies to morals as well as material development. What was once accepted by Mr. John D. Rockefeller in the way of rebates to crush a rival, would not be tolerated by Mr. John D. Rockefeller, Jr. The march of history is on the whole forward. And an association of free nations, not dominated by navies or black and tans or crack British regiments, but chosen by the associated peoples, can be welcomed by Americans of the new vision. But they cannot conceive, as evidently Mr. Campbell does, that the status quo is right, or righteous.

If the state church of England teaches directly or indirectly that it is right to use bloodshed to keep down the freedom of Ireland and India, why is it wrong for the sympathizers with Ireland and India to preach force to throw off the rule of the British Tories?

Conneaut, Ohio.

CARLYLE SUMMERBELL.

Mr. Bryan’s Back-wash Speech

EDITOR THE CHRISTIAN CENTURY:

SIR: The October 13 copy of The Christian Century came to my desk this morning. I wish to commend you for the editorial entitled, “The Passing of Mr. Bryan.” It seems to me that you have been very fair in this article. And I also think that you have made sharp criticism where criticism honestly is due.

While attending the Ohio Wesleyan University last year as a senior, I heard Mr. Bryan speak at Marion, Ohio, the home of President Harding. The audience consisted of about five hundred Presbyterian laymen who had been called together for some sort of a district session. President Harding, in his usual impressive manner, welcomed the laymen to the city and concluded by assuring them that he was one man who was entering upon his political duty firmly grounded in the faith of almighty God. The President then withdrew from the meeting under the stress of other duties. Mr. Bryan was introduced. For a half hour he entertained the audience with his rare wit. Then for nearly an hour he labored to show that practically all of our present ills of the social order are due to the general acceptance of the evolutionary hypothesis. After listening to the speech, one arrives at two conclusions. In the first place, what Mr. Bryan does *not* know about zoology would fill a whole set of encyclopedias. In the second place, Mr. Bryan's speech represents the back-wash of the big fight on biblical criticism which most people regard as having been settled about a generation ago.

Let us hope that your good editorial will relieve the minds of those who may have been temporarily disturbed by the ill-timed outburst of Mr. Bryan. Hundreds and thousands of us honor him for what he has done to bring about national prohibition and world peace, but we must deny him the voice of authority when he attempts to deal with science and biblical criticism fields in which he manifestly is not expert.

West Quincy, Mass.

A. H. KRUSSELL.

The Apportionment System

EDITOR THE CHRISTIAN CENTURY:

SIR: Like many of the highly appreciative readers of your vital and courageous magazine, I delay writing my appreciation until

I have something to kick about. Your editorial on the subject of church apportionments is the stimulus to this somewhat cross-wise appreciation. Your paper is great, but what is the basis for your verdict on the Congregational apportionment system? In the first place the system is not a tax—first because there is no such word as "tax" in the Congregational vocabulary, and second because the denomination nationally and locally has repeatedly insisted that the apportionment is an "appeal." In the second place the apportionment in practice has been the means of indicating to thousands of churches just about what their minimum responsibility is, not to the denomination as a governing body, but through the denomination to that portion of the Lord's work, which depends for its accomplishment upon the denominational machine.

There isn't a sane man in a hundred who has understood the thing in any other light. As a matter of practical common sense we know that the whole matter of giving is a matter of information plus conscience. Some of the best consciences in the country felt their duty was measured by dimes and quarters, until the tangible figures of an apportionment brought home to them the actual cost of missions, as Sears-Roebuck catalogue brings home the actual cost of merchandise. I never heard of a man getting or losing a job because of his rating as a money getter in Congregational churches. I know many men who have killed the churches, by preaching sweet sermons about the spirit of giving, without ever getting down to the painful business of persuading folks to let go of actual dollars. The apportionment is saving the soul of many a Congregational church, by appealing to the persistent human instincts to respond to a goal that has been visualized. Trusting that you will continue to make your readers mad, I remain, sincerely yours,

Terre Haute, Indiana.

JOHN W. HERRING.

The Fruits of Victory

By NORMAN ANGELL

Author of "The Great Illusion."

NO ONE is really prepared to face the questions which the discussion of disarmament is bringing to the fore unless he is informed of the economic facts underlying such discussion. Norman Angell has furnished just this information in his new volume, "The Fruits of Victory." The argument of the book is that from an economic viewpoint war is utterly futile. Every minister who plans to take his part in the coming campaign for disarmament should have this volume and master its contents.

Price \$3.00, Plus 12 cents postage.

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The Sword of the Spirit

By JOSEPH FORT NEWTON

THIS book contains twenty-two great sermons by Dr. Newton, who long ago became a favorite with Christian Century readers. Among the sermon titles are: "The Religion of Lincoln," "Our Father," "The Ministry of Sorrow," "The Compassion of Christ," "Two or Three and Jesus," "Providence," and "The Eternal Values."

Price of the book, \$1.50, plus 10c postage.

The Christian Century Press

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Protestant Movement in Czecho-Slovakia Grows

Dr. Samuel Zane Batten, prominent social worker of the Baptist denomination, has recently returned from Europe where he attended the World Brotherhood Congress that was held in Prague. In the new republic of Czecho-Slovakia, he found an astonishing increase of the Protestant movement which has already been commented on by other religious leaders. He says: "It is not strange that the people of Czecho-Slovakia, by hundreds and thousands, should be leaving the Roman Church. In fact, the movement away from Rome has almost become a national movement. People by the thousands are renouncing the Roman church and whole towns are going almost en masse. In the city of Prague one Protestant church has received over six thousand converts this year, and another has gained twenty-five hundred additions."

"Fill a Ship in Fellowship"

The Northern Baptist Convention provides auspices for a movement which has as its slogan, "Fill a ship in Fellowship." A ship load of clothing and supplies will be sent by the denomination to the war-ridden countries. The Rock Island railroad is transporting supplies from Denver to Chicago free of charge. In New York a group of Polish Catholics have asked permission to put some supplies on board the ship. The Chicago Baptists shipped a car-load of supplies to New York on October 18. They secured from the railroad company a gift of the freight charges.

Hero Returns From Siberia

Among the stories of persecutions of religious leaders by the Bolsheviks few are more dramatic than that of Rev. John Alexander Frey, a Baptist worker of Russia. In 1915 on 24 hours' notice he was sent to Siberia by the government of the czar. When the revolution came, no money could reach him from America for a long time, his first check coming to him through China. The family were reduced to the straits of living on bread filled with worms. During his stay in Siberia he saw terrible sights under the Bolshevik rule. Men were compelled to dig their own graves and were then shot on the edge of the grave so they would drop in. He was a publisher in Russia and his entire earthly possessions have been confiscated by the government. Mr. Frey spoke before the Northern Baptist Convention in June and was given a great ovation. Since then he has appeared in a great many churches.

Puts Magazine Boxes Around Town

Down in Electra, Tex., not every home is completely supplied with good reading matter. Rev. Byron Hester is the

minister of the Disciples' church, and he has put into operation a system of magazine distribution. The members of the church keep him supplied with the back numbers and these are put into use through magazine boxes in the various places about town where people must kill time. Not only are such religious papers as *The Christian Century* to be found in the magazine boxes, but other journals like the *Atlantic Monthly* and the *American Magazine*. By this means the minister and his church hope to bring the best thoughts of the new age to the people.

New Medium of Advertising Church Activities

A great many people think the churches are not doing things and they have a picture of church buildings most of the time. Rev. Floyd Poe, pastor of First Presbyterian church of El Paso, Tex., decided to remove from his church this reproach. He prepared a hundred stereopticon slides showing the activities of his church. A boy scout hike, a dramatic entertainment or a Sunday school picnic furnished a very good text on which to discuss the human problems around the modern church. By means of this type of publicity he has made a great many people understand as never before that the open church is not at all ideal, but is actually operating in his community.

Bishop Gore Favors Social Progress

Though a conservative in theology and favoring the interpretations of religion common to the high church party, former Bishop Gore of Oxford tends to take advanced views on industrial themes. On Labor Sunday he was heckled by an audience in a hall, but carried himself well. In discussing the slow progress of the church he declared that this was due to the squirearchy quite as much as to the hierarchy. He insisted that church membership today was far too cheap. Only when religion costs a great deal, as in Russia today, does it tend to purify itself and become a great power in the national life. Freed from administrative duties, Bishop Gore is a great intellectual force in Great Britain today.

Survey of St. Louis is Interesting Reading

The recently completed survey of St. Louis, under the auspices of the St. Louis Church Federation, and conducted by the aid of the National Committee on Social and Religious Surveys has gathered facts about 188,668 persons, all adults above 18 years of age. The survey makes apparent the great shift in the location of the churches. Since 1870 forty-two churches have removed from the business district and nearly all of them have gone to the residential district north of Forest Park in spite of the fact that the

population growth has been in every direction. Only one of the churches changing location was a Roman Catholic church. The latter communion has a mode of operation by which churches are maintained even in those districts which might seem least able to maintain them.

Bishop Endorses Plan to Send Fish to Russia

Two places in the world have been scenes of hunger and destitution this year. The fishermen of Newfoundland have had an excess of salt fish but no market for them, and they are not able to live on fish alone or to supply their other wants. In Russia millions are in a starving condition. It was the work of Christian political economy to suggest that the surplus food of Newfoundland be sent to Russia, and that the American dollar affect the exchange. The result is food for Russia. The work was recently endorsed by Bishop Manning of the New York diocese of the Episcopal church. It is a task quite beyond denominationalism in which all Christian people will engage during this coming winter.

Protestantism in France is Vigorous

A recent French publication called the *Agenda-Annuaire* contains the facts with regard to French Protestantism. Outside of Alsace-Lorraine there are 776 churches and to supply these churches there are 840 ordained ministers. Two-thirds of the churches belong to the two branches of the Reformed faith, and all but 42 are evangelical. In Alsace-Lorraine the Protestants are of the Lutheran faith. Two hundred and sixty-seven churches are served by two hundred and six ministers. The University of Strasbourg comes to be of great significance to the cause of French protestantism under these conditions.

Baptists Overcome Difficulties

Rev. L. S. Cole, a Baptist minister, has been evangelizing in a section of Texas where water is a very scarce article. He made a lot of converts but facilities were lacking for administering the ordinance of baptism according to the custom of the denomination. A special train was arranged and five coaches were filled with people. The infant church went to Livingston where nature has provided a creek for the use of Baptist missionaries. A little church with 69 members has been organized in a lumber camp as a result of these activities.

Baptists Establish Summer Place at Lake Delavan

The various denominational organizations in Chicago are establishing summer headquarters where the less fortunate members of their communions may have out-door privileges. The most recent of these plans is that developed by the Bap-

tists. They have secured property at Lake Delavan, Wis., which is less than a hundred miles from Chicago. At this lake, a large building is being erected which will serve as dining room and in inclement weather as dormitory. A tent colony will surround the building. The structure is located on the crest of a hill in a grove and has adequate shelter from the hot sun, as well as a beautiful view.

Baptists Are Making Large Use of Pictures

Baptist missionary enterprises are being explained by means of slides this winter, and it is an interesting fact that all the motion picture films are now booked up ahead until the first of January. The stereopticon slides are also going well, 150 lectures being booked for the remainder of the year. The Methodists have set the pace in the development of missionary pictures, but they are being closely followed by many of the other evangelical communions. The Disciples organization announces that they are producing a complete set of lantern slides to illustrate the work of their fields.

Federated Church Meets Need in Waco, Kans.

The village of Waco, Kans., had been over-churched. With a population of three hundred, it seemed to the citizens who belonged to neither church that two churches were too many. So firmly were they of this opinion that they would not join either until something was done about it. Various plans for union or federation failed to materialize until fire wiped out the United Brethren church one day. Then the federation question came to life again, and it was voted to try the plan a year. The Presbyterian minister was invited to remain with the federated congregation. At the end of the year the congregation voted to go on with the plan. There has been growth both in church and Sunday school since the federated church was inaugurated, and once more religion is influential in Waco.

What the Church is Doing About the Armament Congress

The Versailles peace meeting was held apart from religious influences and its documents and decisions reflect the shallow wisdom of those who are cynical about the spiritual forces of the world. It has been hoped that the armament conference to be held in Washington might be made to feel more definitely the demands of the Christian church for a state of peace that will rest upon justice. The New York Bible Society has provided a beautiful copy of the Holy Scriptures for the council room. The churches are asking that a chaplain be appointed for the meetings who will offer daily intercession. In addition to this all over the nation and in many other nations frequent community meetings will be held which will consider the questions at issue before the congress. Meanwhile, churches are passing resolutions and sending them to the President that he

may be aware of the earnestness of the Christian constituency of the nation. November 6 will be observed in every church as a day for special prayer, and it is hoped that every city and town will hold a community meeting on November 11.

Dr. Fosdick Disarms Criticism

On his tour of the mission fields of the orient, Dr. Harry E. Fosdick gave a series of addresses in August to the missionaries gathered at their annual summer resort meeting at Karuizawa. He spent five days with them in the beautiful mountain country. Before his coming a few "fundamentalists" who are to be found in Japan as well as in other mission fields, circulated reports that Dr. Fosdick was not sound in the faith. The New York preacher soon disarmed all criticism, however, and the meetings were full of spiritual power. He convinced the missionaries that there is no victory in Japan for Christianity without unity in the Christian group.

Dr. McGarrah Presents Story of Actual Achievements

Dr. A. F. McGarrah, who held a Church Efficiency Institute under the auspices of the Greater Boston Federation of Churches in Boston recently, has studied his theme from the practical rather than the theoretical standpoint, and brought to his audiences the actual achievements of great churches. In his addresses he mentioned the plan of Dr. Taylor, pastor of Brick Presbyterian church in Rochester, in carrying on for thirty Sundays a year a picked class of twenty-five young men who studied a three-year course in church management. This great church of two thousand members is now supplied with leadership for some

time to come. Dr. Henry Sloane Coffin of Madison Avenue church of New York was reported as having an even more fruitful idea. His people in addition to pledging money, pledge a given amount of time to the church, two hours a week being considered the minimum. These two hours are to be spent in calling, teaching and other labors.

World Brotherhood Continues to Grow

The world brotherhood movement is a big and growing thing as may be seen by the fact that the Baptists have organized a new brotherhood every day during the past year. Each country organizes its brotherhood movement as its will, but the aims are everywhere the same. It is proposed to end the various kinds of strife that separate men, having particular reference to industrial peace and world peace. At the World Congress in Prague in August, the closing address was given by President Masaryk. Throughout the world men long more and more for that Christian good-will which is the peculiar gift of Jesus Christ to the race.

Substitute for the Old-Fashioned Prayermeeting

The churches are not unanimous in giving up their conventional mid-week meeting, though in a great number of parishes the character of this mid-week meeting has completely changed. In many churches, as in First Christian church of Springfield, Ill., the mid-week meeting is held around the dinner table, and organizational questions are discussed. At First Congregational church of Oak Park, Ill., Dr. W. E. Barton is giving a series of lectures in the field of religious history. Each evening he will deal with the leading characteristics of

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a century, and for each of the centuries there is a brief and descriptive title. These lecture meetings of the congregation all follow the dinner. The title for the whole series of lectures is "Twenty Centuries and Men who have made them Significant."

Marion Lawrance Retires from Leadership

On account of declining years and feeble health, Mr. Marion Lawrance, a great Sunday-school leader, is retiring from the secretaryship of the World Sunday School Association. He has served in many capacities, beginning his work in the Sunday-school organization as a superintendent of a Congregational school in the state of Ohio. His administration has been characterized by vigor and dignity blended into a program of constant progress. During his leadership in the International Association the old uniform lessons were displaced, and the graded system definitely established.

Church Holds an Agricultural Fair

The church in New York that was founded by Jonathan Edwards no longer hears sermons on "Sinners in the Hands of an Angry God," but has moved along with the advance of time. This church at Paris Hill is now shepherded by Rev. E. A. Northrop, and belongs to the Congregational fold. It recently held an agricultural fair modeled after the state agricultural fair except for side-shows and horse races. The idea was to make the church contribute to the advance of agricultural knowledge in the community. This is in line with the program for rural churches which is approved by various experts in methods for churches in villages and in the open country.

Evangelical Progress in South America

Evangelical work in South America has been forging forward since the Panama Congress. With all denominational rivalry eliminated on the various fields, every ounce of energy now goes into constructive work. Brazil has a Sunday-school union with a secretary and headquarters in Rio de Janeiro. A convention was held in that city recently with 138 delegates from eight provinces present. In seven years the attendance at the schools has increased 250 per cent, a very noteworthy progress. The first national Sunday-school convention was held in Argentina the third week in October. A teacher training institute has been organized in Buenos Aires.

Morality Play for Mission Centennial

It is just a hundred years since the work of foreign missions was inaugurated by the Protestant Episcopal church of America. In recognition of the centennial the Foreign Mission Board has prepared a morality play which will be given in most Episcopal parishes on October 30. This play will set forth many characteristic incidents in the progress of the foreign mission board. The work of foreign missions has often been subjected

to criticism on the part of high church leaders on account of the adjustments necessary on the mission field, but these criticisms seem for the time to have abated. Intercommunion in mission lands and the opening of mission work in Roman Catholic lands have been fruitful topics of discussion from time to time.

Big Centenary Celebration in Chicago

The centennial of the birthday of George Williams, founder of the Y. M. C. A., was held in the Y. M. C. A. college on Oct. 11. A number of representative men of the nation were present and spoke. A part of the ceremonial of the day was the dedication of a George Williams room which was an exact reproduction of the room in London where the association was organized. Secretary Wallace of the Department of Agriculture was present, and made an address.

Interchurch Body Finds Spy System in Vogue

The Interchurch World Movement's commission of inquiry into the steel strike has issued a supplementary report in which with considerable detail the charge is fastened upon this corporation that it has used the spy system. Corporation agents have joined labor unions and even become officials in the unions in order to break the morale of the men. The corporation was able to learn the inner secrets of the unions from these traitors who were secured from two detective agencies. One of these spies followed the Interchurch investigators, and was responsible for the report that these investigators were revolutionists. The recent Interchurch report alleges that federal investigations on the state of civil liberty in Pennsylvania are now buried in government files.

Christian Missionaries Much Concerned About India

The movement in India for independence headed by Ghandi with his program of non-cooperation with the government, has important bearings on the missionary situation. Ghandi has undertaken to bring the leaders of the Hindus and of the Mohammedans into accord. In spite of his efforts the Mohammedans of Malabar have declared a religious war against the Hindus. Many wise leaders in India see that the withdrawal of the British government would mean the beginning of disastrous civil war, and the probability of Japanese intervention. Most of the missionaries, while not committed to a blanket approval of the British government, have seen it as a beneficent force in the life of India.

Harvard Instructors Account for Small Number of Divinity Men

Reports continue to come in indicating that large numbers of ministers are giving up their life work, and that the schools which train ministers are for the most part enrolling a smaller number of students. Recently the faculty of Harvard Divinity school which enrolls less than a score of students, gave out a statement of the causes of a meager supply

of divinity men. The reasons given were: "Decline of the religious life in the home," "the attraction of more remunerative fields of service," "the changes in religious emphasis that have come from changing theological thought," "the small financial remuneration and the reduced social influence of the ministry."

Ministers Live a Long Time

Life insurance companies know the average death rate of every vocational group in the country. They rate the ministers ahead of any other profession or calling for longevity. They even exceed the farmer. Unquestionably the moral element is a factor. In conformation of these facts the Princeton Theological Seminary recently published the statistics with regard to a number of former students. Seventy-one of these had lived to an average of 67 years, 1 month and 24 days. One attained the age of 97 years and the other 90. In the figures is the interesting fact that the average age of uniting with the church for these men was at 16.

Newspapermen Deal Kindly with Gypsy Smith

During the course of the Gypsy Smith meetings in Pittsburgh, Mr. Smith had frequent occasion to compliment the press of the city for their generous treatment of him. That this was not undeserved one may note from an editorial published in one of the city papers. It said: "If you should see Gypsy Smith on the street, stop him and shake his hand. He will like it. No matter how crowded his hour, he always has time to greet one more. He will gain something from knowing you, for because he is a great minister to humanity his ministrations are based upon the intimate knowledge of his fellows that comes from first-hand contacts." It is said that 110,000 attended the Gypsy Smith meetings during his three weeks stay.

The Missionary Who is Farthest North

Dr. Grenfell lives in a tropical climate as compared with that in which Rev. Frank Spence does his work. Mr. Spence is the Presbyterian missionary at Point Barrow, Alaska, which is 1,000 miles north of Newfoundland. He conducts a hospital and other forms of mission work among the Esquimaux. His constituency is only thirty years out of heathenism, and knows but little of the arts of civilization. Mr. Spence is touring the United States at the present time giving addresses in Presbyterian churches on the Alaska mission.

What of the People Leaving Roman Catholicism in Bohemia?

The ecclesiastical world is deeply interested in the future religious alignment of the hundreds of thousands of people who are leaving the Roman Catholic church in Czecho-Slovakia. It is said by competent observers that three characteristic things are taking place. About a million people have declared themselves without creed altogether. Large num-

bers are continuing the Latin ritual in the Czecho-Slovak language and are professing the creed of the Orthodox church. A temporary bishop presides over these churches who will act until the native church can elect its own bishops. It seems certain that a considerable part of Czecho-Slovakia will join the group of Orthodox communions of eastern Europe. Many thousands have accepted the Reformed faith of John Huss and Presbyterian missionaries from the United States will assist these in working out the organization of their churches according to Reformed models.

Stewardship Rallies Throughout the United States

Most of the Disciples missionary and benevolent secretaries are now on the road giving addresses on stewardship. A big campaign is on to induce members of the communion to become tithers. Where this cannot be done, they are urged to adopt some other percentage and develop a treasury for religious work. Dr. Royal J. Dye is speaking in Texas, and each of the secretaries is in some different section of the country. The Layman Publishing Company is providing a considerable portion of the literature that is being used.

Illinois Disciples Will Send Steamer to Africa

Rev. A. F. Hensey of the Congo country spoke at the Illinois Disciples convention at Decatur recently on the need of a vessel with which to navigate

the Congo. He revived the memory of the drowning of Rev. Ray Eldred, a leading missionary of the Congo, a few years ago. Though it is not the custom in these conventions to raise money, Rev. H. H. Peters called for pledges to provide a modern and well-equipped wood-burning steamer. Five thousand dollars of the ten thousand needed were quickly subscribed, and the remainder

of the money will be provided by the missionary societies throughout the state. On the strength of the pledge of five thousand dollars an order has been placed for the steamer so that by the time the money is raised, the boat will be ready for shipment. The new vessel will be called "Illinois," and will be

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equipped for the comfort of women missionaries who must often make the boat their home.

Protestant Churches Invited to Remember Dante

The National Dante Committee recently asked the Federal Council to join in the celebration of the six hundredth anniversary of the death of Dante, the great Christian poet. The Federal Council has not acceded to this request officially, but a number of prominent members of the council have endorsed the movement that the Protestants should celebrate the achievements of the great Italian poet who when properly understood teaches many lessons in religion which are quite modern. Those endorsing the appeal are Charles A. Dinsmore of Yale University; Oscar Kuhns of Wesleyan University; John A. Raven of Rutgers College; John H. Moore of Marcy Avenue Baptist church; Ernest N. Stires of St. Thomas' church, and Finis S. Idleman of Central Church of Disciples. The ministers in the list are of New York.

Apostle of Christian Unity Travels

Rev. Peter Ainslie, advocate of Christian unity not only among the Disciples where his convictions and faith in this cause were first formed but also among many other communions of Christians, has a sabbatical year during which he will not be on duty at the Christian Temple in Baltimore. He is devoting the year to special addresses on Christian unity and international friendship. During November he will be in Ohio and Michigan. December will be spent in Kentucky and Missouri. January, February and March he will speak on the Pacific coast. Dr. Ainslie is president of the Association for the Promotion of Christian Unity.

Congregationalists Want Newspaper Aid in Evangelism

At the various denominational rallies held recently in connection with the evangelistic conference of the Chicago Church Federation, the Congregationalists discussed the use of the newspapers in preparing the way for the evangelistic message. They urged that space be purchased in leading Chicago papers during Lent which should carry a strong religious message. It was believed that the newspapers would reach many who are not ordinarily touched by the churches.

Church Workers Told How to Work

Many local churches, especially those that hold to the congregational order, have never been educated in proper church methods. The Missouri Christian Missionary Society headed by Rev. C. C. Garrigues, executive secretary, are mailing out to church workers leaflets in which the church program is skeletonized. By means of the condensed leaflet of suggestions the various officers and departments of church work are brought to a conception of their function in the total organization. A significant feature of the program for the coming year is that every church, whether it has a pas-

tor or not, is to hold the communion service every Sunday under the leadership of a local elder.

Dr. McGarrah Popular in Boston

Dr. Albert F. McGarrah, the church efficiency man, has spent two days in Boston recently. At the ministers' meeting four hundred men were in attendance. A noon meeting of laymen brought out 350, and these remained to hear Mr. McGarrah through. The women leaders of Boston also held a meeting and have decided to accept plans furnished by the efficiency lecturer for the reorganization of their work in Boston.

Federal Council Puts Out New Creed

Doctrinal statements are never issued from the offices of the Federal Council of Churches, but this organization does not hesitate to make pronouncements upon questions of practical importance. The Social Creed of a few years ago is now

followed by "A Creed for Believers in a Warless World." There are ten articles in the creed which are as follows: "(1) We believe in a sweeping reduction of armaments. (2) We believe in international laws, courts of justice and boards of arbitration. (3) We believe in a world-wide association of nations for world peace. (4) We believe in equality of race treatment. (5) We believe that Christian patriotism demands the practice of good-will between nations. (6) We believe that nations no less than individuals are subject to God's immutable moral laws. (7) We believe that peoples achieve true welfare, greatness and honor through just dealing and unselfish service. (8) We believe that nations that are Christians have special international obligations. (9) We believe that the spirit of Christian brotherhood can conquer every barrier of trade, color, creed and race. (10) We believe in a warless world, and dedicate ourselves to its achievement."

The International Missionary Council

THE World Missionary Conference in Edinburgh in 1910 brought missionary cooperation up to the highest level that it had ever reached. One of its great creative acts was to provide for a Continuation Committee charged with carrying on the spirit and investigations of the conference. This committee brought together at Lake Mohonk, N. Y., Sept. 30-Oct. 5, the International Missionary Council. Representatives from fourteen nations met and adopted a constitution and elected officers. The personalities in the meeting were of the most diverse sort. A Church of England bishop from Madagascar looked into the eyes of a Japanese bishop of the Methodist persuasion from Japan. An English baronet looked into the eyes of a West African chieftain. Representatives came from Australia and South Africa as well as from Norway, Sweden and Finland. John R. Mott of New York presided over the meetings. Prominent among the personalities was Mr. J. H. Oldham of the International Review of Missions.

The council quickly decided that it did not wish to assume any administrative responsibilities or to constitute itself into any kind of super-church organization. The lessons of the Interchurch Movement are not forgotten among religious leaders today. The functions of the organization have been officially defined as follows: "(1) To stimulate thinking and investigation on missionary questions, to enlist in the solution of these questions the best knowledge and experience to be found in all countries and to make results available for all missionary societies and missions. (2) To help to coordinate the activities of the national missionary organizations of the different countries, and of the societies which they represent, and to bring about united action where necessary in missionary matters. (3) Through common consultation to help unite Christian public opinion in support of freedom of conscience and religion and of missionary liberty. (4) To

help unite the Christian forces of the world in seeking justice in international and interracial relations, especially where politically weaker people are involved. (5) To be responsible for the publication of the International Review of Missions and such other publications as in the judgment of the committee may contribute to the study of missionary questions. (6) To call another world missionary conference if desirable."

One of the disappointments of the meeting was that no German leaders were present. These were not yet ready to accept repeated and urgent invitations to attend. The case of the German missionaries was considered and it was the deliberate judgment of the conference that they had seldom if ever involved themselves in political matters. The conference said by resolution: "The wounds of the war cannot be fully healed until the way is opened for German missionaries to resume foreign missionary work." It was the expressed judgment that Germany needed to share the spiritual uplift that comes from engaging in missionary work.

Representatives from mission lands voiced no demands for autonomous native churches, but in a series of questions they brought the fundamental issues to the attention of the conference. The conference took the position that this was one of the questions which should be dealt with by the various mission boards. Japan already has in a large measure an autonomous church, and Africa is clearly not ready for one. Nevertheless, it was the opinion of the leaders that progress in this direction should be made as rapidly as possible.

It is expected that the next meeting of the council will be upon the Continent of Europe some time in 1923. Dr. John R. Mott was elected president, and J. H. Oldham and Dr. A. L. Warnshuis secretaries. Mr. Oldham and Miss G. A. Gollock were elected joint editors of the International Review of Missions.

Announcement

The demand for Dr. John A. Hutton's great book, "*The Proposal of Jesus*," has been so large the publishers suddenly find themselves without copies to meet the calls for the book. Another edition—to sell at \$1.50—is being put through the presses and copies will be at hand about November 10.

The editor of *The Christian Century* says of this book:

"The Proposal of Jesus" opens up a new pathway to the mind of Jesus and suggests a fresh apologetic for the social gospel, putting Jesus fairly behind the social ideals of modern Christianity.

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Wanted, a Congregation. Lloyd C. Douglas.
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The Untried Door. Richard Roberts.
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Looking Toward The Armament Conference

THE INDIANAPOLIS NEWS says: "In looking forward to the great gathering of representatives of the nations that is to meet in Washington November 11, it is the duty of Americans to cultivate a peaceful spirit, and to recognize the fact that peace can be won and enjoyed only by those who earnestly desire it, are dominated by a passion for it, and are willing to work and make sacrifices for it. A good deal more than diplomacy is needed to bring it to pass. Probably not since the beginning of the Christian era has there been a more moving call to the Christian church. Does it believe in the possibility of the fulfillment of the angelic prophecy of 'peace on earth' or is the church itself infected with the foul disease of cynicism and 'practicality?'"

It would perhaps not be too much to say that the fruitage of the coming Congress will be according to the active will and working of the Churches of Christ. If their effort results in a general and persistent demand for disarmament—or approximate disarmament—that wished-for goal will probably be attained. If the Churches are lukewarm in their attitude, the advocates of "practicality" will no doubt win the day. Ten thousand American ministers thoroughly alive and alert to this great opportunity would perhaps bring to pass the fulfillment of the ancient prophecy of perpetual peace. Every minister should have at hand the following books, as aids in a campaign for the making of sentiment for disarmament.

The Next War. By Will Irwin. By no means a war book; rather one which points out the course leading to world peace. A book, which by its general tone and by the wealth of facts and statistics that it presents, leads to comment and discussion. (\$1.50.)

Economic Causes of Modern Wars. By John Bakeless. A prize essay of William College, setting forth all the economic factors which have played an important part in bringing about modern warfare. The period covered is from 1878 to 1918. (\$4.)

The Sword or the Cross. By Kirby Page. Prof. Harry F. Ward, of Union Theological Seminary, says: "Mr. Page has faced the issue and has found an answer that satisfies his soul. What he has written, therefore, deserves the thoughtful consideration of all those whose duty it is to teach the people concerning the moral and spiritual validity of modern war." (\$1.20.)

The Untried Door. By Richard Roberts. The author, who is pastor of the Church of the Pilgrims, Brooklyn, holds that the world has run into a blind alley, while all the time the "untried door"—Jesus' teaching—offers a way out. He maintains that Jesus' teachings are practicable today. (\$1.50.)

The Proposal of Jesus. A bold challenge to the Church to show that it accepts Christ by applying his ideals to the solution of modern problems. (\$1.50.)

A New Mind for the New Age. By Henry Churchill King. (\$1.50.)

The Religious Basis of a Better World Order. By Joseph Fort Newton. (\$1.25.)

The New Horizon in Church and State. By W. H. P. Faunce. (.80.)

World Facts and America's Responsibility. Patton. (\$1.25.)

Some Aspects of International Christianity. By John Kelman. (\$1.00.)

The Fruits of Victory. By Norman Angell. A sequel to "The Great Illusion," containing in as clear and vigorous a style as before, his economic arguments for internationalism. (\$3.)

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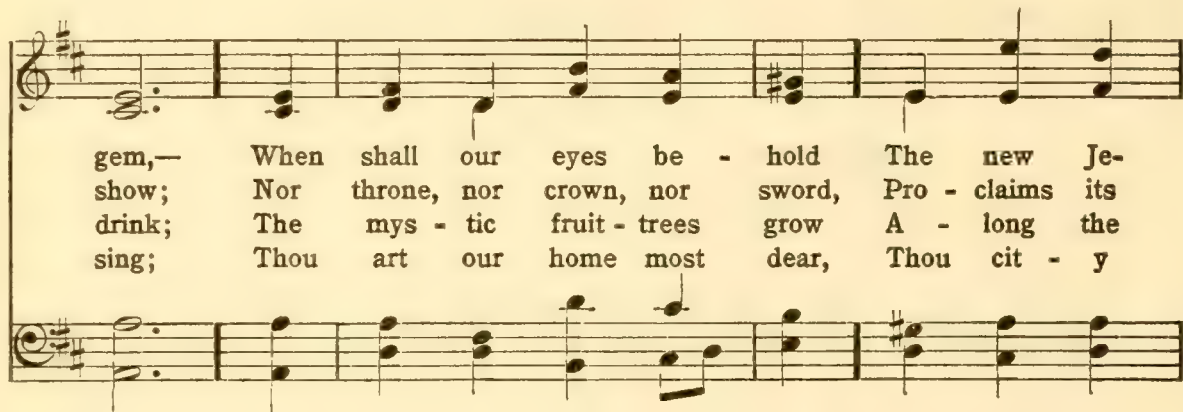
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WILLIAM W. HOW, 1871

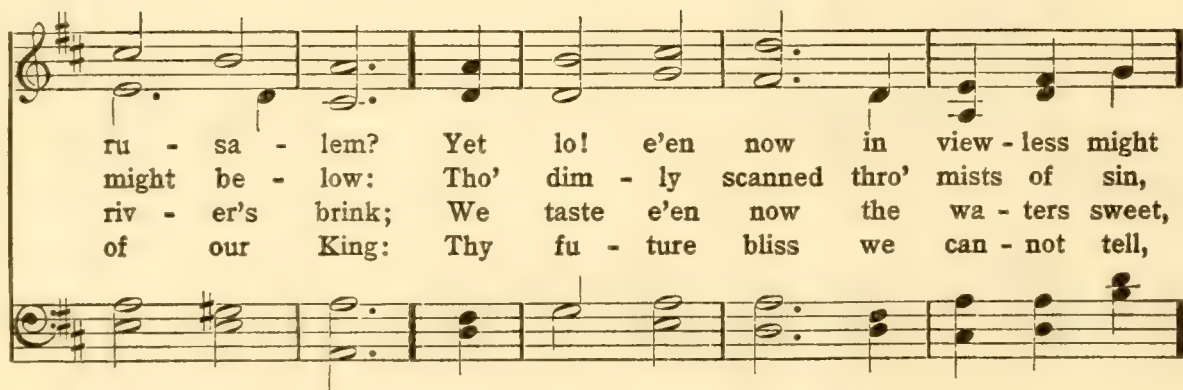
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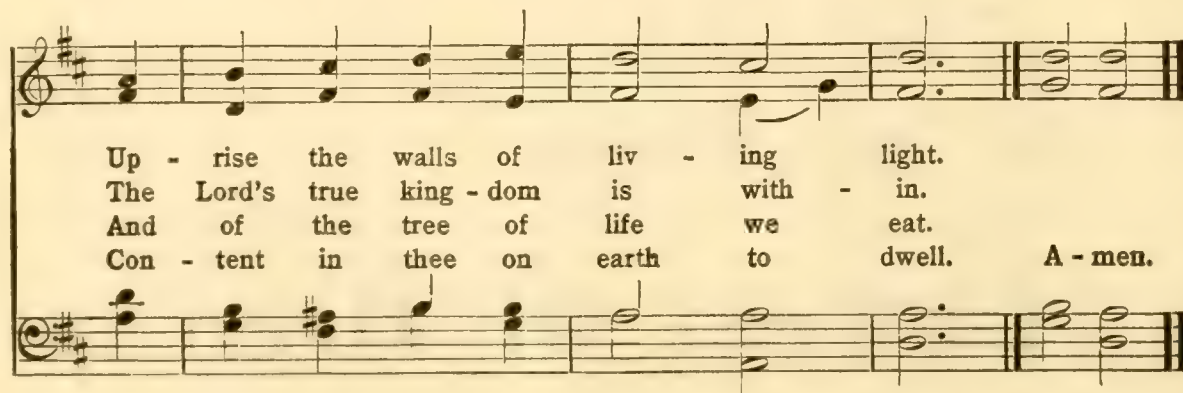
1. The cit - y paved with gold, Bright with each daz - zling
2. The king - dom of the Lord, — It com - eth not with
3. The liv - ing wa - ters flow That faint - ing souls may
4. Not home - less wan - d'ers here Our ex - ile songs we



gem, — When shall our eyes be - hold The new Je-
show; Nor throne, nor crown, nor sword, Pro - claims its
drink; The mys - tic fruit - trees grow A - long the
sing; Thou art our home most dear, Thou cit - y



ru - sa - lem? Yet lo! e'en now in view - less might
might be - low: Tho' dim - ly scanned thro' mists of sin,
riv - er's brink; We taste e'en now the wa - ters sweet,
of our King: Thy fu - ture bliss we can - not tell,



Up - rise the walls of liv - ing light.
The Lord's true king - dom is with - in.
And of the tree of life we eat.
Con - tent in thee on earth to dwell. A - men.

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able to sing the So-
cial Gospel as well
as to preach it! The
Social Gospel will
never seem to be
truly *religious* un-
til the church be-
gins to sing it.

* * *

Note the beauti-
ful typography of
this hymn: large
notes, bold legible
words, and *all the
stanzas inside the
staves.*

The CHRISTIAN CENTURY

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EDITORIAL

The Education of the International Mind

WHATEVER else comes of the Armament Conference the American people are going to receive a liberal education in world politics as a result of it. Already the Washington gathering overtops every other event, current or future, in public interest. The daily press is rightly sensing its unique importance as news, and both newspapers and magazines are entering upon a discussion of international questions with such vigor and research as our isolated national consciousness has never experienced before. By looking back to pre-war days one can measure the great change that has been brought about in our way of thinking of world affairs. The war compelled the rank and file of us to take an interest in aspects of the world situation which only specialists among us had cared about before. But the psychology of a war time is not conducive to real understanding. With the war past, the Washington conference is now compelling the man in the street to face thoughtfully and objectively the concrete facts as to the policies and interests and rights of all the nations in the complex relationships which weave them inextricably together. We are about to be truly emancipated from the provincialism of mind in which state the war found us. We have already learned much. And the conference should give us something worthy to be called an international mind. However the "little Americans" in our political offices may try to keep America from bearing her share of common world responsibility, they cannot repress the enlargement of our intellectual understanding of world affairs. And with that understanding once achieved no power can keep the United States from action in harmony with our vision and intelligent conviction. These days are thrilling with tokens

of a new era. It is a moment when the church's message for peace, uttered with intelligence and prophetic passion, will be given such consideration by mankind as never before. Future anniversaries of November 6 and November 11 will bring haunting memories to the Christian minister who fails to use the great opportunities which those dates afford in this year of our Lord, 1921.

Shall Sixty Millions Be Wasted?

THE waste of sixty million dollars by the Christians of America would be a very serious thing. Probably no single sum of money has ever been raised for philanthropic work which matches this amount. For the starving orphans of Armenia this money has been expended in recent years, and as a result two million people are alive who would not otherwise be alive. To stop at this time would be to waste the sixty millions that have already been spent. If the massacre of Armenia has been the master crime of Christian history, the saving of the Armenian orphans is the outstanding philanthropy of modern times, for there is nothing to match it in magnitude. For this great philanthropy to fail after its splendid beginnings would be to write a strange and disgusting finish to what might otherwise be a glorious romance. It is within the power of any average American family to feed another child this year. Sixty dollars a year will accomplish the result, a much less sum than it costs to feed the children in our own homes, owing to the application of scientific method and wholesale buying. Five dollars a month, a little over a dollar a week, adds to humanity a child of a race that deserves to survive. The annual call for this great enterprise is now before the American people. It is a call that has attached to it nothing that is sectarian. In

the spirit of the good Samaritan the American people are asked to minister to those who have literally fallen into the hands of thieves, and have been left by the wayside to perish of their wounds. To such an appeal there can be but one reply. This year the campaign is being most vividly presented by the use of a moving picture called "Alice in Hungerland." The picture is being reproduced by the Pathescope people on non-inflammable film for use in churches and schools. When the picture was first shown in Chicago the other day the strongest men were glad of the semi-darkness in which to wipe away their tears. But along with the horrors of famine, the picture showed the wonders of the reconstruction program including industrial education for the children, work mingled with a proper amount of play, so that the orphans of today may at the earliest possible moment take up the burden of their own support.

Catholic Spirit In Protestant Churches

CHRISTIAN unity halts because it has never been made popular. The program of the ordinary denominational church emphasizes denominationalism, even though the minister may be of the larger spirit. Just as the cause of social uplift halts because it has so far found expression chiefly in resolutions which are locked up in secretarial files without putting forth adequate effort to make the average layman understand the social creed of the churches, so in a less degree, perhaps, the cause of Christian union has been kept a sort of esoteric thing. A Methodist church in California observed its good literature day not long since. Two good Methodist papers were on the literature table, but in addition there were copies of the Continent, the Congregationalist and The Christian Century. The pastor of that church wants his congregation to know about Methodism of course, but he feels the need of introducing his people to the larger Christian world. Were his example followed in all denominations, the cause of unity would be enormously aided. In the preaching of the ministers there is a vast amount of illustrative material which should be drawn from interdenominational sources. Time was when any reference to another denomination beside one's own had to be critical in tone. When this time passed there came the present period in which preaching has but little reference to neighboring denominational families. The isolation of the formal friendship involved in this attitude may be even more harmful socially than the attitude of hostile criticism. What is needed in the preaching of today is a frank recognition of the successes and virtues of Christian men in all communions. To admit that the Congregationalists can teach us something about education, or that the Methodists are successful money-raisers or that the Presbyterians build great loyalties or that the Baptists are strongly evangelistic is not to hurt one's own communion, but rather to enrich it. The ecclesiastical personalities known to the average laymen are usually those of his own household of faith. Before the church can be one, interdenominational acquaintance must spread to the rank and file of the various constituent churches.

Chicago Politicians Would Rule Illinois

THE Illinois constitutional convention is not in session at the present time, but one of its last acts previous to an adjournment until Christmas was the passage of a resolution re-making the Illinois legislature. The senate by this scheme would be limited in such a way that Chicago could never control it, but the house of representatives would become immediately the possession of whatever band of politicians happened to be in control in the Chicago city hall. This would mean the defeat of every piece of reform legislation that might ever be introduced in the legislature and would give to Illinois the distinction of being the worst governed state in the union. At first blush it looks to the layman in law as if the majority should rule, even though that involved the domination of a whole state by a single city. However, other states in the union have not settled the question in this way. There are balances and checks in the system of American government which make it a republic rather than a town meeting democracy. For this reason it is impossible for New York City to control the state government, no matter how large the city may become. The same provision holds in Pennsylvania. The power of Philadelphia and Pittsburgh in the state government is limited power. The Anti-Saloon League of Illinois and many other organizations devoted to good government are committed to the idea that there should be a system of county representation in Illinois which would indeed give Cook county far larger representation than less populous counties, but which would forever debar this county from securing the control and making the laws for the rest of the state. In one way it is fortunate that Chicago's city government appears in its true light just now. The citizens of the rest of Illinois and those citizens of Chicago who are interested in the triumph of ethical principle in government have a good chance to appreciate the calamity that would befall the state if Illinois should be governed by the spoilsmen who are in control of the city hall.

The Recruiting of the Ministry

POPULAR magazines have taken up the topic of the recruitment of the ministry as one of the outstanding national questions. The editor of the Century Magazine recently gave his leading editorial to its consideration. In the Independent, Dr. Franklin H. Giddings declares that the ministry has been losing influence because of "bad theology, bad Christianity and bad Protestantism." Among the causes assigned by the many writers who have treated the subject, the war ranks first. The decline in purchasing power of salary, and the decline of social influence are other factors. It is also alleged that young men fail to enter the ministry because of the limitation of the freedom of speech. The Council of the Church Boards of Education has been gathering statistics from the seminaries this fall with regard to ministerial students. The findings indicate that fifty institutions have a gain. How significant this gain is in some schools is shown by the reports from

Boston University, a Methodist institution. This school has grown from 1500 in 1911 to 10,000 students in all departments this year. There are four hundred students of religious education, large numbers of whom will professionalize the knowledge they are gaining. This university has the largest graduate school of theology in the country, and the entering class this year numbers 115, the largest entering class in the history of the school. The Council of Church Boards of Education is taking up the incomplete survey made by the Interchurch World Movement and will push it to a conclusion so that the facts may be in the hands of the churches. It is believed by the leaders of the Council that there are many erroneous impressions abroad with regard to the preparation of young men for the ministry. Bible institutes, and short course institutions, as well as the regular divinity schools, will be included in the survey. Meanwhile many great laymen are expressing the opinion that it is their duty to see that the Christian ministry is not allowed to disappear from our American society. The religious leader may have suffered an eclipse in popularity, and he surely has been the victim of harsh and often insupportable economic conditions, but in the language of the street he is "going to come back."

Another Religious Encyclopedia Being Projected

OF religious encyclopedias there is no end. First came the great Biblical encyclopedias by Hastings and Cheyne. The Jewish Encyclopedia gave an authoritative source of information for things Jewish. The Catholics produced the Catholic Encyclopedia which is a thesaurus of knowledge about this ancient church. The Encyclopedia of Religion and Ethics is a monumental work covering the whole field of religion, philosophy and ethics, and is filled with information of the most authoritative sort. It is now proposed to bring out an American Encyclopedia of Christianity. The Appleton publishing firm is behind the project, and "founders" are being sought who will start the enterprise by subscribing five hundred dollars each. The new encyclopedia would do for Protestantism what the Catholic Encyclopedia has done for Catholicism. While Protestant history stretches over few centuries as compared to the history of the other organizations noted, there is room nevertheless for a work of merit in this field. It is most difficult to secure reliable information with regard to many of the Protestant sects, their beliefs, organization and program. To secure this information in an easily available form would tend to bring into being that wider fellowship which many Christians covet. It is hard to hate any man when once we know him, and interdenominational acquaintance is one of the great needs of the hour. There is danger, however, that the new work may fall into hands which might make it a kind of conservative protest against the scholarly work that has gone into the great biblical and religious encyclopedias that preceded it. If the work were undertaken in this spirit it would fail to command the best talent, and would therefore be of no significance to the church at large. Religious scholarship has made

some definite progress which cannot be ignored in any future enterprises of the church. Turning back the hands on the clock of history is impossible.

Why Not Denominational Disarmament Also?

ONE of our most brilliant magazine writers, and many thoughtful statesmen as well, remind us that at the finish of the next great war, for which there seems to be such strenuous preparation in so many quarters, it will make no difference who may have won or lost. All will lose, as a matter of stubborn reality. The victor no more than the vanquished can survive such an ordeal. When the small boy ties together the tails of two cats, and slings them over the clothes-line, it is idle to speculate either before or after the denouement which is the better cat, or which showed the more malicious nature in striking out first with his claw. The sweepings from the melee are indistinguishable tufts of fur, and the gory and shredded corpses leave no choice of beauty or of ghastliness. When two or ten churches indulge in a free-for-all in the same community, such questions as which comes nearer expressing the everlasting truth of God, or which started the row, or which "does more for the community," have no significance worth taking account of. It is impossible that the truth of God and the gospel of Christ shall be presented by any under such conditions. It cannot weigh an ounce weight who was or is the aggressor in such a controversy. A community which has religion mediated to it by a circle of competing, irreconcilable sectarian groups is being done to its death, and after it has reached its estate of confirmed spiritual despair, it is a gratuity, not to say an impudence, for one or another to lift a voice declaiming its fame of having driven in deepest the knife of faction and division.

Federal Government Stops Sale of Fake Degrees

RECENTLY the postal department of the federal government put an end to a diploma mill located in Colorado. In some weeks as much as \$1,200 was secured from a gullible public. The concern was called "Centennial State University." With no buildings, no professors, and no classes, the "Centennial State University" consisted of a single man who knew human weakness well enough to prey upon it for money. Among his dupes were large numbers of ministers who wanted the D. D. degree. The significance of this degree has been greatly discounted in the academic world because it has been granted so frequently by unworthy institutions, but the federal government thought that it should not be sold for so much per. The incident reveals clearly the shallow thinking of large numbers of people. They easily assume that success is something associated with titles and degrees. Perhaps these do have some influence in certain sections of the world, but it is much more true that the chief element in success is personal worth, not names and titles. The church in the past ten years has driven out of her service large numbers of highly trained and competent men. In

their places have come partly trained and incompetent persons who reveal the inadequacy of their thinking by the purchase of a degree. After they have bought the degree, they can also buy sermons from sermon mills, but though they continue buying these fake remedies, they soon reveal their shallowness in their personal relations with their parishioners. The action of these unworthy ministers reflects upon a considerable body of strong and conscientious men who have long since ceased to care about degrees, but who are worthy of all the honors that any institution could confer upon them.

Are We Entering a New Era?

ONE of the most staggering phenomena of the times is the breakdown of representative government. It makes many feel that the very foundations of the social order are crumbling. Perhaps at no point is there such clear evidence that a new era is at hand as in the collapse of the mechanism on which we have grown accustomed to believe that security in every department of social life finally depends. The superficial verdict of some is that democracy is failing. The reactionary clamors to have us return to some order which the past has demonstrated to be secure. As though there were such. If any program of the past had demonstrated its security, manifestly it would still prevail. Precisely because of the failure of all such, we have moved on to where we now are. The only recourse in a new extremity is to move on again, and forward is the only direction in which a passable road lies.

The new guiding principle, when we discover and apply it, will be found an affair of religion and economics, of statecraft and industry, of sociology and personal ideals. Representative government, throughout the course of American civilization thus far, has not been merely a method of civil administration. It has been the formative principle in every department of our social life. The American meets any and every social issue by appointing a committee. It is easier to define its workings and to observe its collapse in the political field than elsewhere, but our social system is one, and this has been its guiding principle, its dominant force, its formula of procedure wherever two or three have been gathered together in any relation. Practically the only vitiating or modifying influence has been the carry-over from earlier types of social organization, atavisms which society has been too weak or too indolent to relinquish. Autocracy, against which our civilization has fought and won so doughtily, has yet died hard, even in our social scheme. Its last kicks have again and again almost toppled over our frail social structure. The reactionary has turned back to it lovingly in many an emergency, regretting the days when humanity was believed to be so happy though so securely in bondage. Along the path of representative government have lain all the good things which humanity has been encouraged to hope for. It is thus not surprising that the breakdown of this

system, the hopeless confusion into which it has brought our whole social order, should now stagger even the hardiest, and lead the timid to wonder whether we are not plunging into the abyss.

The perspective of the historian offers some reassurance, though he may not prove a satisfying prophet to guide us into the new era. He points out the course which civilization has followed thus far, and, by depicting the chastening tragedies at earlier turning points in human progress, inspires a faith in human ability to marshal the material, intellectual and spiritual forces to meet this new crisis. The earliest social mass movements came to their climax in the great oriental imperial despotisms. They embodied what Fiske calls the principle of consolidation through conquest. They were utterly routed by the Roman principle of incorporation. Rome retained the method of conquest but used it not as an end, but as a means of social unification. Nations and races whom Rome conquered, sooner or later, and usually very soon, swelled with the Roman pride. Watch even the Apostle Paul straighten his shoulders, as he responds to the official, a "freedman," who protested that his "freedom" had cost him a great sum of money, and was slow to believe that Paul could have attained such opulence,—“I am a Roman,” says Paul, “for I was free born.”

This is the indelible and proud mark of the Roman, whether Tuscan, Frank or Gaul. His conqueror became his hero. Caesar is the superman, a god even before his death, and so securely apotheosized that a late Charles or a Napoleon or even a William Hohenzollern found his title to such short-lived majesty as he enjoyed in the conquering pose. This was new in its day, thrillingly new. It led philosophers and even saints to an assurance satisfying to them that the final bond had been established, the social *ne plus ultra* attained. The principle became the dogma of religion, and the religious, civil and economic order was bound up in it. The weakness of the bond, which permitted the disintegration of the Roman Empire, was so obscured in the vision of ecclesiasticism that the Holy Roman Empire immediately succeeded and persisted nominally or actually for a millennium. The interpretation which most historians give the middle ages is that the church rendered a lasting and ever-to-be-honored service to humanity by furnishing the only social bond of that long and, for the most part, dismal era. Perhaps another and truer interpretation may prove to be that a tenacious, uncompromising, unreasoning, anti-social religious dogmatism, insisted upon fastening upon society a principle of social organization which the collapse of the political state had already shown to be false, or at least inadequate. Thus, hierarchy, ecclesiasticism, interposed to violate and frustrate natural social forces, and condemned civilization to the long blight of the middle ages. It would seem that the collapse of the political order, in the fall of the Roman Empire, should have been a sufficiently clear demonstration that the principle on which it was founded could not permanently control. The stubborn retention of that principle by the church would seem, not a saving grace, but a monumental disservice to humanity. The principle had to go in the end, and under the guidance of true spiritual

insights it would seem reasonable to expect that the new principle might have been given control a millennium earlier than it actually triumphed.

Such speculations are idle, except as they may furnish warnings in our new crisis. It is apparent that the Holy Roman Empire was founded upon a futility, that official religion interposed to save a social system which the collapse of the original political Roman state had surely doomed. That fact, however directly or indirectly it may be found reflected in events of today, is worthy of the most serious consideration. The crisis of today is that of official religion quite as much as, perhaps more than, that of other departments of the social scheme.

The principle which finally triumphed in the political order, and which in our western civilization has spread to every department, was that of representation. It introduced a new and far more powerful social bond than the Roman system could show. The Roman conqueror could not hold his own, however greatly superior to the bond of the ancient oriental empires his system proved to be. The loyalty he generated so successfully at first, proved too flimsy at last. The large social units he formed were held together by no bond which insured the liberty of the several elements. It was incorporation without representation, as Fiske phrases it. The new principle, which triumphed among the Teutonic peoples, and especially among the English, during the slow and blind struggles of the thirteenth through the eighteenth centuries, and brilliantly burst forth in the American revolution, was that of incorporation through representation. So glorious was this achievement that the proud Briton and the self-satisfied American have concluded that they may bask in its effulgence forever. It has been thought to be the final word. It has been by various devices more or less violently forced upon other lands and other races and other civilizations. Some have accepted it with good grace and others with very poor grace indeed. The grumblings against this system, and the growing resistance to the political domination which it imposes upon unwilling peoples in various parts of the world, are enraging to many of us and are surprising to all. We have had no other thought but that our system of "popular government" is to prove the saving of all humanity. The resistance of other races and social aggregations we have esteemed a mark of their perversity, a degeneracy or belated development, a backwardness or inferiority which time and hard knocks, some of which we find it our occasional duty to administer, will infallibly cure. It may break through our conceit and smug self-satisfaction to find our precious principle going down in the collapse of our own institutions. Not in Borcoboolahgah nor among the aborigines of Yucatan is representative government breaking down, but at Westminster and in Washington. And the collapse at the apex of our system seems to be about to bring on the ruin of the structure, at its base, in state and province and region and county and city and town.

A British writer in a recent number of one of our magazines discusses almost in despair what he styles the twilight of parliament. For him it is not the glimmering of a dawn; it is evening, harbinger of the night, and all too black a night. Any American who has not seen the signs of disintegration in our federal congress, both branches,

has been blinded by partisanship or has not observed at all. It is true that some still look upon this distressing phenomenon as merely the recurrence, somewhat more painful than usual, of a governmental slump which alarmed the fathers in the eighteen-thirties, and which required a reckless Jackson to save the day; and again in the nineties of the old century and the first decade of the new, from which many believe we were redeemed by a greater and a bolder Roosevelt. But accumulating evidences of decay in our whole political system cannot longer escape the great mass of thoughtful Americans. The Briton wonders more anxiously than in any recent generation whether he and his civilization can "muddle through" much longer. Have we reached another turning-point in human history? Are we swinging on a major pivot? Is this a real crisis, or only another of those rough spots in the road which set sensitive maidens of advanced years and of the male sex in the halls of state and church to crying out their timid "ohs" and "ahs."

If we do not treat it as the former we shall not only be condemned by the historian of the future, but we shall fail of the courage of the very convictions which we have been vaunting ever since the war broke to shock us into new thoughtfulness. We have been announcing from every rostrum and proclaiming from every pulpit the dawning of a new day, the coming of a new era, the break-up of the old order and the challenge to build anew. To be sure, few of us have known what we meant by that. Not all have been downright sincere in our proclamations. What we have expected is a little patching here, and some rather vigorous polishing there, but a new order, a thorough rebuilding of our institutions, is what very, very few of us have consented to or are disposed to consent to, eloquently as we have encouraged our statesmen and pulpiteers to declaim on the subject.

If there were space here it might be profitable to point out the evidences of this collapse in representative government, but surely for most of the readers of *The Christian Century* the spectacle of our federal congress, of our state legislatures and civil officialdom, and of our ecclesiastical conclaves, is quite sufficient to carry conviction. The discovery of the fact is not our chief concern; that has been forced upon us. We are now seeking the new guiding principle. That found we shall be able more intelligently to build the social mechanism in civil, economic and religious departments which will insure social security. Perhaps only the historian of 2021 will clearly phrase the terms in which this new principle will be expressed. We shall arrive at it with much labor and pain, doubtless. But we shall attain it soonest through the open mind, and the expulsion of all dogmatism. At the least, can we not save the new age from the abysmal folly of an ecclesiastical or hierarchic obstinacy which insists upon saving the old order at the cost of decades and even centuries of spiritual reaction? If ever religion was needed to lead on, and not to hold back, it is now. Wherever else we are bound for, it is not back anywhere. Whatever we may need in the way of religion, it is not that which prides itself upon being old-fashioned. God save us and the coming generations from a repetition of the folly of a Holy Roman Empire builded out of the ruins of the political Roman Empire, social ideals and all!

God save us from the stubborn attempt on the part of religious forces to perpetuate forms of organization, under official religious auspices or elsewhere, designed to preserve the old worn-out principle which under the present social strain is so hopelessly defaulting!

However remote we may still be from the discovery of this new principle, it will give us clearer vision for the search if we recognize the fundamental defect of our present order, the evil virus which permeates all, and reveals itself at every turn in the organization of state and church, and in every phase of our larger social program. Is it not this? Are we not out everywhere, as individuals, as groups, as parties, as religious denominations, as social propagandists, to win our rights, to hold our own, to insure our interests, to "put over" our pet scheme? We have taken the fathers at their word, and have glorified rights until,—until we have forfeited them! The era was ushered in with a "bill of rights," and rights have been our Magna Charta from the first heroic struggle to this all but fatal hour. We have sanctioned the process by which each individual or social group has claimed the privilege of forming his or its own definition of rights, and have applauded their boldness and uncompromising determination to win those rights,—up to the point where they encroach upon the domain which we have marked out for our rights, when there is a fight. Apotheosizing rights has glorified fighting, and fighting writ large is war. War we now know. The seeds of war lie in our whole social system, they are dormant in every type of social organization, and they spring into noxious florescence with the first favoring wind and rain.

Our legislative bodies big and little are simply aggregations of sworn and fast-bound attorneys for special interests. The old political parties have in all but name gone to pieces, and they are succeeded everywhere by blocs which are even more blindly and irreconcilably committed to private or class interests. Their excesses of selfishness are shaming even their own attorneys in the halls of the federal congress. This clash and interclash of special or group interests riddle every ecclesiastical assembly which convenes, and turn national congresses of women's clubs and even missionary societies into figurative if not literal hair-pulling contests. The economic program is frankly on this basis, and the most enlightened statesmanship of business is to this day able to see no farther than the "democratization of industry" according to forms which have fastened upon our society the monumental disgraces from which we suffer in politics. Our glitteringly successful "co-operative" agricultural and industrial associations are simply the producing interests massed the more effectively to exploit the consuming public. We talk in faltering phrases of the identity of interest between capital and labor, while the social machinery under which they operate forces them into periodic clashes such as that which threatened up to a few days ago to lock the wheels of the entire industrial mechanism.

At this point the pious ecclesiastic arises to say, "I have known it all along; I said as much at the very start. What we need is Christianity, the preaching of the church, the practice of the principle of brotherly love." May we not

now give short shrift to such patter? What do we mean by such phrases? The pious brother who prattles them is himself responsible for the perpetuation of ecclesiastical machinery which often goes farthest to belie and ravish this holy principle. Is it not time we had a little practice in churchly mechanism to support or take the place of such meaningless preaching? It gets us nowhere either in church or state to run on forever repeating these formulas. Precious and sufficing as is brotherly love the phrase is worse than meaningless, it is an out-and-out falsehood, so long as we nurture a social scheme which is set up and operates inexorably to make its sincere expression impossible. Our whole system, ecclesiastical and political and economic, is a fabric of specialized interests, organized to serve special interests, and successful only in the degree in which those special interests are served.

We are living in and by a "bill of rights," whatever may be our pious professions. We are each and all, as individuals and by groups and parties and denominations, striving for our rights. And the strife is milling out the best there is in our human nature. What we need is not to be lined up before a sedate old-maidenly Sunday school teacher and told that we should quit our fighting and love one another. We know that thoroughly well already, or, though it has escaped our apprehension, our tutor and her school will never succeed in inculcating the lesson. Out of her Sunday best, we are thoroughly aware that she is zealously joining the very strife against which she warns us.

Yet there is a way. A social mechanism can be devised which will embody the principle of service instead of rights, which will honor outgiving instead of seizure, creation instead of acquisition. But none of the programs or cults which have survived from the old order can build that society. No theory or practice which pits class against class offers any hope. We face a crisis in human affairs the like of which has occurred but twice or thrice in all millenniums, if ever before, and it means that a new principle and motive power must be incorporated in civilization. The day of rights is past. If love and service are to be dominating motives of human endeavor, what shall be the nature of the institutions through which they shall be given play? Not those of either state or church which survive from the old era of rights and sects.

The Silver Mine

A Parable of Safed the Sage

THERE is a place where they mine for silver, and some of those who seek it find it, and the number of those who do not is as sixteen to one. And this did they tell me concerning one great mine where now they take forth silver and lead in great quantities.

Eleven long years did they dig before they found the silver. And they sunk much money and many hopes before they got back much of either. For they digged a year upon one level, and made galleries to the right hand and to the left. Then did they sink the mine deeper and run galleries likewise. And then did they dig in other directions.

And when at the end of eleven years, their money having been well-nigh spent, they found the silver, then did they go back and try to discover why they had missed it before. And they found that some of their digging had been upon the wrong level, and some of it had been in the wrong direction. But one of their tunnels had been on the right level and in the right direction. And they went back to it, and drilled yet again, and put in two or three good blasts, and lo, the silver was there, also. And they reckoned how long before they had wrought there, and they found that it had been five years. And they measured the rock that had separated them from the silver when they abandoned that tunnel, and it was only five cubits.

Now if they had had additional faith as a grain of mustard seed and a few sticks of dynamite, they might have removed that mountain and begun to collect dividends five years sooner.

And I considered when they told me this how many men there be who halt five cubits on the hither side of success, when one more blast and a little more faith would bring them their heart's desire.

And I say unto all men who labor in a righteous cause not to be weary in well-doing, for the reward is to him that overcometh. For the man who stoppeth five cubits this side of success hath many years of toil ahead to make good his lack of faith.

VERSE

Is There a God?

OFTEN have I thought it odd
That men ask, "Is there a God?"

Have they never breathed a prayer
And rejoiced to feel Him there?

Have they questioned what man knows
How to shape a full-blown rose?

Have they heard the glad refrain
Of a robin in the rain?

How each morning all anew,
He bejewels earth with dew?

How He paints the sun at rest
On the canvas of the west?

Who has taught the tender art
Of a mother's loving heart?

Who but God could fashion guile
Like a tiny baby's smile?

Is there not a God to send
The warm hand-clasp of a friend?

Skeptics ply their questions rife;
There remains the fact of life.

Not alone in temples grand,
May we feel His moving hand.

Not alone at time of prayer—
God is present everywhere.

To the open soul each place
Holds some glimpses of His face.

Listening, Devotion hears
The sweet music of the spheres.

Mysteries of mind and heart
Show divine creative art.

The need of man is eyes to see
The presence of Divinity.

CHARLES NELSON PACE.

Methodist Dancer

THEY said the dance was all the devil's own,
They chorused in a voice of one accord,

But I went out unto his starry throne
And danced before the Lord.

It was not that I chose thus to affront
His marshalls of the self-appointed sort,
'Twas only that wild beauty bade my feet
Dance there within his court.

And all my soul felt God's eyes looking on,
His glance lent singing rhythm to my feet,
The time to which my body, my soul, danced
His august finger beat.

I had forgotton all the old, old lies,—
I had forgotten—till the marshalls came,
And then—I burned them there before their eyes
In beauty's clean, white flame.

FLORA SHUFELT RIVOLA.

Influence

I SAW him once—he stood a moment there;
He spake one word, which laid his spirit bare;
He grasped my hand, then passed beyond my ken;
But what I was, I shall not be again.

THOMAS CURTIS CLARK.

Two Saints

STRANGE how Thou moldest these unlikely clays!
To one who wanted idleness and ease,
And laughter and light love and silken ways,
Thou gavest toil and shipwreck and lean days,
And desert places knew his bended knees.

And one who chose the cloister and the reed.

And midnight prayer and simple holy things,
Thou gavest to a state's most public need,
And sent him hungry multitudes to feed,
And loosed him on the pride and shame of kings.

M. E. BYRD.

The Revaluation of Sunday

By Peter Ainslie

WHATEVER may be the theories and uses of one day in seven for rest, recreation and worship it is as much a part of human experience as altars and psalms and days and nights. In the days of the lunar religion nomads and shepherds sacredly counted the four phases of the moon and to them it appeared to stand still on the seventh day, which thus came to be considered tabu. Long before Moses received the law on Mount Sinai such a day was marked in the calendar of Babylon and perhaps of India, certainly in that country in a later period. The code of Hammurabi antedated the law of Moses by almost eight hundred years. The Assyro-Babylonian tablets bear witness to the custom of rest on one day in seven, while Hesiod and Homer held the Sabbath day sacred for the quest of knowledge. The ancient Egyptians and Greeks, from observing one day in ten, adopted the custom of one in seven, as did the Romans, whose earlier calendar was one in nine. The Scandinavian nations had similar practices. The Jews developed the idea of a rest day beyond that of any other nation, applying the principles of rest both to man and beast.

All manner of absurd traditions accumulated around the day, but the seventh day had a place in the Old Testament scriptures superior to all other days. When it was desecrated prophets came forth with fiery appeals, denouncing the offenders and exhorting fidelity in the keeping of this day. The voice of Amos was heard in Israel and that of Jeremiah in Judah, and later Ezekiel was heard among the captives in Babylon. Years before, Isaiah had declared that Jerusalem's safety was conditioned on abandoning the desecration of this day by secular pursuits and making its proper observance a delight.

A NON-SECTARIAN DAY

This day is as non-sectarian as prayer. The Jews had no more exclusive right to it than they had to the air of Asia, neither did the Babylonians nor the classic writers of Greece. It belonged to all mankind then and it belongs to all mankind now. It was put in the calendar of time for the freedom, progress and civilization of mankind. This is what Jesus means when he says, "The Sabbath was made for man." And so saying, he lifts it out of its legalism and sets it on its broad humanitarian basis. It was not the Jewish Sabbath any more than the Jewish man about which he was speaking. He had in mind this universal day grounded in human nature and all men's right to it.

With the rise of Christianity came the observance of the first day of the week with a significance distinct from that of the Jewish Sabbath. At first the Jewish Christians continued their observance of the seventh day along with their general adherence to the Jewish Law. The Gentile Christians, however, feeling no obligations to the Jewish law, leaned more toward the observance of the first day of the week because it marked the resurrection of the Saviour of the world. It was true that Jesus and his disciples had kept the seventh day in strict obedience

to the law of Moses, but with the establishment of Christianity new conditions arose. The church of Christ was composed of both Jews and Gentiles and his lordship gave him pre-eminence over all former institutions and covenants.

While it is certain that the Jewish observance of the Sabbath was a definite influence on the mind of the early church, the ideas associated with the Jewish Sabbath were not transferred to the first day. In writing to the Galatians, Paul protested against this transfer, regarding the return to it as taking up again "the weak and beggarly rudiments." To the Colossians, he urged that one's piety should not be judged "in respect of a feast day, or a new moon, or a Sabbath day," sweeping the whole scale of Jewish observances. The first day was not so much considered by them as a rest day—because Jehovah rested on the seventh and not on the first day—but rather as a day of joyful remembrance of the resurrection of Christ in gathering for worship, preaching and observing the Lord's Supper. Consequently for some time both days were observed in the church—the seventh as a memorial of creation and the first in memory of the resurrection.

PREEMINENCE OF SUNDAY

But each decade witnessed an increased tendency toward the pre-eminence of the first day, until we find in the Epistle of Barnabas it is spoken of as the "true day," and for the first time in Christian literature Justin Martyr used the term "Sunday," accommodating himself to the Roman calendar, and at the same time pointing out that physical light was created on the first day and "the Light of the world" arose from the dead on that day. So with the accumulation of several centuries of prestige, it was easy for Constantine, on March 7, 321 A. D., to issue his famous edict, making Sunday the legal holiday throughout the Roman Empire. It read as follows: "On the solemn day of the sun let all the magistrates and people living in cities rest, and let all workshops be closed. In the country, however, people may freely attend to the cultivation of the fields, because it often happens that another day is not so suitable for planting the grain in furrows or the vines in trenches." His motives were purely political, and he was still a pagan, for his edict on the next day called for the consultation of soothsayers in the event that the palace should be struck by lightning. But the motives of the Christians centered around the resurrection of Christ, giving to this day a joyful sanctity.

In no instance did the early Christian writers regard the Christian Sunday as a continuation of the Jewish Sabbath, but they constantly kept the distinction between the days clearly marked, emphasizing the difference and contending with Paul that the resurrection abrogated the old dispensation and the law. While not recognizing the legal features of the Jewish Sabbath, they did of course recognize its moral and hygienic principles, which antedated Jewish law, which were contained in that law and which are now and ever will be a necessity in human life.

In later periods—beginning about the seventh century, on the rise of the Carolingian dynasty—the first attempts were made to base the observance of Sunday on the Decalogue. Preceding this period all sorts of Sunday regulations had been enacted such as the statute of 469 A. D., which called for the confiscation of all the property of those who quarreled on Sunday or witnessed an animal fight. In 585 the regulations of the Jewish Sabbath were first applied to Sunday and by the seventh century it was in full force. Women were forbidden to do sewing or cutting or embroidery or washing in public, only artistic embroidery and music were allowed. In Spain under Bishop Tostatus meat might be dressed on Sunday, but it was unlawful to wash dishes on that day. In England, as early as 694, there were many statutes prohibiting selling, traveling and field sports, culminating in the fourteenth century in its being unlawful to eat a heavy dinner on Sunday. Those who were the strictest in these observances were the most religious. It was this kind of religion that Voltaire sneered at and said, "If you would destroy this Christianity you must first kill Sunday." And these hypocritical practices nearly swamped Christianity in that period as similar practices nearly wrecked Judaism seventeen hundred years before. With this shift of basis also went the change in significance of the day, emphasizing less the place of worship and improvement of character on that day and more particularly stringent abstinence from manual labor.

FOR MAN AND BEAST

The Protestant reformation of the sixteenth century sought to restore Sunday to the significance that it bore in the minds of the early Christians. Recognizing the moral principles underlying the observance of the Jewish Sabbath, the reformers absolutely rejected the transfer theory, conceiving the Christian Sunday as the successor of the Jewish Sabbath. Luther was so hostile to it that he dared to say that the church "could make Friday her Sunday." Calvin was no less emphatic. He argued for the absolute necessity of the need of a day of rest for man and beast and for the observance of Sunday as the basis "of a joyful and free worship of God."

But piety was so wrapped up in Sabbath prohibitions that Protestantism was not able to free itself. In England under Elizabeth and James I the statutes passed from the negative to the positive, calling upon persons having no legal excuse to attend public worship on Sunday. In 1595, "The Doctrine of the Sabbath," a volume based on the Jewish Sabbath, by Nicholas Bounds, appeared in England. It was extremely severe, but it held a place of high authority for a long period, being the subject of controversy in shops and on street corners as well as preached from pulpits, where it was proclaimed that to work on Sunday was "as great a sin as to kill a man or commit adultery." Under the Puritans, in 1656, by an act of parliament all persons were compelled to attend church unless excused by the magistrate. On the colonization of New England these ideas were transferred across the Atlantic and somewhat intensified by advocating capital punishment for disobedience to Sunday regulations. To all appearances Sunday had become a dungeon day.

Some of these ideas must have filtered down to Virginia for I remember as a boy on possessing my first pocket-knife I attempted to sharpen it on a grind-stone Sunday afternoon. It was an entirely unnecessary performance, for the knife was new and I had only had it a day or two, but on being observed by our old Negro cook, who had been my mother's maid in slavery times and who had much liberty with the children, I was given an unforgettable flogging for the so-called desecration of Sunday. A few weeks after, on being given a Sunday book to read, I found special delight in the story of John Knox calling on John Calvin in Geneva and finding him on the lawn at a game of bowls. Play is a part of rest. Most games can find places of real ministration to the weary on Sunday afternoon. This does not include games for commercial purposes, because they become too dissipating, but play should be kept to the front where the whole family circle can share the recreation, and likewise find some road to acts of kindness to others on Sunday afternoon. This day has its message to family life above any other day in the week.

THE OPEN TOMB

This is the fine idealism that centers around this day. It is primarily a remembrance of that open tomb, broken beyond all the help of earthly masonry and giving to the soul the necessary opportunity of joyful freedom and sacred worship in order to make complete that development that marks kinship with him who broke the tomb and who still says: "I am the resurrection and the life: he that believeth on me, though he die, yet shall he live: and whosoever liveth and believeth on me shall never die." By this fact every Sunday is radiant with hope and musical with prophecy.

The term Sunday is to be preferred over either Sabbath or Lord's Day because the former has about it a sectarian association and the latter a limitation of the Lord's days as though only one in seven is his, whereas all the days are his. Aside from the association of Sunday with the resurrection of Jesus, being the day of the sun, it emphasizes nature's taking a fresh start and our joy in its life. Jesus spoke of the sun as his Father's—"He maketh his sun to rise on the evil and the good." And so of this day it belongs to the bad as well as the good.

From physicists, psychologists, chemists and biologists we hear in plain language that nightly rest affords only partial recovery from daily labor and that the supplementary rest of one day in seven is necessary in order to maintain the physical power at the level of the highest efficiency. There is a gradual decline through the week, which can only be lifted by a prolonged rest of one day in seven. There is no physiological nor hygienic fact better established. An eminent New York physician, Dr. Willard Parker, says: "This I do not state as an opinion, but knowing that it has its foundation upon a law in man's nature as fixed as the law that he must take food or die." For one to deny to himself the benefits of this day is to approach suicide, and for one to deny them to others is more disastrous than scrimping the small wage earner of his wages or denying bread to the hungry. No legislature has the moral right to bargain away this day

for labor or sports. The people themselves cannot do it and maintain the proper standard of ethics, much less their representative in legislature.

CIVIL AND RELIGIOUS

But the civil day of rest must be clearly distinguished from the day of worship. The state protects itself from ignorance by establishing compulsory education. It is likewise its duty to secure for every man one day of rest in seven for humanitarian reasons and to guard that day from such practices as are dangerous to public morals by such laws as foster high moral standards. Several million laborers in America work seven days a week. It is not right. In 1912 a federal statute was enacted closing first and second-class post offices on Sunday, thereby setting over 100,000 letter carriers and postal clerks free for rest one day in seven. Similar movements have followed both in the government and in commercial lines. Said a manager of one of the largest New York theatres: "If the people of the stage get rest on Sunday they do much better work. The public as well as the managers and actors profit by the closing of the theatres one day out of seven." The American Federation of Labor has long contended for a weekly rest day. The laws must secure to every man liberty to rest one day in seven, but the Sunday laws are a failure because they are associated with religion and are placed on the statute books for religious reasons. So long as that condition exists Sunday laws will be inefficient. It is as true now as when Charles Dickens said it: "You cannot make people religious by act of parliament." But if there had never been so much as a word about a day of rest in the Bible, the physiological and social necessities would be just as impelling because they are grounded in the nature of mankind.

The day of worship is another issue. To the Jews their day of worship begins at sundown on Friday and ends at sundown on Saturday. The law ought to throw around that day the same protection to the Jews that it throws around Sunday for the Christians. They are the two great days for worship in the history of the world, and without question the predominating days in American life. It is altogether possible to give to both high places in our calendar—Saturday and Sunday—one being a day for social recreation and the other a day for worship. In many instances Saturday is already observed as a half-holiday. It would not be impracticable to give the entire day. The Jews would be enabled to take Saturday for their day of worship and Sunday for social recreation and the Christians could reverse the order. Saturday from sundown to midnight, which is not held as part of either sacred day, could be used for such business as would provide necessary things for personal use on Sunday. As to whether Saturday or Sunday is the proper day for public worship is purely a theological question and it is not worth the argument.

A SCANDAL IN RELIGION

The contention between these two days has been a scandal in religion. The Jews first precipitated the controversy because of the traditions that had accumulated

around their Sabbath. At first the Christians had no such day and the apostolic writers appear not to have desired such a day. Later, however, the Christians became as sectarian with their Sunday as the Jews were with their Saturday. The Council of Laodicea in 360 A. D., commanded all Christians to work on Saturday whether they had to or not. It was a measure of retaliation against the Jews who worshipped on Saturday and worked on Sunday. In 787 Charlemagne said in proclaiming a set of Sunday laws that exceeded all others up to that time for severity: "We issue this order in conformity with that which the Lord has also commanded in the law." This was the period in which the Saxons were given their choice by the Frankish conqueror of being baptized in the neighboring river or having their throats cut; likewise the Jews were compelled to go to church at the point of the sword—all this being done, it was claimed, "by the direction of the Holy Ghost," whose forged signature was attached to some very ungodly transactions but vouched for by the clergy.

Religious minorities should be protected if freedom of conscience is to be maintained. England, Holland and other European countries make exemption from Sunday laws of those who hold Saturday as the proper day for public worship. This includes Jews, Seventh Day Baptists, Seventh Day Adventists and the Christians of the Abyssinian church, who keep the seventh day along with the rest of the Mosaic law. Compulsory religious observance breeds contempt for religion in general and denies the principles of religious freedom and the spirit of Christianity.

CHRISTIAN FOES OF SUNDAY

The greatest foes to the proper observance of Sunday are not the seventh day observers, nor the foreign element accustomed to the continental Sunday nor the great mass of non-Christian pleasure seekers, but the first day Christians, who are the selfish patrons of Sunday excursions, Sunday theaters, Sunday newspapers, and such things, all of which require in a large city the labor of thousands of persons seven days out of seven. The sin of the first day Christian is not that he reads a Sunday newspaper but that his lack of brotherly feeling allows him to gratify his selfish pleasure at the cost of several hundred of his brothers who work seven days out of seven to produce the newspaper. So of excursions and all other activities that require labor on Sunday. The man who works for my Sunday pleasure is my brother, and I have not the moral right to demand that he work seven days out of seven. At the demand of labor there is in Australia a forty-eight hour week, closing of business on Saturday afternoon, closing on Sunday, no theatres nor amusements on Sunday and no street cars on Sunday afternoon. There are enough Christians by name in America to make Sunday properly observed by rest from labor, by attendance on the morning public worship, by some one or two deeds of kindness in the afternoon, by recreation in games with the family and friends in the afternoon and by such other social and religious activities as would enrich the memory of Sundays far beyond that of all other days of the week. Nietzsche and a great multitude with him are

still saying, "These redeemed ones must appear more redeemed if I am to believe in their Redeemer."

Christians must find their revaluation of Sunday not in the civil law, which however must stand for the protection of labor, but in their own attitude toward a day—whether it be the first or the seventh or whether it be called Sunday, the Sabbath or Lord's Day—which had its origin in love and can only be properly observed in the practice of love among themselves and toward others. The observance of this day relates itself to rest, recreation, the family and religion. Man needs it physically, morally, socially, economically and religiously. Each of these aspects of his life is human, and religion is the most human of them all. Around the observance of this day center the stability and character of a nation. In its proper observance rest our temporal blessings and spiritual hopes. Emerson calls it "the core of civilization." Says Goldwin Smith, "It is the freedom and educating power of Sundays, which explains the average prosperity of America." Abolish that freedom and that educating power and you will have pulled down the pillars upon which the civilization of America rests.

THE LEVELLER OF MEN

Sunday is the leveller of mankind in the midst of the common inequalities of life. It abounds in opportunities, privileges and blessings. Beaconsfield says, "I hold it to be the most valuable blessing ever conceded to man. It

is the cornerstone of our civilization." Instead of gloom about it, of all days it is the day of light and love. One might as well talk about eating and sleeping being gloomy practices. This day bears good will to man and beast, expressing God's love for the great wide world. Freed from the Old Testament regulations of the Jewish Sabbath, as well as from the Carolingian and Puritan regulations of Sunday laws it stands in its twofold aspect: (1) as the day of rest from labor, one day in seven for all men and women and (2) as a day by free choice of worship to God and fellowship with men. Of it Nathaniel Hawthorne says, "I watch its earliest sunshine, and fancy that a holier brightness marks the day, when there shall be no buzz of voices on the exchange, nor traffic in the shops, nor crowd, nor business anywhere. But whether I see it tangled down among tangled weeds, or beaming across the fields, or hemmed in between brick buildings, or tracing out the figure of the casement on my chamber floor, still I recognize the Sabbath sunshine. Doubts may flit with evil shadows around me, but so long as I imagine that the earth is hallowed, and the light of Heaven retains its sanctity on the Sabbath, never can my soul lose the instinct of its faith." Therefore hallow this day. Hallow it for the sake of America and all other nations in the international sisterhood; hallow it for the sake of the race of which we are parts; hallow it for ourselves and for him who gave it to us; and so hallow it that we shall prove that freedom, brotherhood and religion are the birthrights of all mankind.

A Parish Plebiscite

By Edwin W. Bishop

AS an active pastor I had often thought that the average congregation had little opportunity to become vocal concerning the various departments of church activity. Still less opportunity did the average congregation have to exhibit a reaction on the weekly Sunday morning sermon. Every week a preacher lays bare the workings of his mind and heart before a congregation, but the workings of the congregation's mind and heart are not fairly expressed in return.

A sermon is preached which arouses thought and questionings. If there were an opportunity for this reaction to become vocal *at the time*, would it not be advantageous for both minister and congregation alike? But the opportunity passes, another week intervenes, and the subject grows cold or is displaced by another. Probably good order forbids that people should rise in their pews at the conclusion of the morning service and indulge in remarks and it is certain that not every theme chosen by the minister would lend itself to such congregational treatment. A deeply spiritual or devotional theme enmeshed in an hour of worship where prayer, scripture reading, and music have been carefully chosen to produce a desired and unified result would certainly lose its distinctive quality by the injection of any argumentative, come-back elements. Yet

not a few of the preacher's themes would lend themselves to this treatment and even challenge it. If a theme has been worthy of the thought of a preacher during the week, why shouldn't it be worthy for a congregation to express its reaction at the conclusion of the morning service? Might not the reaction be beneficial to the preacher? Might it not be beneficial to the congregation? To lead a thinking, feeling, but continually dumb congregation to become self-expressive—would it not be worth while all around?

Led by such thoughts as these, I conceived the idea of sending a plebiscite during the summer vacation to my parish members and of tabulating and analyzing the results. I arranged five groups of questions with subdivisions in each group. Altogether there were thirty-one inquiries, quite enough for sizzling summer weather. These questions were so arranged that it would require a minimum of effort and writing to answer. There was this saving clause in the prologue: "This method seeks to register prevailing parish thought. The pastor does not agree to conform to it in every particular but he would like to see its expression." I did indeed want the deliberate judgment of the parish upon some things, but I did not promise to be slavishly bound to such judgments and easily abrogate all deliberate judgments of my own.

So much for the purpose. Now for the results. Some signed their reports. A few sent personal letters in addition. But the identity of most of my correspondents was concealed. This was according to agreement. In giving the main results and some of the anonymous phrases I am therefore violating no confidences.

About eighty-five questionnaires out of a few hundred sent out were returned. At first blush this was disappointing. But when it is remembered that many were away on their summer outings and that a large group of people never respond to any form of circularizing, the fact that eighty-five different persons did take the trouble to reply indicates a stable and earnest cross-section of the congregation. As such the plebiscite should have weight. It is probably fairly indicative of the thought of the congregation at large.

I must omit from this article many of the questions and their replies as their significance was bound up with the local organization, but such as were of general interest may be given a wider reading.

SERMONS

Question: Should a sermon be 40, 30, or 20 minutes long? Thirty-two answered, 40 minutes. Twenty-seven favored 30 minutes. The remainder scattered between 30 and 40, with none registering for 20. This reply was something of a surprise. I had rather calculated that the day of the 20 or even 15-minute sermonette was at hand, but here was a congregation deliberately turning aside from the shorter discourse and declaring for the longer. What suggestions does this arouse in the mind of the modern preacher?

Question: Shall the themes presented be biblical, doctrinal, ethical, sociological, or philosophical? Thirty-three voted for biblical subjects, twenty-eight for sociological, twenty-three for philosophical, seventeen for ethical, and only five for doctrinal. The plain inference from this vote is that dogmatic theology as such is not desired. This is a fact with which probably every preacher has become more or less familiar. Truth put up in sealed packages is not as vital and dynamic to the modern mind as it is when it exhibits the imprint of a searcher. On the other hand, it is interesting and heartening to observe that the Bible is exalted, and that scriptural interpretation applied to the intense sociological problems of the day seems to be the greatest desire. Even a philosophical cast is not anathema.

Question: Shall the method of presentation be illustrative, narrative, or argumentative? Illustrative drew twenty-seven votes, argumentative twenty, and narrative eighteen. It was rather heartening to observe that the preaching which is the mere telling of stories was not as well thought of as a reasoned argument. Illustration, however, by quotation, allusion, metaphor, incident, and an occasional anecdote would seem to be as much thought of as in Christ's time and would be apparently as helpful. An old Scotch woman was once asked her opinion of a certain sermon. She replied cannily, "It wa' sound, but it had nae windows in it." No illustrative windows have left more than one good sermon in the zone of twilight.

Question: What special subject would you like to have

treated? The gist of replies was as follows: "Up to times and up to date." "Life after death." "To justify the ways of God to men." "Something similar to Martin Luther and Lenten series." "Your conception of life after death." "Spiritual life." "How can a church gain spiritual power?" "World problems and remedy." "Relationship of nations." "International relations." "Your idea of what a Christian funeral should be." "Brotherly love—our duty to each other as Christians." "Relation of music to the soul." "Social welfare and public health." "Comparative religions." "Creeds, why should we have them? Christ did not teach them, did he?" "Vicarious suffering, atonement, immortality, responsibility in the light of heredity." These suggestions are illuminating. They indicate that the challenge of the religious world as it is today is understood by the pews. True, personal piety is still desired. The mystic is still here to be fed. The greatest doctrine of all, Immortality, is clamant for attention. But the new conception of Christianity interpreted and applied in areas where no attempt has yet been made to apply it, even to the conduct of the state and the nations, is a grist which no modern preacher can well refuse to put through his mill.

More persons answered this group of questions than any other group, and it would therefore seem evident that the sermon is still the key of Protestant church going. It may be one of our weaknesses. I believe that it is. Without stressing the sermon any less, I think it would be more valuable in the end to stress the sense of worship more; but this is a side of the question to which the average congregation has not given much thought. It is worthy of serious consideration.

CHURCH SCHOOL

This group proved a puzzler. Forty-three out of 85, or half, made no reply at all. Many replies answered only one or two questions. Some frankly threw up their hands in perplexity. Almost all seemed to regard it as an unsolved problem, with now and then a vestige of encouragement or appreciation interjected like chopped ham in a restaurant sandwich.

Question: What are the weaknesses of the church school? Replies were as follows: "Lack of adult attendance." "Lack of personal interest." "Small families." "Boys not as interested as girls." "Lack of religious interest in girls." "Too little interest in parents and adults." "Opening exercises too long for adults." "More interest from fathers and mothers." "The problem of home support."

Question: What suggestions have you for betterment? "More support from fathers and mothers." "Regular teachers with personal interest." "More varied opening exercises." "Better order as classes leave room." "More interest in fathers and mothers." "Different songs." "Some inducement for officers." "A contest of some sort."

These replies have probably hit the bull's-eye. There is a present solemn fact before the church today. Children are growing up ignorant of the Bible and therefore ungrounded in biblical living. The church school is not solving the situation, nor perhaps can it unaided. Many communities are turning to some week-day arrangement for

biblical instruction in the secular schools. It would seem, however, as if the church school might be revived for its great task. It is an agency right at hand. It has had a wonderful history. But it must stand for more in the minds of the children and in the minds of the parents. It needs a rebirth of dignity in the thought of all. It needs home co-operation. All this means that a good many good-natured but lazy people who confine their Christian activity to coming to church on Sunday morning will have to bounce out of their laziness and slippered ease and begin to serve somewhere. If the average church congregation would take its church school seriously and determine that conditions were going to be remedied, and then would personally attend and serve and make an earnest appeal for home co-operation and see that it is given, the average church school could be transformed into a new creature within a space of a few months.

MISCELLANEOUS

Question: Have you any suggestion as to ushering? A number of people replied but the suggestions were few. The few, however, that I quote are timely and important: "Get people forward." "Be sure about ventilation." "No seating to be done during numbers on the program." "Less talking in rear of church during opening service." The average congregation has not analyzed the fine points of ushering, but it is still susceptible to their failure when it is not done with ease and courtesy. The average church could well pay more attention to this vital part of its activity.

Question: What suggestion have you as to church music? The opening reply was canny: "To criticise the church choir is a delicate and dangerous job, and I forbear." Another said, "Leave it to the organist." Then came a broadside: "Get some new anthems." "Let the choir sing hymns rather than difficult anthems." "Strike a more cheerful, more joyous note." "At least one old, familiar hymn in each service." "Something devotional that all can understand." "More familiar songs." "More songs that all can join in." "Hope the soloist and tremulo will become extinct." "Have violin and 'cello obligatos." "Names of selections and composers printed in the bulletin." "If 'The Battle Hymn of the Republic' is ever sung again, use marching time and not a dirge."

In the sum of these suggestions there is food for thought. Apparently simple, understandable, reverential music sung in a devotional manner, along with familiar hymns heartily joined in by the congregation, is what the average congregation really wants. It is not longing for jazz or the opera—God be praised! One particularly pertinent reply I will give in full: "Choir music, especially the solo part, is apt to be more mechanical than spiritual; too much thought of the correct use of the voice rather than impressing the audience with the sentiment of the song. I think a choir should understand that the music may be a very important part of the devotional side of a service, and not merely a musical entertainment. A noted choir-master used to say that a soloist who impressed an audience with the voice rather than with the spirit of the song was a failure."

Question: What suggestion have you about the use of

the church plant? "The more use the better." "Complete the basement." "Use bowling alleys more." "Make all good use of it possible." "Have it a center for the children." "Always open." "Six days open, one day closed." These replies are significant in that the average congregation sees that the church plant should have more use for the capital invested than has been the custom among Protestant churches. We are all feeling our way in this direction. But some of the practical difficulties, such as competent oversight and the added expense for fuel and heat and janitor service, have to be taken into serious consideration.

Question: What do you think about a men's organization? One man judiciously said, "Debatable." Another wrote, "I do not see any method by which a men's organization can be made effective by any gathering on Sunday." Another, "Too many men's organizations already." Still another, "Most men have more organizations now than they can attend to." There were, however, some affirmations: "Think there should be one." "Absolutely indispensable." "Good if used for up-building of church." "Fine if organization can find a definite purpose and job." It is true that most of the men in our cities have more monthly, bi-weekly, and weekly meetings now than they really enjoy. There is some kind of club with its luncheon for every day in the week. For the church simply to provide another wheel in a busy man's life, unless the wheel by turning can produce something, is probably not worth while. And yet this curious fact which must often have been noticed and commented on by keen observers still stares us in the face, that long before these numerous clubs with their varying luncheons and dinners had come into existence the men of the Christian churches had been active in the same fashion. Such clubs as the Rotary, Kiwanis, Lions, Exchange, Chamber of Commerce, Retailers, Wholesalers, and the whole gamut, organized on a broader, wider scale are probably doing more for the community at large than any church club could hope to do. And yet is it not pathetic that the old mother who started so many worthwhile ideas in our civilization, and then has lived to see them increase and prosper, should so frequently be left bereft of masculine time and attention?

"O wad some power the giftie gie us
To see ourselves as ithers see us!"

Contributors to This Issue

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The Harvest of Big Armaments

By Kirby Page

THE eyes of the world are upon the Washington conference. The future of mankind may be vitally affected by the decisions of these assembled delegates. It is highly imperative that the full weight of an aroused and intelligent public opinion should be brought to bear upon this conference. Rarely have the churches been confronted with a greater opportunity or a heavier responsibility. Now is the time for action.

If the peoples of the earth could be brought to a full realization of the price we pay for big armaments and could be aroused to express their protest against this madness, the governments of the nations would be compelled to reach an agreement concerning the limitation of armaments. As a step in this direction, let us enumerate some of the ways in which we pay for big armaments.

EMPTY TREASURIES

The most obvious price we pay is a monetary one. The wars of the past 130 years have cost the nations of the earth 209 billions of dollars. Prior to the Great War, all of the principal powers had accumulated huge debts. In 1913 the national debts of Austria, Hungary and Spain were each approximately two billions of dollars, Great Britain approximately three and a half billions, Germany nearly four billions, Russia four and a half billions, France nearly six and a half billions. In 1913 the national debt of the United States was slightly more than a billion dollars. As a result of the Great War, the national debts of the belligerent countries have reached a staggering total: Hungary more than nine billions, Austria nearly 18 billions, Russia 25 billions, Great Britain nearly 40 billions, France 46 billions, Germany 55 billions. The national debt of the United States is now nearly 25 billions of dollars. The combined national debts of the nations of the earth has now reached the colossal sum of 279 billions of dollars. The great-grandchildren of the present generation will be burdened with much of this indebtedness.

Three years after the close of the war which was to end war, millions of men are still under arms. The wild riot of expenditure for armaments goes on. In 1921 the army and navy appropriations of Japan were 282 millions of dollars—three times as much as in 1912; Great Britain 1,121 millions of dollars—three times as much as in 1912; the United States 1,422 millions of dollars—nearly six times as much as in 1912.

FEAR AND ENMITY

From every quarter we hear of high taxes. Government expenditures have reached unprecedented totals. In 1920 the expenses of the United States Government were slightly more than 4,582 millions of dollars. Of this huge sum, an appalling proportion was spent for past and future wars—92.6 per cent to be exact! Nine out of every ten dollars expended for war! Less than one dollar out of ten expended for civil departments, public works, education and public health combined. The public treasuries of the nations are being drained to pay for big armaments.

The time has come in human evolution when the peoples of the earth will not support an avowedly aggressive war. Belligerent governments can now wage war only on grounds of self-defence. The huge appropriations necessary for modern armaments can be secured only by appealing to the fears of the peoples. Hence in all of the countries vigorous campaigns for the creation of fear are being waged. In order to create the necessary degree of fear, the worst characteristics of other peoples are portrayed. Vigorous and sustained appeals are made to racial and national pride, misunderstandings are engendered, prejudices and passions are aroused. Fear is the solid foundation upon which big armaments are reared.

Now fear is a very bad thing for individuals and for nations. Fear causes us to be nervous and suspicious. It calls forth our baser passions. It is destructive of moral standards and gives supremacy to the doctrine of necessity. It causes us to excuse falsehoods, reprisals and atrocities. Fear erects a barrier and hinders good will between peoples and nations.

LEAGUE OF NATIONS IMPERILED

Europe and the rest of the world are in desperate need of a League of Nations. Without a League modern civilization is doomed to collapse. There are differences of opinion as to the value of the existing League of Nations. One thing is certain, however, the safety, stability and prosperity of the peoples of the earth depend upon the functioning of an effective League of Nations. Friendly cooperation between nations is one of the great needs of the hour.

Big armaments are a primary obstacle in the pathway of the League of Nations. The success of a League depends upon the degree of confidence, good will and cooperation manifested by different peoples. Big armaments, promoting as they do, fear, suspicion, enmity and rivalry, strike a deadly blow at the very foundations of a League of Nations. General Bliss has well said: "Those are mistaken who may think that there can be an enduring and effective association of the nations for the maintenance of peace so long as those nations are armed to the teeth solely against each other. And those are mistaken who think that, so long as the present military system exists, there can be any peaceful international court of arbitration."

Big armaments are social waste. They divert the funds of public treasuries from constructive uses to destructive ends. The huge cost of big armaments is taken from an altogether inadequate national income and is a chief factor in the increased cost of living. The high cost of living, in turn, is a chief cause of unrest, discontent and industrial strife.

Big armaments intensify industrial problems also by promoting a false philosophy of life. Fear, suspicion, enmity, dependence upon violence and force—these are dangerous attitudes for individuals, classes and nations. Big armaments promote a philosophy which is certain to lead to violence and destruction in the industrial struggle.

There is another disturbing phase of this subject. Not

only do big armaments drain public treasuries, promote fear and hatred, hinder a League of Nations, intensify industrial problems and promote a false philosophy of life—big armaments are futile. Even victory by means of big armaments is tragic defeat. At this point there need be no doubt. We have the benefit of a generation of experience as a basis for our conclusion. In the recent war France, England, and their allies won an overwhelming victory over the Central Powers. So complete was the victory that the result was a dictated peace, not a negotiated peace. And yet the facts in the case are so clear that it is impossible to reach any other conclusion than that France and England lost the war. The gains of the victors are inconsequential as compared with their staggering losses. Victors and vanquished alike lost the war.

"THE FRUITS OF VICTORY"

The evidence in the case has been collected in a number of volumes, conspicuous among which are "The Fruits of Victory" by Norman Angell, and "The Defeat in the Victory" by George D. Herron. Meditation upon the facts set forth in these books will convince the reader that not only were Germany and Austria, France and England defeated, but that the whole world lost the war.

War is an arch enemy of humanity. Unless it is abolished, and abolished quickly, European civilization is doomed. Through painful experiences we have learned the realities of modern war. We know also that the next war will be far more costly, destructive and deadly than any past war. Every person above ten years of age who can read the English language should secure a copy of "The Next War" by Will Irwin. Blind indeed is the person who, after deliberating upon the array of facts set forth in this book, cannot see that the next world war will cause the downfall of modern civilization. War must go. The limitation of armaments is the first step in this direction.

Because of the imminent dangers with which we are confronted, the Washington conference is of extraordinary importance. The forces of militarism and imperialism in all of the countries are vigorously at work. These forces are exceedingly powerful. They will succeed in defeating the purpose of the Washington conference unless the plain peoples of the earth arouse themselves and give expression to their demand for an adequate limitation of armaments. The United States must take the lead in this matter. We are in a position of strategic importance. As the richest and most powerful of nations, we have it within our power to call a halt to this mad race of armaments.

A TIME FOR ACTION

This is the time for the churches to act. Each church in the nation should give voice to its corporate protest against big armaments. A mighty flood of resolutions of protest should roll down upon our President, members of Congress and the delegates to the Washington conference. In the columns of the secular and religious press, in personal conversation and private correspondence, in addresses and sermons, in every conceivable way, Christian people should unceasingly bear testimony against big armaments during these coming weeks. The millions of members of churches

should unite in solemn intercession that the delegates to the conference may be given needed wisdom and courage.

Throughout all of this endeavor, however, Christian people should remember that reduction or limitation of armaments is only the *first* step—not the last step—in the abolition of war. While the whole world is thinking and talking of reduction of armaments Christian people should take occasion to emphasize the obvious fact that war is the utter negation of the principles of Jesus and a barrier to the progress of the Kingdom of God. The time is ripe for a vigorous campaign to get individual Christians and churches to go on record as utterly repudiating war as a means of settling difficulties between nations. There is enormous value in putting oneself on record as having withdrawn one's sanction and support from war.

The limitation of armaments and the going on record as having withdrawn our sanction from war are negative steps and are insufficient to insure the abolition of war. An earnest search must be made for the root causes of war and a vigorous attempt made to remedy these conditions. Such a search will, of course, lead us into the realm of industry. Even a superficial search will reveal many accepted practices in modern industry which directly violate fundamental Christian principles and which are contributory factors to the outbreak of war. The task before Christian people is nothing less than the seeking of those fundamental changes in the spirit and structure of modern society which will make possible the establishment of a truly Christian social order.

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(Thomas Curtis Clark, Editor)

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Save Russia!

THE most terrible catastrophe of modern times, aside from the war, is gnawing at the vitals of Russia. In the very heart of the country along the Volga an area as large as the entire Mississippi valley is as bare as a desert through drouth and twenty millions of human beings are slowly starving to death. It is not so rich a soil as that in our great Mississippi valley, but it is agricultural in character, possessing clay-like soil which does not stand drouth well though it produces very good crops when the rains are plentiful. Like the China famine of last year this one is not the result of a single crop failure, but of a cumulative series of three partial failures, the last being the most nearly total. When this fact is considered one can assess the marvelous resistance power of the Russian peasant and his extraordinary facility in saving and living without complaint until the last ground of hope is cut away. His is one of the most remarkable of peoples. His infinite patience, poetic mysticism, dogged persistence and quaint hospitality are the wonder of all travelers who stay long enough to know him.

To be well fed and then suddenly to lose all food will bring men to violence in their effort to obtain sustenance. But to have a partial ration for long months reduces vitality slowly and leaves them listless and powerless to do anything either violent or heroic. Correspondents sent out to investigate write that the scenes of riot and violence reported are made out of whole cloth and that the "great epoch-making trek" of millions is a myth of the imagination, as have been most tales from Russia in the past three years. There are more refugees than the railroads can manage but the railroads are few and poor and the distances great. In the average village the people are staying at home and awaiting death or relief with a calm that only malnutrition and slow starvation can produce.

* * *

In the Village of Semekino

The following account from a correspondent of the Manchester Guardian is typical: "Unless relief comes very soon there will be no one left alive here in Semekino. The villagers have lost all hope. Some of them are even resentful that a stranger should come and look at their misery. Talk about 'American Relief' makes no impression on them. The famine has lasted too many months, too many unfulfilled promises have been given. An old peasant woman said: 'God gives corn to America and none to Russia. He is a very strange God.' Another said she never had any luck, her children had not caught the cholera, and instead of dying quickly they would die slowly of starvation. Another began to weep when she said she had two children whom she could not feed. Another said, without showing any kind of emotion, that she killed her child yesterday because she could not continue to feed it. On the whole, the villagers did not display much grief. Some even laughed as they showed me their repulsive bread, and asked me to taste it. None of them seemed to be in physical pain. I do not think that any of the stories about the multitudes of people driven mad by hunger, trekking westwards in panic-stricken migrations, storming towns and trains are true. I have seen several chickens running about freely here in Semekino, but no one seemed to think of stealing them. On the way to Samara is a communal farm that supports ten families. It is built near a deep depression at the bottom of which there are bushes and reeds. An elderly man, the oldest man here, offered me milk, rye-bread and sunflower seeds with true Russian hospitality. It was impossible to refuse without hurting a deeply."

* * *

Christian Century Press

There is no "great-trek" there is a stream of famine refugees, most of whom are families who came from Germany or other section of Russia or who have some acquaintance or

relatives at a distance, or are prompted by some other sort of hope. They form pitiful little processions along the roads and wait often for days or weeks at the railroad stations for their turn on the famine relief trains to be taken toward their destinations. Naturally the cities are the main focal points of congested and conglomerate misery. The correspondent who wrote the above in the Guardian gives a few "close-ups" of this human tragedy from the city of Samara:

"Most of the people are too filthy to show whether they are pale or not, but many of the children are dreadful to look at. This afternoon I noticed a bundle of rags stirring slightly amid a heap of rubbish and refuse. I approached and a boy of about fifteen looked up at me. The skin was drawn tightly over his pinched face. His eyes were like two slits. His face was ashen grey. His grey lips were shrivelled so as to bare his teeth in a horrible manner. He looked down again, his pointed nose almost touching the rubbish heap. His grey hands moved feebly amongst the ordure and garbage. He found a piece of green melon rind. He took it in the flat of his hand and scraped off the shrivelled fleshy part with his teeth. The weather has been warm and dry, although the nights are cool. Nevertheless, there is much mortality amongst the refugees. The first frosty night will kill great numbers of them. The dead are often left lying a long time before they are removed. I saw the body of a little child lying almost naked in the station and livid with decay. A swarm of flies was buzzing round a fetid sore on its back. A dead boy was lying stretched across the pavement of a frequented street. People walked round him quite indifferently as they passed by. Only an old woman peered inquisitively into his lifeless face, and then went her way. The sight was far too familiar for anyone to take much notice. An elderly man, too weak to stand, was dragging himself slowly across the street in a sitting posture. A boy was lying on the railway track as a train approached. There was some shouting, and he was lifted out of the way of the train. The limp body of what was once a big, burly man was carried away on a stretcher."

* * *

Measures of Relief

All Americans know, of course, that the work of the Hoover Commission is now just beginning to become operative and they have read of the Red Cross committee under Dr. Nansen, but they do not know of the heroic efforts being put forth by the Russian government itself nor of the obstructionist tactics of the International Relief Conference under the direction of the Supreme Allied Council. The Soviet government, according to all reliable correspondents, is giving its most strenuous efforts to relief. It is running free trains, turning schools, local commissaries and its great health organization into relief agencies and so effectually cooperating with all other agencies as to render the need of large staffs of foreign workers unnecessary. The English Friends (Quakers) are carrying on a large undertaking and serving as a model for all later comers. They are implicitly trusted and thus not only serve as path finders for others but are able to act as intermediaries in creating confidence between agencies so mutually suspicious of one another as are foreign committees and the soviet government. The Russian peasants in sections where there is plenty are sending millions of pounds of food, one district giving its entire surplus, another laying a tithe on its whole crop and all who have access doing their best. The government is furnishing great quantities of seed for the fall sowing and supervising its sowing to assure a chance at a crop next year.

But Russia is a primitive land with poor transportation facilities. Its railroads are few and almost destroyed by war deterioration. Its highways are poor and its vehicles primitive. Its rural life is chaotic as compared with ours; there are no telephones, daily papers, graded roads or other adequate means of communi-

cation. Turn the dial of time back to seventy years ago in America and give our land a population as large as it is now, with a few large cities and the masses still living in the country villages, with the rude roads of that time and only an occasional railroad line, and you have only a partial picture of the conditions in Russia, for you lack the blighting influences of centuries of Czarist bureaucracy, the superstition of a church corroded with traditionalism and priestcraft and an ignorance more nearly universal than America ever knew. To this you must add the universal destruction caused by a war that injured Russia more terribly than it did any other country, and the disintegration of a revolution more radical and far-reaching than any in the history of nations. The deep-going character of Russia's revolution is described in the words of Senator France after his visit there, who said that it is not merely a political revolution but a renaissance of the entire life of one hundred and sixty millions of people, social, political, religious and economic.

* * *

Making Political Weapons of Starvation

Mr. Hoover, Dr. Nansen and the Friends are strenuously pushing relief. Already American relief ships are at Riga and trainloads of their precious supplies are reaching the famine areas. But Mr. Hoover warns us that with his nine million dollars he can only make a beginning at the stupendous task of saving twenty million people. He will need one hundred million dollars. A strange report has been carried through the press that he will make no appeal to the American public at the present time because of our own financial difficulties. America is rich unto sinful luxury in comparison with the rest of the world. Our farms are rotting with unsold food. Our bank vaults are full. Our dollar is so expensive that all other countries count their currencies depreciated. We have 60 per cent of the world's gold. America is Croesus among peoples. We need above all else a little sacrificial blood-letting for the sake of saving the peoples who are anæmic with the deprivations following war. It seems incredible that any sort of expediency would prevent calling upon us for this paltry hundred millions and we must believe Mr. Hoover was not correctly reported.

The economic expediency involved in the above report is, however, virtuous as compared with the satanic attempt that seems all too evident in the proposals of the supreme council's International Famine Relief Conference. First it was proposed to make an extensive survey of the situation in Russia. This meant spending millions in money and months in time while the people perished. Where millions are starving there is no need to await surveys to start relief; if investigations are necessary they can proceed side by side with the relief that is unmistakably necessary. Then M. Noulens was appointed chairman of the sub-committee to make the investigations. This appointment revealed the colored gentleman in the woodpile. The Russian foreign office replied that "the nomination of M. Noulens is in itself a program," for "the Russian people remember how, as French ambassador in Petrograd, M. Noulens worked to bring about allied intervention, and how he participated actively in the fomenting of the counter revolutionary rising. He, as much as any living man, is responsible for the civil war, the foreign invasions and the blockade." Re-counting how the American Red Cross and other relief agencies are working strenuously and receiving the full cooperation of the government they then say, "As to the proposals of M. Noulens' Commission, the soviet government can only regard them as a monstrous gesture of mockery at the expense of men dying of hunger." If we are to judge by comparison with the activities of the other relief organizations the Russian foreign office was not so far wrong. It was the last desperate effort of the militaristic policy that began with Kautsky's cordon sanitaire, and was carried on through allied intervention and the backing of the czarist counter-revolutions of Kolchack, Yudenitch and Denekin. Even the most partisan can now see the futility of interference in Russia. Allied interference only drove all Russian democrats

into the bolsheviki fold for the defence of the country against outsiders and prevented them from working out their own political salvation. In humanity's name feed the starving Russians, and in democracy's name let the Russians work out their own political salvation.

ALVA W. TAYLOR.

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The Christian Century Press
508 South Dearborn Street, Chicago

THE PROTESTANT

By BURRIS A. JENKINS

We still have a very few copies of Dr. Jenkins' remarkable book in hand. These are slightly soiled, and while they last will be mailed out at 50 cents per copy (and 10 cents postage).

The Christian Century Press
508 South Dearborn Street CHICAGO

CORRESPONDENCE

The Unchristian Christian Century

EDITOR THE CHRISTIAN CENTURY:

SIR: Suppose a prohibition paper constantly filled its columns with articles commending licensed saloons, deprecating the eighteenth amendment, referring to supporters of prohibition as "preposterous upstarts," editorially mentioning the superior fitness from the point of scholarship and broadmindedness of the average bootlegger over the most cultured and refined officers and attorneys of the Anti-Saloon League, rejecting articles from ardent supporters of prohibition enforcement and finally advocating vigorously the election to offices having to do with prohibition enforcement former presidents and stockholders of distilleries and breweries—would the paper be a prohibition paper?

Is it possible for The Christian Century to be a Christian Century when it burns with indignation in its assault editorially and by printed contributions from numerous writers, upon those who defend the Bible, the deity and divinity of Christ, when it gives space to Unitarian doctrine, to all that savors of destructive criticism, when it bemoans the coming into the field of religious activity of great Christian characters formerly identified as great leaders in industry, politics, social welfare, etc., branding them as superficial, fantastical, demagogical? There is a strangeness, if not an inconsistency, in the attitude of The Christian Century towards thinking people today. I note fervent kindness and ardent favor towards those who entertain and advocate views already nurtured and voiced by the "Century" editor, whether they are scholarly or illiterate. But woe to the opponent of your Unitarian views, whether of the 2 per cent college-bred or of the 98 per cent non-college-bred. The seven woes do not express your bitterness towards them. You make no attempt to answer their argument. You do not give space to their defense of the Bible. You just pour forth the scorching, burning lava of Satanic contempt, bemeaning and belittling them to your readers. You seem to have acquired Ingersoll's desire in the only prayer he is supposed to have made, when he asked for words, long and slimy, that bite like venomous serpents and sting like an adder—all of which heaped upon the personality of the person whom you assault.

I only suggest a change in name of The Christian Century, or the selection of an editorial staff, the members of which are at least 2 per cent Christian. Sincerely 98 per cent,

Pittsburgh, Pa.

E. Z. GALLAHER.

Is Denominational Connexion
So Important?

EDITOR THE CHRISTIAN CENTURY:

SIR: I am a reader of The Christian Century and enjoy reading its pages very much indeed. Especially do I enjoy your pronounced attitude against the sins of sectarianism as they apply to the church problem in the rural community. I have just opened the copy of your issue of Sept. 8 and find on page 4 the article "Making Way for the Community Church." This paragraph suggests two phases of the community church problem that I am very much interested in and I am writing in the hope that you will be able to help in the solution of this problem as it appears to me.

You mention the fact of the absorption of one church by the stronger church and say that is possibly not the ideal. With which statement I agree, except for the one reason that it gives the local church a denominational connection which it would not have otherwise and in consideration of the present status of church organization is desirable in some ways. Before coming to this place I had some experience in South Dakota where the Methodist church in the town was merged with the Congregational

church which I was serving. There was much deliberation over the matter and I think that I know pretty well the minds of the denominational leaders of that state. I have talked with secretaries of both the Methodist denomination and the Congregational. They favor a plan of union known as a "reciprocal exchange" of fields, each church withdrawing from a certain field in favor of the other. They claim that this method has advantages over other plans of union.

The church which I am now serving is composed of two former bodies, the Methodist Protestant and Congregational. There are two other churches in the town so it cannot be strictly called a "community church." But it was organized as a "union church" independent of denominational connection with either body of which the two churches were formerly a part. The plan is working well in most particulars. But as a pastor who is interested in the broader, world-wide vision of the spread of the gospel I find the lack of particular agencies for the expression of this interest a real handicap in developing the missionary vision of the church. There is an agreement that whatever benevolences are raised shall be divided "fifty-fifty" between the missionary boards of the two denominations. Under such a plan, if the church were giving to the full extent of the claims of the boards of these denominations, one denomination gets very decidedly the best of the bargain. I will not attempt to explain this in detail. I find it impossible to set any standards which we should reach as a church because we cannot plead loyalty to any particular cause. Nor is it possible to settle on any one agency in which certain societies may manifest a special and personal interest. Because if some interest is fostered that belongs distinctively to one group, those belonging to the other group feel that there must be a corresponding interest in something on their side of the house.

As one who is very vitally interested in the development of the community church idea I should like to find some way out of the difficulties that I have suggested. I wonder whether you have discovered a way. I should like very much to see this problem discussed in the pages of your very helpful magazine.

La Harpe, Ill.

MALCOLM F. MILLER.

Are the Creeds Roman?

EDITOR THE CHRISTIAN CENTURY:

The criticism of Mr. G. K. Chesterton on page 17 of your issue of June 23 seems to me to be misleading. Your British correspondent says he cannot understand how a man of his (G. K. C.'s) type of mind can subscribe to the creeds of the Roman church.

There seem to be two mistakes at the root of this. He assumes (1) that G. K. C. is a Roman Catholic; (2) that the creeds of Christendom are Roman creeds.

I am open to correction, but the rumor that G. K. C. is a Roman Catholic, like a certain rumor of the death of Mark Twain, has been grossly exaggerated. G. K. C. is an Anglo-Catholic, and spoke on the platform of last year's Anglo-Catholic congress.

And the church of England (Article eight) says that the three creeds, Nicene creed, Athanasius's creed, and that which is commonly called the Apostles creed, ought thoroughly to be received and believed, for they may be proved by most certain warrants of Holy Scripture.

Would it not be more logical and charitable if the argument were stated the other way about:—men of the greatest intelligence, e. g., Thomas Aquinas, St. Augustine, Dante, Shakespeare, Gladstone, Lord Acton, Charles Kingsley, Jules Verne and John Wesley had no difficulty in subscribing to the creeds (which some call Roman). . . ergo, it is possible that my inability to improve on their standard of intelligence may be the reason of my failure to subscribe to the said creeds.

The truth is, intelligence has nothing to do with the matter at

all. The creeds deal, in the main, with *facts*, and it is the facts that are denied today.

But whether they speak of facts, or truths, or metaphysical subtleties, they make demands on faith, not intelligence. "We believe," (as a greater man than even Chesterton or Albert Dawson has said) "because we do not understand."

There are millions of English speaking churchmen who find no difficulty in subscribing to the Roman creeds—so-called.

The two main things that keep us apart today are: (a) The Spanish, aristocratic, absolute and military spirit, exemplified in the Jesuits. England rose to the democratic pastoral spirit exhibited by Cardinal Manning who fought the Jesuits and put them in their place. (See Shane Leslie's *Life of Manning*, Chapter 17). (b) The Papal Infallibility, with its Temporal Power. Our authority is a United Episcopate; the Roman authority is the occupant of the chair of Peter.

And either authority would be more acceptable to many churchmen of my acquaintance than the Protestant infallibility of private judgment, or every man his own pope, which has now taken the place of an infallible book.

Heraclitus, not Democritus now rules the non-Catholic societies. All things are in a perpetual flux. Nothing is permanent. Of science and organization this is true. There is nothing stable. Modern philosophers are nothing more than quick-change artists. Bacon and Descartes are out of date. The favorite method of eliminating the Diety, from Democritus to Darwin, has always been to profess to account for the cosmos by describing the manner in which it has evolved. But Heraclitus has come to his own again, and Wells and Shaw are writing volume after volume to show up the superstition of Evolution. The "Mistakes of Darwin" is the companion volume to the "Mistakes of Moses."

"The centipede was happy quite
Until the toad for fun
Said, Pray which leg goes after which,
Which left his mind in such a fix
He lay distracted in a ditch,
Considering how to run."

Just so, G. K. C. has a simple mind, because he holds a simple faith. His opponents seem to suffer from the complicated state of mind that afflicts Bunthorne in the Gilbert & Sullivan Opera.

(I quote from memory).

"It may be true that Popes and Priests have opposed new scientific theories, but so have men of science. Lord Bacon violently opposed the Copernican system, and with him in opposition was Descartes, "the Father of Modern Philosophy." In the middle of the 17th century and long afterwards, (says Hallam) there were still mathematicians of no small repute who struggled staunchly for the immovability of the earth. And Huxley had to admit, when he wrote to Mivart in 1885, that in the Galileo controversy he (Huxley) arrived at the conclusion that the Pope and the College of Cardinals had rather the best of it."

Coventry, Eng.

A. MANBY LLOYD.

Ambassadors of God

By S. PARKES CADMAN

In this book, just from the press, Dr. Cadman, well-known Brooklyn preacher, maintains that the outstanding truths for preachers to proclaim are few, simple and experimental. He bids them find these truths in the Scriptures and shows how their greater peers in the Christian church through all the centuries have taken this Scripture material, and shaped it, each to the needs of his own generation.

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THE CHRISTIAN CENTURY PRESS

Salesmen or Ministers

EDITOR THE CHRISTIAN CENTURY:

My dear to-me-personally-unknown Morrison: You are giving us some great things in *The Christian Century*. It has so much of the ordinary garden variety of *interest* that it has to be *read*. This evening Clyde McGee's "Salesmen or Ministers" moves me to ask, why not put it in a circular and let it go into the pews, and let all ministers of whatever sort get it? There's healing in that article, and the churches need it, and weary ministers need it, and misguided shepherds need it. I hope it can be done.

Fall River, Mass.

T. S. DEVITT.

To Mr. Bryan's Defense

EDITOR THE CHRISTIAN CENTURY:

SIR: I very certainly protest against your attack on the Hon. W. J. Bryan. The animus of your editorial is very plain. I take your paper because I want to know what religious rationalism is saying. According to the tone of your article the Bible must be turned over to expert scientists for interpretation. The common people have no right to speak in the matter. Surely the intolerance of rationalism is assuming great proportions. Your effort to belittle Mr. Bryan will not go far nor accomplish much. Mr. Bryan has endeared himself to the common people by his splendid Christian character and his noble defense of the book that has meant so much to our nation. God's word will abide long after many scientific theories have crumbled. I do not want any publicity out of this, but I wanted you to know that someone thinks you have overstepped in your attack on Mr. Bryan.

First Lutheran Church, Louisville, Ky.

A. E. RENN.

EDITOR THE CHRISTIAN CENTURY:

SIR: Many of us take decided exceptions to your editorial entitled "The Passing of Mr. Bryan." We feel that he is just coming into his own as a moral and spiritual leader and defender of the "faith once delivered to the saints."

Omaha, Nebr.

W. L. PACKARD.

The Fruits of Victory

By NORMAN ANGELL

Author of "The Great Illusion."

NO ONE is really prepared to face the questions which the discussion of disarmament is bringing to the fore unless he is informed of the economic facts underlying such discussion. Norman Angell has furnished just this information in his new volume, "The Fruits of Victory." The argument of the book is that from an economic viewpoint war is utterly futile. Every minister who plans to take his part in the coming campaign for disarmament should have this volume and master its contents.

Price \$3.00, Plus 12 cents postage.

The Christian Century Press

508 S. Dearborn St., Chicago

British Table Talk

Buckhurst Hill, Essex, England, October 12, 1921.

AT Bristol last week the Congregational Union assembled. This week at Birmingham the Church Congress is in session. It is probable that each assembly thinks the other better than itself. A Congregationalist is by definition a man who criticizes his own church and all its ways, and most of all its officials, and probably churchmen declare that they ought to have a program such as the free churches have. There is a bishop who is a strong and very definite churchman, and with that combines a most generous admiration for free churchmen. Their praises he had been singing before a company of his clergy; when he had left, one of them said ruefully, "I wish the bishop would see that the free churches are just as beastly as we are."

This year at least from all hands come tidings of the fine meetings at Bristol. There was clearly a new spirit abroad. Dr. Jowett moved the assembly as even he has never moved it before, and among other notable speeches was one by Mr. Norwood of the City Temple. The plans for a forward movement were warmly received and the call for a campaign of spiritual adventure and service was made as with a clarion by many voices. It is the call to self-examination and re-dedication to the glorious will of God for this generation. It is not, first of all, a challenge to the Congregationalists, that they should build churches, or raise vast sums for work at home or abroad. There is something which comes before such tasks, without which such tasks are not only difficult, but impossible. With true insight the leaders of the Congregational churches have called us to make the coming session one of penitence and prayer, in which we shall return together to the springs of our life. They bid us pray, that we may be made meet for our inheritance. Our way must be through penitence, and even through despair, to the faith which alone can overcome the world.

* * *

The Church Congress

The Church of England covers an immense range of subjects in its annual congress. At the very outset, Dr. Gore, speaking to the English Church Union with characteristic courage, has lamented the lack of discipline in his church: "We are in this position: We have to admit that there is a large number of the learned men—many official teachers in the church—who are holding positions which are subversive of the fundamentals of the creeds. I cannot put it more mildly than that." As one remedy, he suggests disestablishment. It must surprise strangers to this land to note that the broad churchmen are for the most part in favor of establishment. They are in reality afraid that with disestablishment would come the dominance of the Anglo-Catholic school. The present position favors breadth in the church and gives to them a footing. It looks as though today the broad church were drawing the fire of both high and low churchmanship. Dr. Gore, the Anglo-Catholic; the Rev. Ronald Knox, Roman Catholic; the spokesmen of the evangelical alliance are at one in their rejection of Dr. Rashdall's heresies. We are clearly on the eve of a fierce theological controversy.

* * *

A Roman Preacher

When the Rev. Donald Knox went over to Rome, the church of England lost one of its wittiest and most daring sons. It was he who attacked Foundations, the volume of essays written by the present Bishop of Manchester and others. He called his satire, "The Absolute and a Bit of Hell." For years he used his nimble wit upon his Anglican friends who waited each autumn to hear from Dr. Sanday a report upon what they might still believe.

He is now preaching in London sermons of a daring and unconventional kind. Here is an example of his manner:

"Personally, I've always felt that if St. John's Gospel is not a true record of what our Lord said and did, it is the most deliberate and perjured piece of lying that stains the annals of literature." "I know what they say," said the preacher; "they say it's not a Gospel, but it's a sort of inspired commentary on the Gospel. Our Lord didn't really do these things that are recorded of him, but we should have thought no worse of him if he had. Our Lord never really said these things he is reported as saying, but they are just the kind of things he would have said if he had happened to think of it." Inspired fiddlesticks! "This is that disciple who giveth testimony of these things, and wrote these things, and we know that his testimony is true"—if that means that this wasn't the disciple, that he didn't give any testimony, that these words were written fifty years after his death, and even so record events which never happened and words which were never spoken, then I call that sentence a thumping lie. However, let them have it their own way; let them tell us, if they like, that St. John's Gospel was written by Leo XIII. We will take the other three Gospels, and find out from them what our Lord said about himself."

This is very effective rhetoric and very witty, but it will not bring much help to the reader of St. John who desires to know why it is different from St. Mark and how far in its wonderful pages symbol and fact are blended together. It is an example of the dilemma, a form of argument which may be useful at times but is often misleading and sometimes pitilessly cruel. One thing, however, is clear. The Roman church has once more won from the church of England a great advocate. Not for the first time moreover the foundations for this Catholic life were laid in an Evangelical home. Father Knox is the son of the former Bishop of Manchester, a strong evangelical. Even so, Newman and Manning were sons of the evangelical revival. Newman owed his soul to Thomas Scott. Such men claim that to the end they are true to their evangelical inheritance and they are Catholics in order to remain evangelicals!

* * *

From the Revolving Bookcase

One of the well-known broad churchmen of the last generation has been recalled in "The Recollections of Dean Fremantle." A singularly lovable man, devout, friendly to all fellow-Christians, he seems marked by the fatal vagueness of his school. They belonged to the party of the great mist. And, reading his life, no one can wonder at the growing power of the high church and the waning of the broad. The school of Jowett and Stanley and Fremantle, intellectually remarkable and spiritually attractive, never seemed to have a gospel for lost humanity. No one would say of them that the men who have turned the world upside down are come hither also. Still they had their part to play and they witnessed for intellectual sincerity.

. . . If anyone wishes to have a wise and tolerant picture of our public men, he will find it in Mr. Herbert Sidebotham's "Pillars of the State." Mr. Sidebotham left the Manchester Guardian for the Times not very long ago. No more brilliant pen than his has ever been given to the service of journalism. During the war he was a "student of war." Afterwards a "student of politics." He has a generous way of handling these statesmen. There is no venom and no party bitterness, but when they read the estimate of themselves they must feel a little as though they were going through a rehearsal of the judgment which future generations will pass upon them.

EDWARD SHILLITO.

THE SUNDAY SCHOOL

Paul Before Felix*

A HIGHLY dramatic situation presents itself to us when Paul is brought down to Caesarea and is examined before Felix. A corrupt Roman officer, possessing large power, is compelled to judge a fearless preacher who really judges him. A bit of interesting history centers about Felix. He was procurator of Palestine, being a free Roman citizen. He is distinguished as having been the husband of three queens! Drusilla was the youngest of three daughters of Agrippa I. Before she was six years old she had been betrothed to Epiphanes, king of Commagene. He, however, refused to be circumcised and so the marriage was forbidden. When Drusilla was about fourteen years of age, her brother was made ruler of the northern part of Palestine and he gave her to King Azizus. Her life with him was very unhappy and she longed to break away from him. This opportunity came when she met Felix, who was overcome by her beauty, and who tried every scheme to get her away from her husband. He even sent a magician, named Simon, to entice her away. Drusilla, thereupon, deserted the king and fled to Felix, transgressing the Jewish law by marrying a Gentile.

Felix was familiar with the fanatical Jews and when they dragged Paul in before him, because he had failed to observe certain of their technical temple rules (for he knew the facts whatever their accusation) he laughed up his sleeve and put Paul in prison. Paul's defence had been a masterpiece of tactful speech, although he had freely confessed his religion, had even made a place for that statement in his defence. There was not a false note in Paul. Once converted, he rang true to the very end. Living or dying he had but one theme—"Christ and him crucified."

The Governor of Palestine was evidently much impressed by his brilliant prisoner and some days after the hearing he invited Paul to address him. Here is a theme for a great artist—the marble throne room—with rich rugs and hangings, the powerful but dissolute Felix with the voluptuous and fascinating daughter of the Herods sitting at his side. Before them, while two or three soldiers and officers stood at attention, a Jew of striking appearance pleads with extended arms, from which chains are pendant, pleads not for himself but for his auditors, warns them, invites them, while the Roman governor is terrified and the fair Herodian looks on in dismay. How easy it would have been for Paul to have chosen other themes. He might have talked upon: "The Power and Splendor of the Roman Rule," or "The Last Word in Current Philosophy," or "The Contribution of The Jews to Roman Success." But the great preacher had but one topic, "Christ," and with all his masterly power he lifted Christ up: (1) Christ, the righteous—who demands righteousness, (2) Christ, the self-controlled, who insists upon control, (3) Christ, coming in judgment, when every deed shall cry out for justice. Righteousness before this clever, under-handed rascal; self-restraint before this pair of indulgent sinners; judgment! before Felix and Drusilla, who had shattered the decalogue. What a rebuke to the peddlars of rhetoric in our day. What a rebuke to those who lie awake nights thinking out soft and pretty things to say to the influential members in the pews next Sunday. Look at this upstanding Paul, this old hero, this battle-scarred soldier of the cross. How can you look level into his eyes when you sell your soul in these hectic days? They tell us that in England the chapels are deserted and that in America there are signs of decreased interest in the church. We can only meet this by telling the truth, by condemning evil, by lifting up our Master, by agreeing upon essential things. The *fearlessness* of Paul must burn itself into our consciences. There is a reason why men are remembered. Only a few names of those not living will remain, all the poor weak trimmers will fade out the day after they are buried. Why should they be remembered? All they wanted was physical comforts. They will have had their reward. Only the fearless prophets of the new day will be remembered. JOHN R. EWERS.

*Nov. 13, Paul at Jerusalem. Acts 21:27-40; 22:1

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Religious Illiteracy a Peril to the State

Dr. Henry Chapman Swearingen, moderator of the Presbyterian General Assembly, spoke recently before the synod of Missouri at Poplar Bluff. He deplored the religious illiteracy of the nation, and declared it to be a menace to free institutions. He said: "The education of the new generation of Americans religiously cannot be postponed without perilous consequences. At least we must make a beginning. Two indispensable conditions of a free government are general intelligence and general morality, the latter strong enough to lay upon evil impulses of great populations an effective inward restraint. We are alive to the need of intelligence and have provided for it through the greatest school system in the world. But we are failing in sound, moral instruction. All history testifies that moral standards not based upon and motivated by religious conviction, cannot abide. Eleven million children in America without any religious teaching whatever bodes no good for future citizenship. Some way must be found whereby the state will surrender the time and furnish opportunity and encouragement to religious organizations to reach all the boys and girls of the nation. The stability of free institutions on this continent is at stake."

Southern Illinois Grows in Importance

That section of Illinois familiarly known as "Egypt" has borne some stigma from its supposed lack of progress. The great coal mines that have been opened in this section in recent years have brought into that section some of the brightest minds of the nation, and great wealth is being developed. There is a growing oil industry as well. These operations change the map for the religious denominations, for some small villages that were over-churched now have new religious needs. Rev. H. H. Peters of the state society of Disciples announces that within the year new Disciples churches will be opened at Pittsburg and Royalton.

Junior Church is Organized at Minneapolis

The Hennepin Avenue Methodist church of Minneapolis has been wrestling with the problem of junior attendance at church. The result is the evolution of a junior church. Formerly there were scarcely any children between the ages of eight and fourteen in the morning church service. Now there is a large attendance of eager children who have formed a miniature Methodist church with their own officers. The associate pastor, Rev. Lewis L. Dunnington, is the leader of the group. The children dramatize Bible stories in order to secure the expressional activities that are so necessary to children. They have an art room in which to meet where the ministry of Christian pictures is added to that of the service.

On communion Sunday they join with the adult congregation. The purpose of the experiment is to bring the children into membership ultimately in the church. In joining the junior church, they assent to the following simple creed: "I believe that God is my loving Heavenly Father, and that Jesus Christ, his Son, is the Saviour of the world. I will endeavor to learn all I can about the life and teachings of the Master and to follow his example in all things." While the Sunday-school is regarded as an educational institution, the junior church is designed to constitute a training in the habit, method and spirit of worship.

Reformer Favors Amateur Boxing Bouts

The position of various Christian reformers is often misunderstood by the general public. In view of that misunderstanding it is a wonder that the secular papers did not put big headlines on their sporting pages announcing "Mr. Wilbur F. Crafts Favors Amateur Boxing." Speaking before the synod of New Jersey recently, he told the Presbyterian elders present that the church must sweep professional pugilism out of the land and only when this is done can "clean, honest amateur boxing bouts be restored." Dr. Crafts would amend the old gospel song about the ninety and nine that went astray. He asserts that on these days "it is fifty-fifty between the forces of righteousness and lawlessness."

How Denominations Cross Lines

The holding of the various synods belonging to the northern Presbyterian denomination calls attention to the way in which northern and southern Presbyterian territorial lines interweave. Owing to the merging of the Cumberland Presbyterians with the northern denomination, there is a large group of Presbyterian churches in Tennessee which belong to the "U. S. A." denomination. One hears of a considerable synod in Florida. In Texas the contests between the two denominations, northern and southern, have been notorious.

Disciples Will Preserve Historic Spot

With only a hundred years of history, indeed only ninety years since their separation from the Baptists, the Disciples are not as rich in historic monuments as some of the older communions. However they have already preserved the materials of the old Brush Run church, built under the direction of Thomas and Alexander Campbell and have made the Campbell home in Bethany the property of the church. The old Cane Ridge church in Kentucky which was the scene of the historic Cane Ridge revival under the leadership of Barton W. Stone, a Presbyterian minister, who afterward united his movement with that of the Campbells, is now falling into ruins. A fund is being collected to preserve the

old church, and to preserve the burying ground where Barton W. Stone and other worthies of the Disciples movement lie buried. It is proposed that the churches of Bourbon county should be trustees of an endowment to keep the buildings and grounds in a presentable shape.

Presbyterian Missionary a Victim of River Pirates

"Safety First" is not the motto of missionaries. They go where duty calls, and this often leads them into danger. Dr. Henry M. McCandless and wife, missionaries in China, who are supported by the Munn Avenue Presbyterian church of East Orange, N. J., were captured not long since by river pirates. They were traveling up the North and Linchow rivers when pirates shot into their boat and compelled them to surrender. The bandits took all the property of the missionaries, including jewelry, bedding, clothing and even the typewriter which is the property of the mission. Three Chinese girls who were in the party were carried off.

How Evanston Churches Will Help World Peace

Churches everywhere are seeking in these days the most effective means of influencing public opinion in behalf of world peace. The evangelical churches of Evanston, Ill., have arranged two great peace campaigns for their city. On Armistice Day three churches in three sections of the city will be open, and in front of these churches will be displayed both the flag of the nation and the flag of the cross. A continuous prayer service is arranged for twelve hours beginning at nine in the morning, and lasting until nine at night. Every noon from Nov. 7 to 11 inclusive there will be a prayermeeting in a theater lasting thirty minutes which will be in charge of some minister.

Leading Ecclesiastics in Boston Conference on Unity

On the evening of October 27 a Conference on Christian Unity was held in Boston, the committee of the World Conference on Faith and Order being the host of the occasion, and men of various denominations being present. The leading speakers about the dinner table were Bishop Lawrence, of the Massachusetts diocese of the Protestant Episcopal church; Rev. Lemuel H. Murlin, president of Boston University, a Methodist institution; Rev. Arthur J. Brown, secretary of the Presbyterian Board of Foreign Missions, and Mrs. Henry W. Peabody, the distinguished Baptist leader connected with the foreign missionary work of her denomination. The topics discussed were "The Present Outlook for Christian Unity" and "By What Means is it Possible for Us Now to Further the Cause of Christian Unity?" Mrs. Peabody said: "The development of the colleges and the medical work of the orient has almost forced Christian Unity. A

Announcement

The demand for Dr. John A. Hutton's great book, "*The Proposal of Jesus*," has been so large the publishers suddenly find themselves without copies to meet the calls for the book. Another edition—to sell at \$1.50—is being put through the presses and copies will be at hand about November 10.

The editor of *The Christian Century* says of this book:

"*The Proposal of Jesus*" opens up a new pathway to the mind of Jesus and suggests a fresh apologetic for the social gospel, putting Jesus fairly behind the social ideals of modern Christianity.

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man to whom the English language is a problem any way is not interested in religious differences—differences which melt away with the miles. The historical reasons for our differences here are as Greek to men in India. Southern Presbyterians and Southern Methodists mean nothing to men in South China." Dr. Nehemiah Boynton, prominent Congregational minister, brought a message on an allied theme, "The Possibilities of International Good-will." It is planned to hold such conferences as the one in Boston in various cities of the United States to further the larger fellowship of Christian people.

Southern Women Do Not Want Mob Protection

A number of women, the most prominent in the state, who are members of the Georgia Inter-racial Committee, a Christian organization, have disclaimed any desire to be protected by mob violence. The southern men have justified mob violence as a means of protecting womanhood, and it is interesting to find the women willing to accept a kind of protection which has proven to be utterly ineffectual. The pronouncement of these women is as follows: "We have a deep sense of appreciation for the chivalry of men who would give their lives for the purity and safety of the women of their own race, yet we feel constrained to declare our convictions concerning the methods sometimes employed in this supposed protection. We find in our hearts no extenuation for crime, be it violation of womanhood, mob-violence, or the illegal taking of human life. We are convinced that if there is any one crime more dangerous than another, it is that crime which strikes at the root of and undermines constituted authority, breaks all laws and restraints of civilization, substitutes mob-violence and masked irresponsibility for established justice, and deprives society of a sense of protection against barbarism. Therefore, we believe that no falser appeal can be made to southern manhood than that mob-violence is necessary for the protection of womanhood, or that the brutal practice of lynching and burning of human beings is an expression of chivalry. We believe that these methods are 'no protection to anything or anybody but that they jeopardize every right and every security that we possess.' This action of the Georgia women has been followed by a similar pronouncement from a group of Alabama women who have also organized a woman's section of the Inter-Racial Committee in that state.

Dr. Fosdick Sees War Cloud in Orient

Dr. Harry E. Fosdick, noted author and preacher of New York City, has recently returned from the orient. He is quoted as saying that the Pacific question must be settled right, or there may be a bigger war than the one that started in 1914. He lays much blame upon white men who have gained control of territory. He wants all territory stolen from China returned as a basis for future peace in the orient. In connection with this

question he points out to the Christian church the grave danger of thousands of missionaries in case war should break out in the far east. No recent traveler from the orient has been more impressed with the urgency of a right settlement of oriental questions than has Dr. Fosdick.

Proposes Washington as Church Headquarters

Most of the evangelical denominations of the country have missionary headquarters in New York, though the Disciples use St. Louis, and the Methodists have their unifying committee in Chicago. Bishop Mathews of the Protestant Episcopal church wants his communion to establish national headquarters in Washington in place of New York. The Roman Catholics are now the only large religious organization with headquarters in Washington. Bishop Mathews wants the Washington bishop to be the presiding bishop of the church, with a coadjutor to care for the work of the Washington churches. It is said that this plan of reorganization of the communion is being seriously considered. The aged Bishop Tuttle, of Missouri, is the present presiding bishop of the church.

Sir William Ramsay Swamped with Invitations

Sir William Ramsay, the distinguished British scholar who has spent a life in scholarly research on the life and travels of St. Paul, is visiting various educational institutions in this country. His coming has attracted wide notice, and he has already received more invitations to speak than he can possibly fill. He will remain in the United States until Feb. 10, when he will return to Great Britain. He hopes to return to America again the following winter.

Lutherans Claim to Be Largest Protestant Family

The year-book recently issued by the National Lutheran Council is the largest work of its kind ever issued in this country. It is full of facts and figures significant in the study of world-wide Lutheranism. The year-book makes the claim that Lutherans are now the largest Protestant denominational family in the world. It is claimed that there are 81,000,000 Lutherans in the world, 21,600,000 Anglicans, 17,800,000 Methodists, 11,500,000 Baptists, 9,700,000 Presbyterians, 5,500,000 Congregationalists and of all other Protestant bodies 10,000,000. The total Lutheran population is claimed to be 122,000,000 of which 64,574,000 are in Germany.

Dr. McComb Becomes Theological Professor

Dr. Samuel McComb, who acquired fame while associate rector of Emmanuel church in Boston as a leader in the Emmanuel movement, and who in recent years has been canon of the cathedral in Baltimore, has recently accepted a position as teacher of homiletics in the Episcopal Theological School of Cambridge. Dr. McComb is an Irishman, and comes from an Ulster Presbyterian family. While at Oxford he became identified

with the church of England. He is already the author of a number of religious books of wide circulation, among which are "Religion and Medicine" and "Prayer—What it is and What it Does."

Eureka College Has a Poetry Festival

Musical festivals are common, but a poetry festival is the latest idea at Eureka College, a Disciples institution at Eureka, Ill. The guest of honor was Vachel Lindsay, the poet, of Springfield, Ill. He read a number of his earlier poems. Frank Waller Allen, author of a number of novels, shared the program with him. The program of the day was interspersed with good music rendered by the music department of the college.

Transylvania University Calls a New President

Disciples are raiding the state universities these days for college presidents. After calling Dr. Aley, president of the University of Maine, to become president of Butler College at Indianapolis, word comes of the call issued to Dr. J. P. McConnell, president of Southeastern Normal College of Virginia, to become president of Transylvania College of Lexington, Ky. He is a graduate of Milligan College, and secured the degree Ph.D. from the University of Virginia. It is stated that his choice is satisfactory to both theological groups in the denomination since he is not a theologian, but has spent all his life in teaching and administration. He comes to an institution which even under the difficult conditions of last year was able to meet all of its bills. Dr. R. H. Crossfield was the former president.

Park Their Cars Around the Church

Automobiles in some churches have meant an increase of attendance, but in many others they have meant a decline in the number of worshippers. Central Christian Church of Buffalo has set apart October 30 as automobile day. There are eighty machines in the homes of the members of this church and the big idea is to park them all around the church, even though the owners live only two or three blocks away. When the picnickers start to the country they will see something that will be the beginning of meditation. In addition to the visible demonstration, it is planned to use the cars to haul invalids and people living at a distance to the church.

Minister Outlines Sermons for the Year

The minister who spends half the week hunting for a sermon subject has the sympathy of Rev. Harold G. Barr, pastor of the Disciples church at Pleasantville, Ia. He has outlined his morning and evening sermon topics and his prayer-meeting topics for a whole year. In the series he has undertaken to introduce some pedagogical purpose. The months have for their dominant interest the following themes: September, Recruiting; October, Leadership; November, Christian Citizenship; December, Religious Educa-

The Sword or The Cross?

By Kirby Page

The Sword or The Cross?

From "The Nation" (New York)

"In his searching little volume, "The Sword or the Cross," Mr. Page presents with force and truth the extreme position against war which must in our opinion be taken by everybody who would be a sincere and loyal follower of the teachings of Jesus. Undoubtedly this book would not have been allowed to circulate during the war, which is but another proof of the fact that all wars constitute in themselves a denial of Jesus and everything that he stood for. Mr. Page does not hesitate to accept the logical consequences of his position. Thus he declares in answer to the question whether war is justifiable as a means of preserving political liberty that 'the following of Jesus Christ is infinitely more important than the maintenance of political liberty.' Had the Bolsheviks but had the vision to see this at Brest-Litovsk, had they but refused to fight and also to sign the shameless German demands, and thus to resist the German evil, their whole status in the world, and probably their future, would be entirely different. We wish for Mr. Page's little volume what is, alas! an impossible wish, that it be placed in the hands of every school child in this allegedly Christian nation. It would do a world of good and be a powerful weapon in the fight which is now on to save humanity from being exterminated by the very science of warfare which it has lately devised, it being today a problem whether war shall go or civilization perish. Not the least of Mr. Page's service is his final disposition of those phrases of Jesus which, together with the episode of the money-changers in the temple, are so blasphemously cited by the believers in mass-murder to make it appear that Jesus condoned what would have made all his teachings merely ghastly hypocrisy."

(Price of the book, \$1.20 plus 8 cents postage)

The Sword or The Cross?

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The Sword or The Cross?

tion in the Home; January, the Church; February, Religious Interests of Boys and Girls; March, Evangelism; April, Stewardship; May, the School. In the prayer-meeting one night a month is given to each of four interests. These are: Old Testament History, Christian Principles, the Church, A Trip around the World—Missions.

Presbyterians Publish a Year Book of Prayer

The Year Book of Prayer for Missions for 1922 of the Presbyterian church in the U. S. A. is just now being published. It presents in handy and attractive form a great body of information concerning the Home and Foreign Mission work of the Presbyterian church, with prayer topics definitely assigned by weeks and months, and with information about institutions and workers. There are maps of the mission field and tables of inspirational facts. The book circulates widely in Presbyterian circles every year.

Grand Jury Praises a Minister

Rev. Arthur Stout is probation officer in his county in addition to his duties as pastor of First Christian church at Nevada, Mo. The grand jury of the county recently made the following report on his activities: "The jury recognizes the splendid work being done by Rev. Arthur Stout, probation-officer, in looking after the welfare of boys and girls who are given over to his care in trying to better their condition." Mr. Stout is a director in the local public library, and in other ways connected with community movements. He resigned recently in his church, but a petition circulated through the community assured him of the good will of the city, and his church increased his salary five hundred dollars as an inducement to remain.

Dress a Doll for Christmas

One of the activities of the World Sunday School Association is to direct a shower of Christmas gifts to mission lands. They do not undertake to make many specifications, any Sunday-school being urged to send gifts to the favorite missionary this month for distribution among the native children at Christmas time. This year a great emphasis is being laid upon the matter of dressing dolls for children in mission lands. The parcel post charges are 12 cents per pound on parcels not exceeding 11 pounds in weight.

Unitarians Plan Some Revolutionary Steps

Unitarians meeting at their national gathering in Detroit recently took revolutionary action upsetting their own traditions in several important ways. The churches of this faith have gloried in their independency in the past, but the new note sounded is organization and authority. The Laymen's League expects its members to take orders from their superiors. In the past the recruiting of the denomination was by the slow process of education. Henceforth evan-

gelism will be one of the watchwords. Chief Justice Taft was made president of the American Unitarian Association for the third term. More attention will be given to the young people of the denomination during the coming year.

Bishop Provides for Prayers for His Own Soul

Bishop Ridgeway died last July, and his will provides that the sum of £500 shall be paid to the dean and chapter of Salisbury for the restoration of one of the chapels. A part of the provision of the will is that annually on All Soul's Day prayers shall be offered for the souls of himself and his wife. This will is indicative of the tendency of a section of the church of England to restore the medieval practices of the Roman Catholic church. The prayers by their very nature indicate a belief in something like the Roman Catholic conception of purgatory.

Baptists to Have a Primer of Theology

Doctrinal questions are very much alive in the Baptist camp, and the veteran theologian of the denomination, Dr. Augustus Strong, has recently prepared a primer of theology which will be run serially in *The Baptist*, the official organ of the denomination, and later be put into booklet form. He is the author of a three-volume theology which sets forth Baptist doctrine in its more conservative form. Dr. Strong is the president emeritus of Rochester Theological Seminary.

Ford Hall Forum Starts in With a New Year

The fifteenth year of the Ford Hall Forum in Boston began on October 16. The speaker who opened the series was Alexander Irvine, whose topic was "What's Wrong with the World." On Oct. 30 Moissaye J. Olgin spoke on "The Balance Sheet of the Russian Revolution—What the Revolution Did and What it Failed to Accomplish." The meetings will be directed by Mr. George W. Coleman again this year in spite of the fact that he has taken on arduous duties in connection with the Babson Statistical Institute. In the course of the year nearly every advocate of a radically new idea will get a hearing, including the famous Mrs. Margaret Sanger of New York, the advocate of voluntary parenthood.

Dr. Fosdick Pleases All the Missionaries

Dr. Harry Emerson Fosdick, well known theological teacher of Union Theological Seminary, is known around the world for his remarkably helpful books on prayer, service and faith, and for his progressive views of evangelical religion. He spent last summer in China. Previous to his coming the members of the Bible Union of China, composed of missionaries who hold a belief in the physical return of Jesus and to the verbal inspiration of the scriptures, were prepared to disagree with the visiting teacher from the homeland. His deep piety and his reverent scholarship quite disarmed criti-

cism, however, and it is said that before leaving China nearly every missionary had come to have a warm appreciation of his work.

Billy Sunday Misquoted in Arbuckle Case

Billy Sunday has been widely quoted over the country with regard to the Arbuckle case, it being reported that the evangelist considered that Arbuckle had been punished enough. The evangelist in answer to an inquiry states that he did take the position that the movie actor could not be convicted of murder, but that he had vigorously condemned his unconventional parties. Billy Sunday asserts that the women who attend these parties are just as bad as the men.

Fight on Newly Elected Bishop Fails

The election of Dr. Shipman of New York as suffragan bishop was no sooner announced than a bitter controversy broke out in the Protestant Episcopal church over this choice. Before he could be consecrated, the consent of a majority of the bishops of the country had to be secured. Some bishops refused to give this consent. Dr. Shipman was made the victim of much gossip and innuendo, but after the smoke of battle clears away it appears that the necessary consents have been secured. The newly elected bishop will be consecrated some time before Christmas.

Louisville Ministers Turn Out Unitarians

In many cities of the land, no question of doctrine is ever raised in forming the ministerial association. In Louisville this liberal policy has prevailed for some time, but recently the orthodox discovered that Unitarians and other "heretics" were getting in. A call was made for the revision of the constitution, and henceforth these aliens will be debarred from fellowship. Occasionally one meets a layman who wonders why these orthodox ministers do not take in all the "heretics" and convert them. That suggestion does not seem to have occurred to those ministers belonging to groups in which doctrine divides them.

What the Baptists Did to Union University

A hue and cry was recently raised against Union University, a Baptist institution of Tennessee. To quiet the opposition, the faculty adopted a resolution by which it hoped to restore confidence. They declared themselves at present, and traditionally, opposed to evolution. Each member of the faculty has been made to sign a creed in which among many other things he affirms that he believes "in Jehovah as the creator of the heavens and the earth." With regard to the Bible he asserts "its teachings are final and conclusive on all subjects about which it speaks." Each faculty member has asserted that he is a member of the Baptist church, and holds to the faith commonly held in these churches. In spite of these assurances, the *Western Recorder* still has doubts. So do a lot of other people.

Confessions of faith secured under such circumstances are apt to lack that ring of sincerity which comes from inner conviction.

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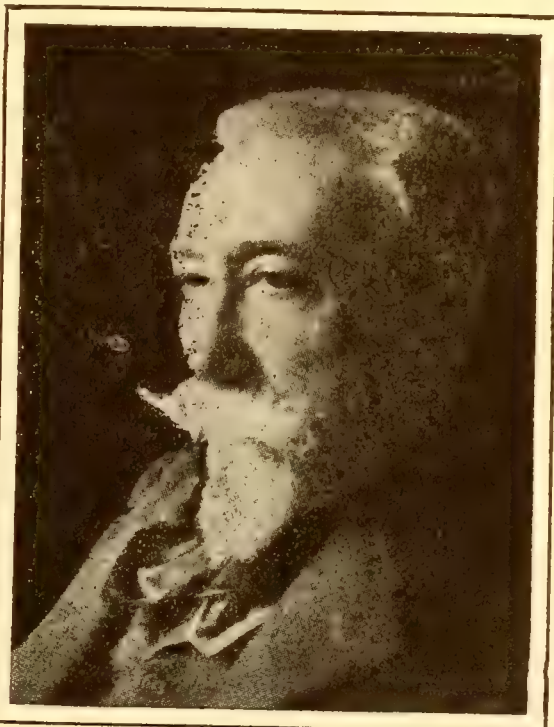
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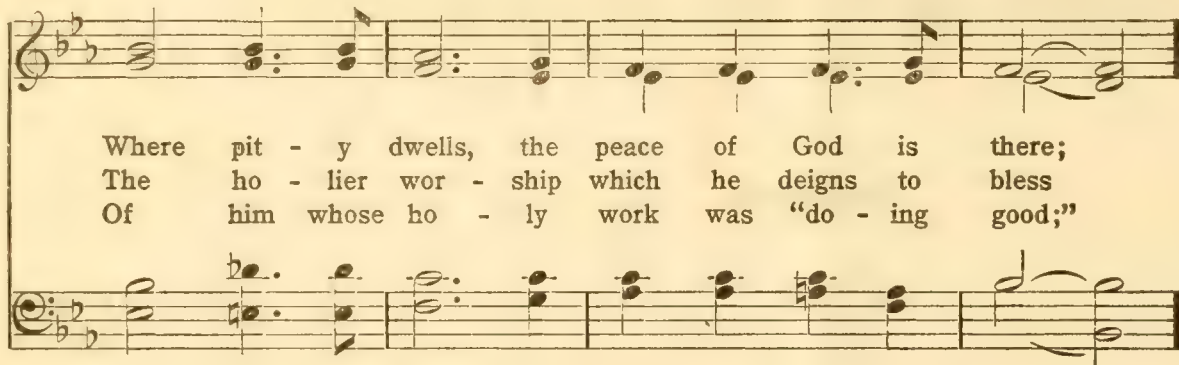
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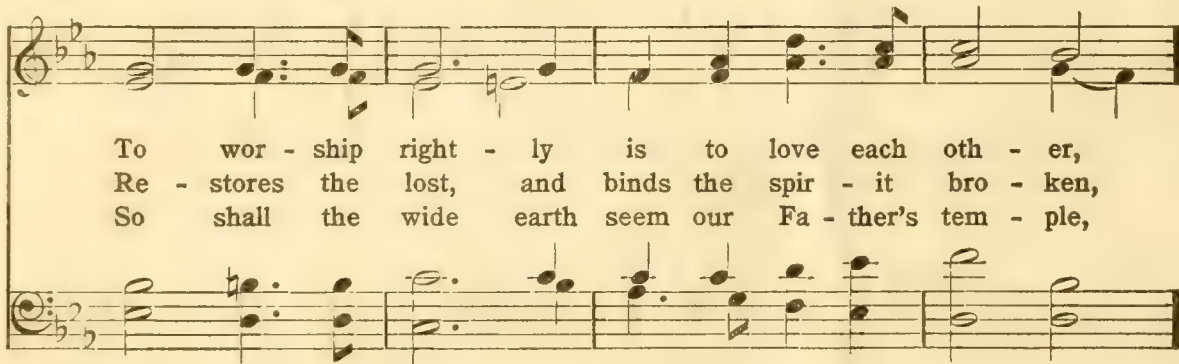
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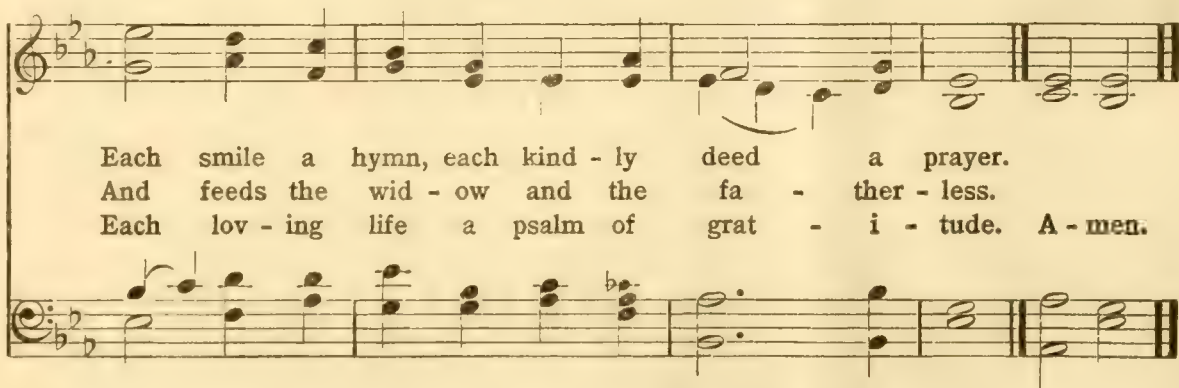
1. O broth - er man, fold to thy heart thy broth - er;
2. For one whom Je - sus loved has tru - ly spo - ken,—
3. Fol - low with rev - 'rent steps the great ex - am - ple



Where pit - y dwells, the peace of God is there;
The ho - lier wor - ship which he deigns to bless
Of him whose ho - ly work was "do - ing good;"



To wor - ship right - ly is to love each oth - er,
Re - stores the lost, and binds the spir - it bro - ken,
So shall the wide earth seem our Fa - ther's tem - ple,



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And feeds the wid - ow and the fa - ther - less.
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this hymn: large
notes, bold legible
words, and *all the
stanzas inside the
staves.*

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XXXVIII

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Number 45

EDITORIAL STAFF—EDITOR: CHARLES CLAYTON MORRISON; CONTRIBUTING EDITORS: HERBERT L. WILLETT, JOSEPH FORT NEWTON, THOMAS CURTIS CLARK, ORVIS F. JORDAN, ALVA W. TAYLOR, JOHN R. EWERS

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THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone, but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

EDITORIAL

Is the Church a Collection Agency?

THE war had scarcely ceased when a hardy clergyman made his declaration of independence in the Atlantic Monthly. He had been used as a collection agency and as a propagandist for all sorts of causes. He said he was through. Dr. George A. Gordon of Old South church, Boston, a leading Congregational minister, bolted the plans of his denomination, and insisted on the right of his congregation to make its own apportionments to benevolences. His church, too, had always been unusually generous. Rev. George Parkin Atwater has made a new classification of the roles of a minister. The average minister is "priest, prophet and publican." When one examines into the reasons for the large number of people in every city who were once active church people but who now are inactive, one finds the economic fact is often basic. These very same people may in some instances be niggardly, preferring to pour their bounty into movie shows rather than into religious work. But this is not the whole story. There are many other people who cannot keep up with the insistent demands of those who can see in the church nothing but a collection agency for the various "causes." It will be a great day for religion when some fair and honorable basis is found for the benevolence of the average household of church folk. Some profess to find it in the tithe. With the Jews the tithe paid the tax to the state as well as to organized religion. The analogy for our own time is altogether faulty. The state does not tax all men alike, or even in the same percentage of their incomes. The lodges need only a minimum of income, so they have a flat fee for membership. Some day the church will work out a system that is fair, and that will become authoritative. In that time, ministers may

once more spend a little time with books and preach something to the people besides the accomplishments of "societies." The fountains of benevolence are starved because Christianity has grown poor at its heart. What we need is not another Interchurch World Movement, but more Savonarolas, and Luthers and Wesleys.

The Glory of the Church

MUCK-RAKING the church was begun as a sensational journalistic enterprise, but it has continued as a pastime of some preachers. Probably no organization in the world endures so much self-criticism as the church. One cannot doubt that much of this is wholesome. It is better for reforms to arise from within than to be forced from without. However, every social organization must give attention to morale. The critical habit can easily be over-done. Meanwhile there is abundant opportunity for the churchman of today to glory in the achievements of the church. To call the roll of her great characters is to review human history for two thousand years. Men of genius, vision and courage have lived in the greatest devotion to the church. They have been glad to consecrate to her service their choicest gifts. Even at this very time the world hardly understands how much good the church is doing. They do not know that many philanthropic organizations take the credit to themselves for their program, but never tell the world that the churches furnish most of the money for their program. A great many lodge men talk fulsomely of their homes for sick orphans and aged without realizing how much greater is the program of the church in this same field. Ambassador Morgenthau, a Jew, bore testimony to the service of American missionaries in the orient. He said: "Christian mission-

aries in Turkey are carrying forward a magnificent work of social service, education, philanthropy, sanitation, medical healing and moral uplift. They are, I discovered, in reality advance agents of civilization." The church is still the most trustworthy exponent of conscience in the community life. The consciousness of God, so necessary as a basis for morality and fraternity, is fostered by the church. Both in history and in present achievement the church is worthy of her place in the community life. To take liberties with a celebrated saying of Paul, a modern Christian, fully conceding the church's faults, may still say, "I am not ashamed of the church of Jesus Christ."

Marshall Foch and International Courtesy

MARSHALL FOCH is not a total abstainer. He comes from a country in which the making of wine is a leading national enterprise, and the drinking of it a universal and virtually unopposed custom. Yet it is announced on his arrival on the shores of America that while in America he will get along without the wine which is customary with his daily meal in France. This announcement is due to sheer courtesy rather than to any conscientious scruple. But in this act of courtesy the great soldier has set a good example for many other international visitors who are in our country at this time. We read newspaper accounts of some who assert that their healths will be jeopardized if they remain long in America without their daily booze. Special arrangements are demanded by some whereby the delegates to the Washington Conference be allowed to bring in a trunk full of liquor through our customs house. British officialdom has exhibited the opposite attitude from that of General Foch. It has too often shown itself contemptuous of the prohibition laws of America. The good feeling of America and Great Britain is already endangered by the crew of British bootleggers who are smuggling liquor into America from the West Indies. Is not this a time when the British delegates might learn something from the courtesy of the French hero? Perhaps a world conference attended by men whose brains are not befogged with after-dinner liquors will produce a very different document from that evolved at Versailles. It is said the ancient Germans in council considered every question twice, once while drunk and once while sober. The diplomats have already tried their hands at our problems while drunk. Why not see how these problems look while sober?

Theology's Death Greatly Exaggerated

IT IS widely assumed that theology, once regarded as the queen of sciences, is dead. Theological professors are often discussed as though they were a quite obsolescent if not obsolete species. Against this popular notion some religious leaders have been of late protesting, insisting that theology is very much alive and that theologians are very human. If one were to apply to religious meetings the theological test, one could easily discern that it is after all theology which gathers the religious assemblage

together. It may be a mistaken and wrong-headed crowd, but it is for theology that they come. The kind of minister who preaches (as a Los Angeles divine did recently) on "What Kind of Ladies Attend Pajama Parties?" will be found to be speaking to a far smaller audience than will gather for Christian Science, premillennialism or even for an aggressive and up-standing statement of progressive religious views. If one applies to religious literature the test of popularity one will find that an astonishing percentage of the genuinely popular books, the best-sellers, are really theological. Fosdick's "The Meaning of Prayer" is not merely devotional. It meets many intellectual questions in the religious field. His whole series of handy sized manuals that have gone so well are better described as theological than anything else. Theology may be out-of-date, as when a group of laymen in Los Angeles revive and circulate once more a sermon of the revered Dwight L. Moody on the Second Coming, or when some enterprising person digs up some forgotten plates of Finney's Lectures on Systematic Theology and offers them for service to living preachers. Theology may be unscientific in the hands of those who refuse to face facts, and are conscious of defending prejudices and authoritative utterances of the past. But there is bound to be theology as long as there is religion. It may be unsystematic and inadequate, it may be medieval and dogmatic in method, or it may be scientific and modern. The attitude for the modern church to take is not to decry theology as the source of our religious troubles, but to insist upon that freedom for the theologian which the laboratory scientist has already secured, and which is in the way of being secured by the scientific investigators in economics.

Suicide on the Increase

THE statistical bulletin of the Metropolitan Life Insurance company presents in a recent issue some interesting facts and conclusions with regard to suicide. During the year 1920 the rate of suicide among the policy-holders of the company was only half what it was in 1911. During the first seven months of 1921 there is a 26 per cent gain over the rate of last year. A graph has been made for a period of ten years which seems to establish some sort of connection between economic prosperity and the suicide rate. This is significant as far as it goes, but one must not draw the deduction that the problem of self-murder is one entirely connected with economics. A study of the motives leading to suicide reveals a great variety of motives. The fear of exposure in evil deeds is a frequent motive. When the defaulter grows tired of living on his ill-gotten gains in Mexico he may take his own life. The girl who has been betrayed in her love may prefer to die, even though staying on is not at all a question of room rent. Suicide often results from temporary fits of depression which come to perfectly normal people. The Salvation Army does a commendable service in rescuing every year a considerable number of people from their suicidal intentions. It is a matter easily observed that religious sanctions have much to do with this reprehensible act. In Japan religion has nothing to say against the

practice of killing oneself for spite against an enemy, or as a vindication of personal honor. There the practice of self-murder is much more common than in the United States where religious teaching is hostile. Temperament has much to do with the matter. The gloomy Scandinavian is more subject to this temptation than is the cheerful Irishman. Meanwhile, in the face of a rising tide of suicide, the church should find it worth while not only to apply the commandment of the decalogue against suicide, but to help those in sorrow and trouble lest they be tempted beyond their strength.

Sherwood Eddy at the University of Chicago

FOR a week great audiences have gathered in Mandel Hall at the University of Chicago to listen to the direct, forceful and persuasive messages of Mr. Sherwood Eddy, who was secured by the university Young Men's Christian Association to give to the students the appeal of the gospel to the holy life. For several years past these addresses of Mr. Eddy have been a customary feature of the university schedule, and no speaker has produced a more profound effect upon the student body. In addition to the evening addresses, Mr. Eddy has spoken at chapel services, and at faculty gatherings, and has conducted, with the help of a dozen or more of the faculty members a series of personal conferences with men at the Reynolds Club, and with women at Ida Noyes hall. The results, both those that are capable of tabulation, and those of less evident nature, have been of a gratifying character. Such a sane and inspiring interpreter of the gospel message in its modern application to life can do much to offset the damage to the faith of young men and women wrought by the reactionary utterances of would-be defenders of the Christian religion like Mr. Bryan, whose recent visit to the University is remembered with regret and chagrin by Christian leaders in the faculty and the student body.

The Lost Art of Recreation

LITTLE true recreation is to be found in America. For the most part Americans gather in crowds to watch others amuse themselves. The ninety thousand people who paid a big admission fee to see a prize fight in New Jersey recently would have had a much more wholesome experience if they had put on the gloves themselves, and paired off all over a city park. Big football games are a pathetic exhibition of the very same thing. A score or so of fine athletic fellows on either team exhibit themselves before thousands of students who take no exercise except what the university forces them to take. The automobile has taken the place of the four-mile walk a day with a good many men. The moving picture least of all meets the need for true recreation. There is no expressional activity. Just as we used to object to death-bed scenes described by revivalists, so we find in the movie show the play of big emotions without any corresponding activities. Just now the churches are importuned by

many of the young people to hold public dances in the church parish houses and social rooms. Evangelical churches, even those of the more liberal spirit, have difficulty in acceding to this demand on account of the highly objectionable sex dances that now hold the center of interest, even though the dance is perhaps less harmful than certain erotic moving pictures. It is not by any means the first task of the church to furnish recreation. Some would say that the church had no responsibility at all. But the community needs leadership. In America we have forgotten how to play and someone must teach us again. Perhaps it will have to be done by the church.

A Master Workman Talking Shop

DR. JOHN HUTTON has published his lectures on preaching—"conversations" he calls them—delivered to divinity students in Aberdeen, Glasgow and Edinburgh, and repeated at Northfield during the summer. They appear under the significant title, "That the Ministry Be Not Blamed," and it is a brilliant book, rich in personal revelation, and full of those swift, startling insights which made the author so rewarding to his readers. It is always interesting to see how a master workman does his work, and among the multitude of books about the holy art of preaching this one will have a place unique.

Every man has his own way of working, and if we cannot follow all the methods which Dr. Hutton recommends—as to reading, for example—it is not to be wondered at that he is tenacious of methods which have been so fruitful in his own study. He reads with pen in hand—he will not allow us to use a pencil, save when we write sermons—making copious notes; and he insists that any other way of reading is a form of indulgence, or an invitation to sleep. Far from it. Some of us reject notebooks as a form of slavery, and an insult to the noble office of memory. But that is a mere detail, and we are more than willing for Dr. Hutton to have his say, however dogmatic.

As to the technique of preaching, not much that is new has been said since Phelps and Broadus, and little has been added to its history and philosophy since Dykes, Dargan, and Behrends. The great value of Dr. Hutton's lectures—like those of Dr. Cadman—is in the method of approach to the modern mind in its bewilderment. Here he is a sure-footed guide both in precept and in practice, by virtue not only of his insight, but, no less, of his candor and courage. His emphasis upon the nature of faith is much needed. It is not knowledge; it is mixed with uncertainty, else it would not be faith. He prefers the risk and peril and moral urgency of faith to the paralysis of dead certainty; as the pope, in "The Ring and the Book," prays to be delivered from "the torpor of assurance." Faith stands midway between denial and credulity, both of which mean the end of adventure and entreaty. Dr. Hutton agrees with Emerson when he said that God has given us the

'choice between truth and repose," whereas half the weary modern world is seeking repose.

Equally important is Dr. Hutton's demand for the preaching of the vital, creative, fundamental truths of Christian faith, as, for instance, the mighty truth of forgiveness. Tell men of the perpetual miracle of divine forgiveness—like a fountain forever flowing—but take care that your insight is corrected by the profound insight of the great Russians who brood over the problem, not as to how God can forgive man, but how man can forgive himself! More than once he appeals to the Russians—Tolstoy, Dostoevsky, and Duimov—"who knows so much about the soul of man that our most subtle minds, minds like Meredith's even, seem heavy and half awake." His indebtedness to Browning is celebrated with rejoicing gratitude in a passage which is also an invitation to the ministry as a vocation:

"Surely it is no time for a sensitive man who knows history, and who knows his own soul, to hesitate on the threshold of this ancient career. Probably never in the history of man was the great final question about life at stake as it is today. All our questions fall back upon deeper questions, and these on deeper still, until they pause before the great and awful question as to what this life of ours means. Are we human beings irrelevant to this vast system which was our cradle and becomes our grave? Or is there a blessed hypothesis which thinking, feeling men can honorably hold—a hypothesis which without robbing life of its mystery and awe ends for us its aching ambiguity? May we speak to men of God? There is one solving word for this universe: it is God. There is one solving word for God: it is Christ.

"I am sorry for you men that you have no great poet, as we had, to set your Christian blood leaping, and disposing you almost to dance before the Lord. We had Browning; for whom be all thanks to God forever and forever. And Browning spent his whole life, and wrote seventeen volumes, to this and no other effect:

"While I see day succeed the deepest night—
How can I speak but as I know?—my speech
Must be, throughout the darkness, "It will end:
The light that did burn, will burn.'"

Disarmament Insufficient

THE old story about a certain wooden horse seems, in these days when Greek is no longer generally studied, to be passing from memory. The Greeks had been engaging in the ancient game of war with the usual result—nothing. They felt that they could not indefinitely keep up the contest of armed competition; they were weary of it; so they made a gesture of disarmament, retiring from the field, leaving only their tribute to the gods in the shape of the huge wooden horse. It is unnecessary to recount the denouement other than to recall the fact that the action of the Greeks indicated merely a change of tactics, not a change of heart; but Troy fell for it—and by it.

The story is singularly appropriate to the present situa-

tion among the nations. They are tired of war, and, what is more, they simply cannot continue to carry the tremendous burden of naval and military preparedness indefinitely and hope to work out the economic adjustments that are needed to establish normalcy. With industry stagnant, and no one knowing how even the interest on the great debts is to be paid, England, France, Japan and America are each of them spending on armament today about four times what they did before the war. Under the circumstances, limitation of expensive armament is the most promising possibility. The envoys will meet on November 11, to consider ways for its accomplishment.

Had the Trojans, in the case of the wooden horse, followed their usual custom of examining the entrails of the offering to the gods, they would have learned some valuable truths. Such a procedure is not without point today. One can note the change of tactics on the part of the nations, but there is nothing to indicate that in regard to the method of war there has been any change of heart. In spite of a very general revulsion at the fact of war, there is still among both people and governments the same reliance upon destructive power as the ultimate safeguard of the nation that there has been in the past. One or two well directed questions to almost any individual will develop that fact.

But let us proceed with the dissection of the animal. It is generally understood now that the next war will be fought largely with gas and that gas is the offspring of the dye industry. Less than a year ago the campaign to develop the dye industry because of its strategic importance was largely camouflaged. Now both Secretary Weeks and Secretary Denby have come out for it, the Chemical Foundation is urging the embargo on dyes in the old phrase as "our insurance against war," and the industry is reported to have one of the strongest lobbies in Washington. Yet there is little indication that that kind of armament, the most terrible for destruction, will be seriously limited by the conference.

Again, it is now a commonplace that economic rivalry is the most fertile seed of war, but there has been no suggestion that the nations would in Washington consider how they could do away with that rivalry. Indeed, if consistency is a desideratum for nations, they could hardly do so as long as their economic life at home is established upon that same competitive clash of rival interests. The building of power to dominate in the commercial field and, as well, the building of power to dominate in the labor field, have their natural outcome in the struggle to dominate nationally.

No doubt there has been a change of tactics; but the spirit of war is still being fostered, the occasions for it are in the making, and the most effective means to carry it on are being developed, all in spite of anything the conference on the limitation of armament is likely to do. Those who desire a warless world will do well to bear these things in mind even while they bring every possible pressure to bear upon the conference to encourage it to live up to its name.

Perhaps at this point the appositeness of the story of the wooden horse breaks down, for the Trojans would have

continued to have war whether they listened to Cassandra or not. Under the present circumstances there is still a way out. The forces of good will in the country must not be content with the weaving of garlands to decorate the wooden horse. They must give themselves to the one thing which can save the situation—the kindling in men's hearts of such a concern for the welfare of their brother men that they will not abide it that a single one, be he rich or poor, white, black, or yellow, should be exploited for the profit or pleasure of another. The development of a recognition, in the practical relationships of modern life, of the infinite worth of each personality, will call not for the expedient reduction of armies and navies, but for their complete elimination, in order that the instinct for fellowship, which is more widespread than many people suppose, may have a real chance to function.

When this is done, men will recognize the truth of those words of the late Bishop Greer's, that "the true safeguarding of a nation is not to be found in the weapons of war, but in those eternal principles which make for righteousness and truth and brotherhood and peace." The effort to establish social life upon such a basis may test the very foundation of the economic order, but a glance at history since the time of the wooden horse would indicate that the construction of a warless world should be begun from the foundations.

Facing the War Argument

PUBLIC opinion exhibits two marked tendencies in respect to the results of the approaching conference in behalf of the limitation of armaments. There are many people who appear to be hopeful that some constructive program can be formulated. The church groups are largely of this mind. Christian people are by habit trained to some acceptance of the principle that the thing that is right and greatly desirable is not unattainable. One can hardly be a disciple of the Master of men and be a confirmed pessimist. And what so necessary at this time for the good of the race and the realization of Christian ideals as the banning of war, and the limitation of the processes by which it is encouraged?

But there is an opposite opinion, which finds expression among people of all classes. It is inspired by the centuries-long drama of war, its absorption of the attention and energies of so large a part of the race during all history, and the seeming futility of attempting at this late date to eliminate it from the list of human adventures. The average man seems to cherish this opinion. With a cynical disbelief in the reality of either the possibility or the desire to end war, he confesses that while he has no objection to the efforts amiable people are making in behalf of universal peace, he is too much a man of the world to share their optimism, or to believe that peace parleys can achieve any worthwhile results. And so, while the churches are preparing to unite in prayer on Armistice Sunday for the divine blessing on the conference, great numbers of our fellow citizens will nurse their hesitations, and reaffirm their skepticism.

If the appeal is made to history, the doubters appear to have a strong case. What are most of these garnered pages of human events but the stories of national animosities, campaigns, battles, sieges, massacres, the dreadful harvesting of the rank growths that have sprung from the dragon's teeth sown by the spirit of war? What are these countless miles of canvass in all the museums and art galleries of the world but the pictured pomp and circumstance of glorious war by land and sea, in all the ages and under every sky? Have we not believed and taught our children to understand that history, from the days of Herodotus down is the chronicle of the hatreds of the race, and their embodiment in the shock and tragedy of fighting?

When Frederick of Prussia wrote in those French journals of his, under the cynical and mocking eyes of his Parisian guest, Voltaire, that war was the serious business of every self-respecting nation, and that peace was but the inglorious interlude between the great military impulses that marked the world's progress, he expressed the convinced sentiment of the ancient and medieval world. And in spite of the fact that the views of Frederick, cherished and repeated by Prussians of the school of von Moltke, Bismark and William II brought Germany crashing to its ruin, the world has not yet been cured of its furtive insistence that war is an ineradicable element in the fabric of human life, and that the same old tragedies must persist to the end of the play. "There always have been wars; there always will be." That is the parrot-like reiteration of the sceptic who is content to take humanity at its worst, and is hopeless of amendment.

But history itself has another lesson to teach. It is making increasingly clear the fact that the most ancient and deeply imbedded wrongs have yielded slowly and reluctantly but surely to the mandates of humanity, and largely under the inspiration of Christian teaching. The list is long, and too familiar to require detailed recounting. But in every instance the current of popular opinion was against the practicability of the reform, and even when the order of society was in process of change, and the ancient abuse was yielding to the pressure of organized authority, it was the fashion to doubt the success of the venture, and to predict that the evil would return.

Piracy was accepted as an unsocial but inevitable practice in the middle ages, and down to modern times. Beyond the shore lines of the lands where a semblance of order prevailed, it was understood that ships were at the mercy of whatever corsair might pursue and capture them. There was no agreement among the nations to combine for the policing of the seas. The best that could be done was when some nation that had suffered too severely from the evil arose in its wrath and raided the pirate haunts, and so won a brief respite from plundering. In such days most men despaired of any more effective means of ridding the great waters of buccaneering. Today, except in obscure corners of the seven seas, piracy is obsolete.

Slavery was the most deeply entrenched social institution of antiquity. The slave population of Rome far outnumbered the free. Even early Christianity made no open protest against it. Slaves were exhorted by the

apostle Paul to be obedient to their masters, and Onesimus was sent back to his owner by the same Christian teacher. Every biblical and economic argument was invoked in defence of the system. Men said it was a part of the fixed order of the world. Yet in the fulness of time it went its way, and in its trail serfdom, which was a secondary type of slavery.

The barbarities of the treatment of criminals under the old regime are incapable of description. It was the common practice of English law to imprison men for debt. Torture was freely employed in the examination of those accused of crime. The death penalty was the accepted punishment for one hundred and eight common offenses in the days of the Puritans. Much yet remains to be done to make the treatment of those accused of crime square with the teachings of the Christian religion. Yet in spite of the appallingly slow movement of public opinion, and the confident assertion of cynics that criminal laws could not be altered, a wholly new spirit has come over the world of judicial procedure, and bad as it is, the treatment of the criminal is vastly more humane than formerly.

Waiving entirely the more recent campaigns in behalf of prohibition and woman's emancipation, which are not yet completed, though far on the way to success, one naturally asks why should not war, though an ancient and deeply intrenched evil, give way like the rest to the spirit of humanity and good will? For after all it is not half so formidable as it appears, and has played no such pretentious part in history as its apologists affirm. It is easy to slip over the long stretches of human experience in which the race has been quietly and constructively learning its lessons and building up its institutions, and fix attention upon the dramatic episodes of siege and battle. That was the habit of earlier historians. It is no longer the method of the best. The undisturbed and laborious story of the common people and the growth of their arts and industries is the true narrative of the scientific chronicler.

To be sure, fighting is one of the most difficult habits to eradicate. Yet it has slowly yielded to the pressure of enlightened opinion. There was a time when every man went armed to his daily task. Spear or axe or sword or dirk was the essential equipment of artisan and noble alike. Today in all but the most lawless of the so-called civilized portions of the earth the carrying of personal weapons has become infrequent or illicit. Once the duel was the ordinary arbiter of personal disagreements. Today it survives only in belated areas of the earth. Once cities built walls to protect themselves from their nearest neighbors, and usually, in the spring of the year, in the time when, as the biblical writer described the custom of his day, "kings go forth to battle," their people marched out on some pretext or other to fight with the most convenient enemy. Today all this folly and childishness has yielded to the progressive spirit of good will. Why should nations fight each other, any more than individuals or neighboring cities?

There are usually four classes of people in every country who desire war, and with those exceptions the nations

wish for peace. The four classes are the men of the military and naval profession, to whom war is a vocation and a pathway to promotion; the makers and dispensers of the munitions and necessities of war, who are not concerned when and how it comes nor with whom, so they may profit thereby; the money lenders, without whose assistance no nation can make war, and who have the same interest in its promotion and the same indifference to its havoc or results; and the yellow journalists, who for some sensational reasons, or to gratify some personal spite, magnify the signs and provocations of war. With these exceptions there are few in any land who believe war necessary or desirable. Unfortunately these four classes contrive to make themselves heard far above the calmer voices of internationalism and good will. And it is the business of the great mass of thoughtful citizens in this land and all the lands to discern the difference between the clamors of jingo hatred and the utterances of reason and brotherhood.

All the moral and spiritual motives of humanity are on the side of peace progressively realized through the limitation of armaments and the cementing of the bonds of mutual understanding and tolerance among the nations. And rapidly the economic motives are massing themselves on the same side of the question, until men are asking with deepest anxiety whether the continuance of war and war preparations does not mean the ruin of the resources of all the lands in the mad race to protect themselves against each other, an insane reversion to barbarism.

The Big Black Dog

A Parable of Safed the Sage

THESE was a man whose name was Schneider. And he came forth from Germany, and dwelt upon a farm. And he had a Great Big Vicious Black Dog. And the custom of the Dog was to run into the Road and Bark Furiously at everything that passed by. And he frightened horses, so that they sometimes became unmanageable. And he frightened women, so that the wives of farmers drave to town by other roads when they could. And he frightened little children who went by to school.

Now I dwelt not in that place, but I sojourned there for three years in the days of my youth. And I heard many folk complain and say that the thing had become Unendurable.

And I went away unto College, and was gone Three Years. And I returned and spent a week of my vacation there. And each evening I borrowed an Horse and a Buggy, and went for a Drive. And each evening I drave with some one else, for I had divers friends in that place.

And one night as we drave we went by the farm of Schneider, and his Dog rushed forth at us. And the horse was frightened.

And I spake in my wrath unto the damsel that sat with me, saying, Hath this Infamous Dog been permitted to live yet these added Three Years?

She said, Yea, and groweth worse as he groweth older.

And I said in mine heart, The Lord do so to me and more also if he grow two days older than he now is.

And the next evening I started forth as soon as the sun went down, and although I was going in another direction, yet did I drive past the farm of Schneider. And there lay something beside me on the seat of the Buggy. And as yet I was alone.

And I came to the farm of Schneider in the twilight, but it was light enough for my purposes.

And the Dog rushed out at the head of mine horse, and leaped up as if he would bite mine horse's head. And when the horse went faster, then did the Dog run beside the Buggy, and the Dog leaped up as it were between the wheels. And his great red Mouth was opened.

And I held the reins in my left hand. And I pointed my right hand and that which I held therein straight down the open throat of the Dog. And I shot but once, for once was Plenty.

And mine horse was frightened and Going Some, and I permitted him to go.

Now on the next day, and certain days thereafter, Schneider was going to and fro and inquiring everywhere who had killed his Dog. But he never suspected me, for my date that night lay in another direction, and I kept my date. And within a day or two I was gone. But I heard much rejoicing over the death of Schneider's dog, and much wonder as to who had done it.

And even to this day it is not known who killed Schneider his Dog, nor who hit Billy Patterson.

Now I have thought often of that incident in my youth. For I have seen abuses and nuisances that people tolerate day after day until the days grow into years, when they ought to rise up and put an end to them. For it is not necessary for such things to be.

And when I face the recording angel and he reckoneth up my too few good deeds, I know that he will give me credit for at least one beside those that people know.

For things that are wrong should be met with decision, and should be abolished. In an easy-going age, Toleration itself becometh sometimes Intolerable.

BY THOMAS CURTIS CLARK

A Question

GOD, who made the shining stars,
The circling planets, the fair, green earth,
With friendly seasons—jubilant spring,
Bountiful summer, winter that puts tired life to rest;
God, who made morning songs and sweet night-crooning;
God of the forests and silver rivers,
Gardens and orchards green and golden,
God of harmony, God of beauty,
Who made war?

America Sings of the Dawn

TURN from your songs of old years,
Spurn your old sorrows and tears,
Scorn the dark battles of hate,
Turn to the new songs that wait.
Sing of my mountains,
Sing my clear fountains,
Mothering rivers
To feed my wide prairies.
See, in my corn lands
Are songs in the making;
In my deep forests
Are chants. In the waking
Of spring, in the breaking
Of dawn, in the gladness
Of Junetime, the sadness
Of autumn, there are lyrics
Of love and of dreaming.

Seek no more
In the yellowing records of yore;
Leave the old volumes of lore.
Rise at the dawn,
Climb to the heights,
Drink of the sunrise,

Greet the new day that is breaking
From over the seas.
List! on the breeze
Come new songs of gladness;
On dark lands of sadness
A new light is coming.
The pale wraiths of war
Are frightened and fleeing;
The dark fiends of hate
Are falling and dying.
'Tis the dawning of freedom,
The long-desired love-time,
The lost dream of brothers.

God's Dreams

DREAMS are they—but they are God's dreams!
Shall we decry them and scorn them?
That men shall love one another,
That white shall call black man brother,
That greed shall pass from the market-place,
That lust shall yield to love for the race,
That man shall meet with God face to face—
Dreams are they all,
But shall we despise them—
God's dreams!

Dreams are they—to become man's dreams!
Can we say nay as they claim us?
That men shall cease from their hating,
That war shall soon be abating,
That the glory of kings and lords shall pale,
That the pride of dominion and power shall fail,
That the love of humanity shall prevail—
Dreams are they all,
But shall we despise them—
God's dreams!

Out of a Job

By Alva W. Taylor

MEN whose daily income does not depend upon the wage paid by others can have little realization of what it means to be without a job. The professional and business man takes a day off at his own will and the farmer works long hours one season and does as he pleases another. When a man runs his own business there is no one to complain when he lays off, but when he works for another, for him to quit interferes with the run of things. Thus the wage earner is accused of shiftlessness when he does no more than his employer does in taking time for his own devices at his own will. Of course there are shiftless wage earners just as there are shiftless sons of the well-to-do; often it is shiftlessness that drives them down into the wage earning class but it is an unjust mass judgment that would call all unemployed men shiftless. There is a cheap, spurious air of superiority that speaks of labor as an inferior class and talks about "so-and-so being good enough for their class."

"The saddest sight under the sun," said Carlyle, "is that of a man willing to work but with no chance to work." It is a stinging criticism of our social progress that we have not yet made provision for a job for every member of society who needs a job. This problem is at the bottom of all social problems; it is fundamental to all sound social progress—the *sine qua non* of a healthy civilization. Until security of life is insured we have not provided civilization's temple with a cornerstone. Lloyd George premised England's responsibility to the unemployed by saying: "Starvation for the man who is willing to work and who is deprived of work through no fault of his own brings a situation which no civilized community can tolerate."

A FOREWARNING TO AMERICA

The situation in England is a forewarning to America. With not more than one-third as large a percentage of her wage earners unemployed as in our case, the situation is much more serious than with us. Great marching demonstrations are staged, the premier's residence becomes the goal of hungry processions, infirmaries are stormed and taken by men without where to sleep, unemployment allowances have eaten up \$400,000,000 already, mobs gather where jobs are offered and the ground is made fertile in a million hearts for the sowing of the seeds of radicalism and for destroying faith in the present state of government and society. The most conservative labor leaders look upon present conditions as the gravest in the entire stretch of their careers. In England the majority are wage earners; there is small outlet of personal opportunity on farm or in private enterprise. The only refuge is in emigration, but it requires at least a small capital to emigrate, and it is not easy for the lower half of British wage earners to ever lay up even a small bit of capital.

If the reader would take an evening walk through the crowded streets and alleyways of Shoreditch in East London he would be able to visualize what it means to belong to this lower waged class. It was of them that Huxley

said that if there was nothing better to be offered them it would be better for a merciful comet to destroy the earth they dwelt upon. It was in this East London that Charles Booth, a retired shipper, found by his great survey of "The Life and Labors of the People of East London" that one-third of them went to bed each night with less than enough to eat; that is to say, they were in a state of perpetual poverty. Over in the west end great mansions spend every night on useless luxury enough to supply the total need of the east end. Benjamin Kidd used to marvel that the poor of East London were so patient, for they might loot West London's luxury to feed East London's poverty. Of course such a procedure would not change the state of affairs, but unless that state of affairs is changed there is grave danger that some extra crisis will turn London into such a scene as Paris witnessed during the commune or as Petrograd and Moscow have witnessed in recent years. The economic and social system that puts 72 per cent of the wealth of the realm in the hands of 2 per cent of the people, and leaves one-third of the people in want, could at least be bettered, to say nothing more radical; and when the burden of such economic maladjustment as the war has brought about falls upon this same one-third more than upon any other class the maladjustment has become cruelty.

ENGLAND'S EXPERIENCE

America is rapidly becoming an industrial country. We should have the good sense to learn from England's industrial history and make adequate provision to save ourselves from the inequities she has experienced. Right here it should be said that but for such social organization as she has effected the suffering would be much more acute and the dangers of revolution imminent as never before in steady old England. The best of the employers, all the labor leaders and more experienced statesmen, almost without exception, will tell you that the labor union, the acceptance of collective bargaining, the laws for social insurance against old-age, sickness and unemployment, and the provision for employment agencies under governmental supervision have saved the day. Mr. Hoover's conference on unemployment made some recognition of fundamental things but confined itself largely, as perhaps it should have done, to emergency recommendations. But it is high time that some such conference should sit as a sort of social parliament to spend months studying and commending to society and industry and government the fundamental and permanent means for meeting the problem of unemployment. *Laissez faire* in a land of vast untouched opportunity may, like original sin in a medieval age, work very well simply because there is no practical test of its results, but no one will advocate it in a complex age like ours unless he stands to profit by it at the expense of those who must go down in such a "dog-eat-dog" system of things.

There is no provision in our present industrial arrangements, or lack of arrangements, that insures a job to any

wage earner. He must get as he may have luck to get, and hold by merit so long as there is anything to hold. To provide insurance by reducing everything to an iron-clad system would be ruinous to initiative, merit and individual enterprise, but that does not argue that nothing can be done to give a more adequate security to every man willing and able to work. The wage earner stands the first and greatest loss in any and every depression. The steel trust has a half billion dollars in its coffers to insure dividends against depression, but its first act is to discharge wage earners by the tens of thousands when the depression comes; it has no wage-fund to insure against loss of wage income. Why not insure the workers their bread and butter as well as the stockholders their limousines? The employing company carries insurance against loss by fire and flood; why not also carry insurance against loss of the workers' savings and the foreclosure of the mortgage on his cottage? There is no greater fallacy than that capital takes the risks. Labor takes the greater risks because it risks bread and butter, and it takes the first losses.

ALWAYS WITH US

Unemployment is not a mere emergency disaster. It is aggravated just now by post-war conditions but it is always with us. In normal pre-war times there were some seven million workers every year who were at some time out of work. It cannot be said that any great portion of this number were idlers who worked a few days and then took a few days off; these figures do not deal with that class. One-half of this number were out of work for periods of from one to three months, one-third of them for from four to six months and 800,000 suffered loss of employment annually for from nine months to a year. The New York state department of labor reported that over a series of years the average per month of unemployment was 18 per cent of the entire wage earning class. There are no comparative statistics but one doubts if capital would remain employed in any business that brought it so large a percentage of loss regularly with only average returns the remainder of the time. There is another difference between capital and labor in the matter of risks. Labor must work or starve; capital may retire to bond holding or some other more secure though less remunerative form of profitable return.

The chief causes for this perpetual state of unemployment lie in casual employment without which our modern industry would have to undergo great readjustments, in the disproportional increase of machine production over the increase of population and of the standard of living and in the lack of adequate machinery to get the manless job and the jobless man together. Millions are employed in industries that cannot operate all the year round. What would happen to the farmer in the north if he could not make enough in the summer to carry him idle through the winter?—for idle he must be by force of circumstance. But the man who works for the farmer, especially in harvest, fruit-picking and canning is not always so fortunate.

Suppose railroad and lake shipping and lumber earned normal dividends in the open seasons and could get no

business in closed seasons—at least they would demand larger earnings in season to cover losses out-of-season, for without adequate profit capital will not work. But labor must work hardest when profit is smallest. Our population has increased only three times while the machine product of industry has increased ten times. The standards of living have risen also but nothing like to three times the level of two generations ago; the great increases have gone into the increase of capital in the hands of the few. Less than one per cent of our families have incomes of \$3,000 per year and 65 per cent possess nothing beyond household goods and clothing. Our average per capita wealth in 1850 was \$307; today it is somewhere around \$2,500. The surrogate courts of New York report that only 3 per cent of the estates are more than \$10,000 (and up to hundreds of millions of course) while 82 per cent of deaths leave no tangible assets.

There are minor causes such as the inadequate distribution of immigrants, industrial depression in various trades, personal weakness and illness, the "scrapping" of the old and the putting of women and children in the place of man, the natural bread-winner. Like the poor, some of these afflictions we will have always with us, but the major causes are curable and there are remedies to give aid to the minor.

GET THE MAN TO THE JOB

The first thing that could be done would be to provide adequate governmental employment agencies to get the jobless man to the manless job. This would be no cure, but a help. Men with families cannot easily transfer from one place to another, and often the jobless man is not trained for the manless job. It would greatly help with the unskilled where the greatest amount of normal unemployment comes and in emergency it would enable the skilled man out of work at least to make a living at a temporary common labor job. In England and Germany it has proved of great value in absorbing the lower edge of perpetual unemployment and tiding over seasons and emergencies. America set up a fine scheme through the postoffices a few years ago; it needed improvement and development but it was a beginning. It was quietly and suddenly killed; why has not yet been explained—it looks as if occult forces were at work. Canada, instead of scrapping her bureaus, strengthened them, and they have proved of incalculable value in this time of emergency. To unemployment agencies should be added, by will of the employers, a larger habit of utilizing dull seasons to lay up product for busy seasons. This however cannot be expected to provide for any large percentage of the average of unemployment for there are no profitable means by which employers can overcome most of the seasonal employment. Anything that stabilizes business to this end will also help, and as industry grows more complex it must become less speculative and more stable or society will be involved in disaster.

The fundamental cure lies in a better distribution of the profits of industry. If labor is adequate for the peak loads manifestly there must be idleness at other times. A city tramway cannot carry the morning and evening crowds

with the same current that is profitable during the light hours of the day, so its charges must provide for machinery that is idle during much of the time. Just so must industry provide a wage fund that will insure a modern American standard of living all the year out of the wages that can be earned when work is available. The figures, given above on the increase and distribution of wealth, give reason to believe there is enough profit in the production of wealth to do this if a larger share of it were allocated to wage income and a smaller to total profits.

At the present time profits, in terms of rents, dividends, interest, etc., is taking out of the total increase in wealth from two to three times as much as are wages. Our average annual per capita income before the war was nearly if not quite \$1,800 per family of five, while the average wage, according to the congressional committee on industrial relations, was less than \$750 for two-thirds of the wage earners and less than \$500 for one-third of them. Many other authorities could be cited and all agree substantially on these figures. For instance the United States bureau of health reported that two-thirds of them received less than \$15 per week, not counting lost time, averaging from one to two months per year. The investigations by Professors Streightoff and King, made independently of each other, agree with these findings. Thus the average family income is three times that of the average wage income of two-thirds of the wage earners. But the smaller incomes above the wage line of income are those of farmers, professional men and small business, leaving those of big business, such as industry is so largely, in the upper strata of big incomes, and the estimate that the profits fund from all sources is from two to three times that of the wage fund cannot be far from correct.

WOMEN AND CHILDREN HELP

Of course it will be replied that the wage earner has the benefit of wages from the members of his family. This is unfortunately true. It means that for the sake of wages mothers work, children work instead of remaining in school, and there is a deficit in family life and in citizenship as a result. It means that the standards of living are kept down. The first requisite of an American standard is that the natural bread-winner earn the living, the mother keep the home and the children have the chance at least to go through high school. The second requisite might be put down in terms of sufficient income to give the family recreation, culture, insurance, a home paid for and well kept, a margin for philanthropies and a chance to save against the rainy day and old age. This cannot be defended as more than a minimum; the wage earner has as much right to a chance to lay up capital as has any other productive factor in society. Skill requires brains in mechanics as well as in the office that sells its product. Many an office manager with less skill and much less responsibility will talk loftily about the "over-paid" railroad engineers when he is receiving more than do they. There is a current presumption that any sort of a white collared job that does not require grime on the hands is therefore a "brain-worker's" job, and that brains deserve any amount they can get while the skill that requires soiled

hands deserves nothing more than a living. In saying this we are not in the least arguing against differences in payment for differences in work or skill or brains—we would have to give up our own job if we did—but only against the abuse of a universally accepted differentiation.

BASIS OF TAXATION

"If things were divided equally," it is always replied by some one, "they would not remain so a week," which is true enough, but to say so is irrelevant because there is no such implication in this argument. There was never so inequitable a distribution of wealth as today and there will never be again. It came about because machinery brought a tremendous increase in earning power to those who owned it and the equities of social relationships did not change as rapidly as the machinery grew in productive power. We are now changing the equities. The graduated income tax, the excess profits tax, the inheritance tax and the exemption of small incomes from all taxation are illustrations of this change. In this time of tidal reaction great pressure is being brought to swing us back into the old days, but the principle is established and will suffer no more than a temporary reaction. The fairest tax in the world, said John Stuart Mill, is the tax on that excess of wealth above the necessities of livelihood. We have also made laws to deprive private individuals from exploiting nature's gifts in free mineral, oil, wood and water, and had we done this from the beginning there would be a much smaller margin today between the very rich and the very poor. There is enough natural opportunity to give every ambitious man the stimulus of profit and yet to maintain a good living for every industrious man who is willing to work.

The first things, however, that can be done and are being done in the older industrial lands are the provisions for social insurance covering old age, sickness, accidents and unemployment. These things are no longer experiments in Europe—they are proven successes, and but for them there would be revolution in some lands over there today as a result of war's economic cataclysm. Far-seeing Americans will study the experience of countries like England and Germany in these matters and seek to adopt and improve their programs. One further experiment should be tried and that is the plan of so arranging public works, such as road building, soil reclamation, etc., that they would absorb idle labor as far as practicable. Such work is always to be done and it is society's readiest way to discharge its obligation to its less fortunate members. The example of the Federal Reserve Bank in lending money to make currency and credit elastic is salutary. Let governments, state, federal and municipal, keep public works open, paying a slightly smaller wage than regular industry when there is unemployment, thus absorbing the unemployed but insuring their return to regular industry when there are jobs open there. This would do more than all the emergency plans outlined by Mr. Hoover's conference, we suspect, and it would be a permanent arrangement.

Mr. Hoover gave us the ultimate prescription when he stated that the problem is human rather than economic

and that it could be settled if treated as a human problem instead of an economic one. The protest against providing public work now because it means keeping up taxation is not a human protest and the effort of certain radical anti-union interests to take advantage of the situation to break up the unions, crowd down wages and "teach labor its lesson," is inhuman. It is gratifying to find a protest all along the line against resorting to soup kitchens and bread lines. That registers a big gain in both an understanding and a solution of the problem. Workless men are not beggars, and society owes itself more respect than to treat them as such. The movement for part time work, as recommended by the manufacturers committee, means that labor must care for its own unemployed members instead of making it a social obligation of all. It is a worthy method where some exigency forces short-time work, but it is not a worthy solution for a crisis like this.

LABOR NOT SPENDTHRIFT

Labor has been "living off its own fat," to use a phrase coined by the American Association for Labor Legislation. It has thus far lived off its savings largely, but the time is near when those will be exhausted and then, with winter upon us, the real problem becomes acute. In England its "fat" is already eaten. This fact shows that the silk-shirt talk of war times was largely fallacious. Many did buy silk shirts, such as salaried young men wear most of the time, but adult labor as a whole saved money, and it always will when there is money to save. Saving is a fundamental instinct that operates powerfully except among those who are born amidst a plethora of things. This will be denied by those who select a few known cases to illustrate their prejudices against a whole class. No doubt there are too many who do not save as they should, but labor as a whole saves more than any other class when the margin it has to save is taken into consideration.

The debit side of unemployment is not confined to money loss, though it is estimated that the present crisis has cost some six billion dollars in loss of wages. The serious part of it is the loss of morale and character. The workless man becomes an ambitionless man. Our shiftless class is made up of men made idle by idleness, by drink and other dissipation and of those "born-short." As a whole they are more sinned against than sinning, perhaps; at least jobless men easily become idlers, drinkers and parasites. There is discouragement, a loss of faith in society, a bitter hate of the better-to-do and wild ideas of reform. Society cannot afford unemployment, and a social order made conscious of itself will not allow it to persist any more than they would tolerate conditions where disease festers. A social order that can cure it and does not, is sadly lacking in conscience. Here is ample room for applied Christianity. Will our pulpits wax eloquent with culture and religious balm for the well-to-do who sit in their pews while in every city there is want that need not be, and the social order is afflicted with this festering sore; or will they ring with prophetic messages calling those who possess culture and have the consolations of plenty to discern their plain duties on behalf of those who suffer in every such time?

VERSE

Mother-Wonder

I HAVE washed their clothes and their faces
And their lithe, round limbs,
And sent them off to school.
I wonder if I have washed their hearts clean?
All the heart-cleansing water I had
Was rained into a black lined barrel
Burned out through the ages,
I being a drop-saver like my forbears.
And the soap—it may have been made of fat too old
And lye too keen biting;
The linen rag my great-great-grandmother wove
From flax she raised on fresh-broken ground.
I tried to wash their hearts clean with these.
They looked clean—what I could see of them
Shining from their happy eyes,
I looking with my dimmed, mother-proud ones
Half-full of tears,—
I wonder—!

FLORA SHUFELT RIVOLA.

Oh, Grave, Where Is Thy Victory?

In Memory of Frank Wakely Gunsaulus

IF THIS were all, the closing of thine eyes,
The last faint flutter of the farewell breath,
If thy Life ended in the maze called Death,
If thy Soul, loosed from prison, could not rise;
Whence were the green that, peeping through the sod,
Looks, as it opens on a brilliant world
Undreamed of, ere it woke with leaves unfurl'd,
Though planned through ages by a careful God?

A thousand years is nothing in His sight.
Thy work here ended is but there begun!
Thy Soul, the seed, which gropes through earth and night,
And as the opening bud, doth greet the sun,
'Till full-grown, standing in Eternal Light,
Thou hear'st Him say, "Servant of God, well done!"

BEATRICE GUNSAULUS MERRIMAN.

Death

NO sign of life or love to meet me;
No tender kiss, no arms to hold me;
Vast silences stretch pale hands to greet me;
Loneliness, a hungry ghost salutes me,
Cold waves of fear sweep over me;
Mortality is gone.

Hark! What breaks the stillness 'round me?
Who comes amidst the silence toward me?
I cannot feel or touch, or see thee,
Yet doubt and fear have fled from me,
A holiness embraces me,
Eternity is here.

WARREN F. COOK.

Are Christian Missions in the Far East Worth While?

By Harry Emerson Fosdick

WE are to seek this morning* an answer to the question whether Christian missions in the far east are worth while. Often in this church we have spoken together about the missionary cause. We have known that, if a man believes at all deeply in Jesus Christ, he must believe in him for all mankind. But there comes a new and revealing illumination upon the Christian campaign for the world when a man has gone for the first time to the far east; when for the first time he sees the Christian gospel lighting its lamps against the background of an ancient non-Christian civilization.

You expect me, of course, to bring an affirmative reply to our morning's question, and yet I have tried not to beg the question by a preconceived opinion. Indeed, one first of all is impressed by the presumption of our fresh, new west, with our international follies and sins, going to the ancient east with our religion. As one goes through the streets of Vancouver to take the steamer, one learns that there is not a house in the city, now standing, over thirty-five years old. So fresh and new is our western land! Then, landing in Yokohama, he goes out the first day to see the great statue of Buddha at Kamakura, sitting there among the trees upon his gigantic lotus bloom, where for nearly seven centuries he has brooded upon things eternal. How presumptuous it seems for us in the new west to go to the ancient east with our faith! Is it presumptuous?

THE PICTURE OF THE MISSIONARY

There is at least one thing that the returning traveler desires to do for his friends; he wishes that he could reconstruct the popular picture of a missionary. We ministers have suffered enough from caricature, and when we appear in humorous papers or upon the stage we are generally the most inane and anæmic specimens of humanity that the genius of the artist or actor can portray. But the missionaries have suffered more. Pale, pious and pulmonary, they have been pictured for years to the popular imagination. From our youth up have we not seen them so—dressed like freaks and expectant of incarceration in a cannibal? And yet, as a matter of fact, a more normal group of upstanding men and women I do not know where you will find on earth. Of course, there are failures among them, belated minds, provincial spirits, inept misfits.

There are six thousand Christian missionaries in China. Could you get a group of six thousand physicians or lawyers or ministers at home without having undesirables among them to regret? But as for the mass of them, one recalls again and again what Robert Louis Stevenson, after his long years in the eastern seas, said about one missionary whom he knew: "The most attractive, simple, brave and interesting man in the whole Pacific." It is not

alone the popular caricature, however; it is the Christian people themselves who have wronged the missionaries by misunderstanding. For they have often in imagination lifted them up to superhuman levels of self-sacrifice, picturing them as people who have turned their backs on normal love of human comfort and who have inured themselves to a barren and ascetic self-denial. This is not true. On the whole, the missionaries do not live in physical discomfort. Their houses are oftentimes the most desirable residences in town. Generally the missionaries are well served, for one can get five servants in China for the price of a single maid in New York City. Often they have summer homes upon a mountain top where, at least for a few weeks, they can retire from the intolerable heat and from the grievous pressure of an alien civilization.

ONE SPOT OF DECENCY

If they could not so cushion their lives, if, amid the appalling filth of large areas of the far east, they could not preserve one spot of decency and cleanliness, reminiscent of the sweetness of a Christian family at home, they would die. The sacrifice of the missionaries is far deeper than physical discomfort. It is the sacrifice of tearing yourself away from the dear and familiar background of your own people; of living for years amid strange tongues and in obscure places; of seeing your children grow in loveliness as they grow in age until the long-feared and dreadful day arrives when the children, so young, must be sent home for an education, leaving you to pray, across six thousand miles of sea and land, for your little ones. These are the sacrifices of the missionaries. But you do not hear the missionaries speak about them. I never saw a group of people who gloried more in their work. They know that the far east is the very center of the world today. They feel themselves played upon by the most powerful and important forces upon earth. They pity the folks who have to live in Gopher Prairie or in Greenwich Village, on the periphery of the world's life. If I were a young man, starting all over again, having seen what I have seen, I am not sure that I could stay in America. I am not sure that I could resist the lure of the far east and of that body of Christian men and women who are laying the foundations of the new Christian church. When I think of missions now, I think of them in terms of the missionaries. Is their work worth while?

In the first place, is it not worth while when you think of the need of the far east? Consider China. China is in appalling spiritual need and none of her traditional religions offers hope of any moral power to lift her up. I do not mean that the Chinese are "poor heathen." They are not "poor heathen." They are a very great race, but they are a very great race in appalling need. We in America have fooled ourselves these last few years with tooioseate pictures of the new China. Had not the dynasty of the

*This sermon was delivered in First Presbyterian Church, New York City, October 16, 1921.

old Manchus been driven out? Had not democracy triumphed? Was not China now our sister republic? Were not these splendid Chinese students that come to our western universities typical of the new land? So we have spoken to one another. My friends, we may not any longer content ourselves with seeing China through such a concealing haze of sentiment.

I will not speak at length of the seventy million pairs of women's bound feet in China today, although it is sickening to see that agonizing process still going on with little girls and the crippling results evident everywhere among grown women. They say that will get better. I will not speak at length of the illiteracy of China, although it has made the name "republic" an empty shell. Only five per cent of the Chinese can read and write. They say that with the coming of phonetic writing that will get better. I will not speak at length about the lack of communication that makes famines terrible and the growth of national public spirit almost impossible. Three months after the fall of the Manchus and the establishment of the republic, friends of mine found whole villages within seventy miles of Peking whose inhabitants had never heard of it and would not believe it when they were told. Within twenty-four hours of Peking, they had not heard, after three months, of the greatest contemporary event in Chinese history. Sun Yat-Sen is today ruler of South China at Canton and has been for long months. Yet within fifty miles of Canton you will find plenty of Chinese who have never heard of Sun Yat-Sen.

CHINA'S NEED

Such things we shall not speak of, for such things can be remedied if there is one thing to rely upon—intelligently directed moral power. But it is for the lack of this that China is sick today. "Squeeze," or as we should call it, graft, is a recognized social institution in China. The cook in your kitchen buys all the food you eat and takes squeeze for himself from every purchase. In all such positions it is commonly understood that when any money passes through a Chinese hand a certain percentage shall remain there. This is the immemorial custom of the country and everybody understands it and provides for it. And now the Chinese are trying to build a republic, with public office considered an opportunity for private squeeze. Under the Manchus the amount of squeeze was fairly well regulated. There was little use for a governing official to squeeze too much, for if he did it straightway should be squeezed out of him by the man higher up. But in the republic that regulative power of the empire has fallen away and officials are free to take as much as they can. The rapacity, the venality, the lack of public spirit on the part of Chinese officialdom today is the most dismaying thing I ever thought possible in a human government. Moreover, under the old Manchus a man was fairly secure in his tenure of office, but under the republic no man knows how long he will be in office. Wherefore the rule is to begin to squeeze as soon as you can and to squeeze as hard as you can, as long as you can. There is a story now going the rounds of China of one official in office four days who succeeded in that time in laying up a for-

tune sufficient to keep himself and his family in affluence for the rest of their lives. Whole provinces in China today are in the hands of an official group of rapacious ex-bandits, maintaining private armies and willing at any time to sell China out; and up to date there has not been enough moral power and cooperative capacity in China to throw these vultures off.

SQUEEZE, A RECOGNIZED INSTITUTION

The most powerful man in China, I suppose, is Chang Tso Lin, a murderer and ex-bandit. They call him the Emperor of Mukden. He is supposed to be in the pay of Japan. He came down from Mukden to Peking a while ago and took six million dollars from a bankrupt government for a military expedition that he never intended to make and that nobody in China ever expected him to make, and put it in his own pocket. I myself saw the train of Wang, another military Tuchun, who, having squeezed his wealth from the hapless people of Hunan, was going, as his predecessors had before him, to settle down with his harem in the foreign concession of Tien Tsin to live in affluence on his ill-gotten gains. In the center of Ueking you will see the palatial home of one of the Chinese officials who sold his country out to Japan when the twenty-one demands were made two years ago. In the capital city of his country, which he betrayed to the enemy, he has built a palace with the price of his betrayal. During the last year, in Tien Tsin and Peking, banks have been springing up like mushrooms, and every time a new bank came into existence it was understood that some officer of state was starting an institution to lend money to his own government at 16 per cent interest with liberal discounts. Moreover, the government put a surtax on certain articles to obtain money for famine relief, but it is commonly believed throughout China that at least sixteen million dollars of that famine money went into private pockets. Certainly I know this to be true that when generous Chinese gave to the cause of the famine sufferers it was with the strict stipulation that not one cent should go through the hands of Chinese officials, but that every cent should go through the missionary boards.

Do I seem to shame China? But it is for the love of China. It is for the love of that marvelous people who with a solid patience, unmoved by the superficial turmoil of political intrigue, pursue their tireless industry. There is no race on earth potentially greater, nor is there any hope of a settled orient or a peaceful world except in a strong and self-controlled China. I pleaded with you last week for such an international attitude as would put China's sovereignty back into her own hands. But, my friends, you cannot make a tree stand up by props alone. The tree must have roots. There must be inward life. The cry of China today is for rising tides of moral and spiritual life. No hope awaits China apart from an access of intelligent, public-spirited character.

FAILURE OF RELIGION

David Yiu is the Chinese head of the Young Men's Christian Association of China. I was pouring out to him my amazement and shame over this riot of chaos and cor-

ruption in which China is weltering today. He replied, "All true, but underneath our political troubles lies something deeper still—our moral and religious lack." Who that has seen it can doubt it? Let the arm-chair professors of comparative religion say what they will about the glories of the ancient faiths of the east! They are not saving China. They are not offering any hope of saving China. Confucius was a great character, but his teaching is an Old Testament, almost indissolubly associated with a social order now rapidly passing away. Gautama Buddha was a magnificent character, but he never had an aggressive message of social righteousness, as the whole far east, where his influence has been dominant, bears testimony, and in China Buddhism has degenerated until his individualistic gospel is hopelessly corrupt. Because I believe that all truth comes from God, if I saw real life welling up in China from these ancient faiths I should know that it came from the heart of God and I should thank him for it. But it is not there. The plain fact is that the great mass of popular religion in China is a religion of fear—fear of the demons.

At Ningpo there is a modern electric light plant presided over by Chinese engineers supposedly acquainted with western technical science. A few months ago a mysterious disorder befell the machinery. After making an investigation the engineers failed scientifically to locate the trouble. Whereupon they sent for the necromancers and around that twentieth century electric light plant the necromancers marched, beating their drums to drive the devils out of the bewitched engines. What is more, it worked! Whatever was the matter with the machinery remedied itself. Or here is a wealthy Chinese who has had six children, all girls. He wants a son as every Chinese does; wherefore he sends for the necromancer to look over his property and to tell him wherein he has offended the gods or given the demons power to harm him. And the necromancer discovers that from the open door of the house one can see the smoke from a foreigner's chimney across the way. So the Chinese, under the necromancer's orders, builds a false wall high enough to hide from sight the foreign chimney. And what is more, it worked! The next child was a boy.

YOUNG CHINA

Everywhere in China, from pathetic little joss houses down side streets where the vehement beating of witch doctor's drums can be heard all day, to Chinese supposed to be touched by western influences but who in times of crisis go back to the fear of demons, you find the center of the religion of China in the dread of the spiritual world.

Now, from these old religions—Taoism with its magic and necromancy, Buddhism with its reincarnations, endless heavens and hells, and its utter lack of a social gospel, Confucianism, for all its nobility, associated with a bygone social order—the best of young China is turning away. And the future belongs to young China. Up from the schools, out of homes often uninfluential and obscure, filled with the ferment of new ideas, passionate for a great nation, comes young China. And young China does need the moral power, the social passion, the undiscourageable faith in God, the transforming spirit of Jesus Christ.

Indeed, as one comes back from China to America, there is this one difference that he feels. China untouched by the Christian gospel seems a dreary land and a dreary land, too, where no water is. And America also is a needy land. We, too, are a long sea-mile from being Christian. If Christianity made this western civilization that has exhibited itself during the last few years to the horrified observance of the world, so much the worse for Christianity! Yet, for all our need, under our western life, the source of all that is most beautiful in it, making oases wherever it does well up, is a stream whose fountains are in Galilee. Never fully welcomed, never allowed to do its proper work, an influence still is here impregnating our literature, permeating our social and personal ideals, that rebukes us in our sin, that never will let us rest content in our iniquity. A Figure rises majestic above this western world from whose constraining influence we never altogether can escape—a Master who would save us if we would give ourselves to him, who has saved us when we have given ourselves to him. That is the hope of the western world and that would be the hope of China.

HOPE IN THE MISSIONARIES

Wherever in China today that spirit of Jesus, through schools and chapels and hospitals, gets its grip on men, you will see its characteristic and proper fruit. Has my picture of China seemed dark? Yet all the brighter is the dawn of the new Chinese manhood and womanhood which everywhere shines out against the old background. Woe to the man who speaks discouragingly of China in the presence of the missionaries! They have already seen changes so immense and salutary; they believe so deeply in the elemental greatness of the Chinese people; they have seen such luminous examples of transformed persons and transformed communities; they have so learned to love these Anglo-Saxons of the west with more than the average Anglo-Saxon's amiability; they see the Christian movement in China moving forward so surely with doors opening and opportunities growing, that like Paul at Ephesus they feel the very obstacles are hopeful: "A great door and effectual is opened unto me and there are many adversaries." They know that China's break with her old traditions, lacking the guidance of a powerful, forward-looking government, is bound to issue in temporary chaos; they know that China has been a monarchy, largely under foreign dynasties, for nearly four thousand years and a republic for only ten years; they know that the cupidity of her officials, while it is a serious reflection on their morals, is also a serious reflection on the morals of western states and business enterprises which together with Japan have been largely responsible for encouraging it and profiting by it; they know that a large part of the seeming lack of public spirit and conscience in China is the easily explicable result of sheer poverty, the lack of any margin of safety between the means of subsistence and the needs of the population.

The great believers in China are those foreigners who know her best—the missionaries. The most stirring and courageous words I heard in China about the hopes of the republic came from a missionary who had been a pris-

oner in the beleaguered legation in Peking during the Boxer rebellion. She had seen the worst of the Chinese; she believed the best about them. And the new Christians in China justify the missionaries' confidence. Four delegates, I understand, are coming from China to the conference in Washington. Every one of them has attended a Christian mission school. Three of the four are graduates of Christian mission schools. Two of the four are active Christians. Is it worth while?

CHRISTIANITY'S GROWTH

In the second place, is it not worth while when you think of the growth of the Christian movement in China and Japan? How one wishes that he could make vivid to the imagination of his friends at home those new far eastern Christians as they come out from their ancient, non-Christian traditions to give their allegiance to the Lord. Ever since our childhood we have read with fascinated minds the stories of the Roman Empire where long ago those first Christians took their stand for Christ against the overwhelming power and splendor of that ancient civilization. You can see the same things over again in the far east today.

Come for a moment to Kyoto in Japan. A thousand Buddhist temples, among them some of the most beautiful structures mankind has ever planned, throng and beautify the city's streets and the hillsides round about. Towering over the town you see the lofty mountain where eleven centuries ago the first Buddhist missionaries built their swarming monasteries. Before the temple altars you can see devout pilgrims pray with passionate repetition that Amida Buddha will give to them eternal life. By night you can see the Shinto gods carried from their shrines through the city's streets, while the crowds dance riotously about their progress. One would imagine himself in ancient Ephesus when the cry went up, "Great is Diana of the Ephesians!" There, on Sunday, in a fine Young Men's Christian Association building, I spoke to an eager group of Japanese Christians and met the first Japanese who ever became a Christian in Kyoto. And there I saw Doshisha University, a Christian college with two thousand students. Is it worth while?

A MILLION CHRISTIANS

One night in Tokyo it was my privilege to sit at dinner next to Kawaii San. Her ancestors for forty generations had been Shinto priests of the imperial shrine at Ise. It is the most honored of all the Shinto shrines of the empire. It was there, just a little while ago, that the crown prince went to report his safe arrival to the spirits of his ancestors. And there, for forty generations, the forefathers of Kawaii San had been priests of Shinto. Then trouble came to one member of the family. He went into the far country of dissipation. He disgraced his family. But through the influence of a missionary the power of Christ laid hold upon him. Christ made a man out of a moral wreck. So Kawaii San's father turned his back on Ise and honor and, moved by the marvel of his brother's reformation, became a Christian. Today Kawaii San is at the head of the Young Women's Christian Association in Japan. Is it worth while?

At first one is tempted to claim that there has not been time to prove whether Christian missions are worth while. It was 1859 when the first Protestant missionaries landed in Japan. As late as 1872 all the prominent cross roads of the empire still bore the old edict boards, proclaiming death to everyone accepting the Christian faith. It was not until 1880 that the Japanese New Testament first was published. It was 1889 before the constitution was promulgated that gave religious liberty to the Japanese. We have had only a few years in which we could prove whether Christian missions were worth while. Today twenty-two members of the imperial Japanese parliament are Christians. Of the six men who were closest to the crown prince on his trip around the world three were Christians. It was a Christian, I am told, who wrote those fine, forward-looking speeches for him. From 1859 to 1872 only ten Japanese were baptized in the whole empire. Now, just fifty years later, we have a Protestant Christian church of 135,000 members and a million adherents. Is it worth while?

INDEPENDENT NATIVE CHURCH

One of the most encouraging facts in the Christian movement in the far east is this, that the native churches there with increasing self-consciousness and power are looking toward the day when they can throw over the necessity of foreign missionaries altogether. I take it that the overwhelming majority of American Christians, when they have thought of foreign missions, have thought of it as something that would go on and on as long as the Christian church lasted. Upon the contrary, the business of foreign missions is indicated in the words of a French king to the tutor he engaged for his children. "Make yourself useless," said the king. "Make yourself useless as soon as possible." So foreign missionaries are making themselves useless as soon as possible by building up a self-controlled and self-supporting native church. All the native Presbyterian and Congregational churches in Japan are entirely self-supporting now. The Methodist native churches in Japan are raising two-thirds of their own maintenance. There are three hundred and fifty-eight Christian congregations in Japan now that are entirely self-supporting; four hundred and sixty-six more that are partly so. Still we must support the foreign missionaries, must help finance the forward movements of the church into unoccupied areas, but sooner or later the day will come when the Christian church in Japan and the Christian church in China will take their stand beside us, not dependent, but independent, brothers in the tasks of the kingdom.

The real power of the Christian movement, however, can most easily be seen, not so much in its converts that one can count, as in its indirect influence. Consider, for example, the influence of Christianity upon Japanese Buddhism. Buddhism in Japan is much more alert and impressive than in China. In Japan you can see Buddhism either at its best or at its worst. If you would see it at its worst come to the most popular Buddhist temple in Japan, in Tokyo. Tens of thousands of people every day throng its courts. You will see there a wooden image of Buddha

with healing powers, to be rubbed on the same member which in yourself is ill. Hour after hour you will see Japanese mothers holding their children to rub that image, so worn now by the attrition of countless millions of human hands that it no longer resembles a human form. You will see an image of the children's god, an ugly idol, around which hang the pitiful garments of children who have died, that the favor of the god may be gained and the little ones saved from hell. There you will see the great wire screen in which hundreds of paper slips are tied, that ill luck may fly away and good luck come. And there are booths where the Buddhist priests sell charms that drive away the devils or persuade the gods. This is Buddhism at its worst.

If you would see Buddhism at its best, come to call with me on the Lord Abbot Otani, head of the Hongwangi sect of Buddhists, ten million strong. Otani San, his daughter, is studying English in the Young Women's Christian Association and is looking eagerly forward to an American education. He himself is an abbot by heritage, a son of abbots reaching far back in Buddhist history, and on the wall of the temple, where the people worship, his grand-sire's portrait hangs among the pictures of the saints. A vigorous, intelligent, forward-looking gentleman, the present Lord Abbot is trying to reform Buddhism. Listen to him as he says—how familiar it is!—"The heart of all religion is faith that binds the soul to its Lord. Have faith in Amida Buddha—that is the heart of the Gospel—for he is all mercy and compassion and love, and he will have us by his grace and not by words of ours. There are no miracles in Buddhism save this one, the transformation of the heart of man by faith in him." That is Buddhism at its best.

IMITATION OF CHRISTIANITY

If now you ask the reason why everywhere in Japan you run upon the endeavor to reform Buddhism, you will find the greater part of the reason in the presence of Christianity. They are giving us the sincerest of all forms of flattery, which is imitation. They preach faith much as we preach it; they publish their Bibles much as we do ours; they copy our hymn books, though no ancient Buddhist ever thought of singing, and you now can hear their songs: "Oh, for a thousand tongues to sing my blessed Buddha's praise"; they have copied our Sunday schools and in the great Chion-in temple in Kyoto I saw the new Sunday school building where they teach their children; they have now their Young Men's Buddhist Association and evangelistic campaigns; and, last of all, they are desperately trying to copy our Christian ideals and methods of social service although such ideals never entered into historic Buddhism at all. As one missionary put it, contrasting the old days with the new, "Then Christianity had to vindicate its right to a fair hearing in Buddhist Japan. Now Japanese Buddhists are vindicating their place in Japanese life by an appeal to activities and methods learned from Christians." Is it worth while?

My friends, I have felt this morning that because you are Christian you have responded to these Christian hopes for the far east. China and Japan, provinces in the kingdom of God—the welfare of the world depends on that today.

And these hopes are not impossible. Only as one comes back from the far east to America he carries this burden on his spirit; the western governments can make them impossible. For is it not plain what most quickly can blight these expectations and ruin these labors of the Christian church? We western Christians cannot go on forever preaching Christ as individuals and acting the devil as states. The people of the far east are not fools. They see. There are forty million professed Christians in the United States, forty million people who have called themselves by the name of the Prince of Peace. Today in the capital of the nation where all these Christians live, east and west prepare to confer together about the possibility of settling their difficulties by reason and not by riot. If out of that conference there should come a constructive result, if the western nations should prove themselves to be sincerely in earnest about laying the foundations of peace, that would not only be a great day for the whole earth with all its tribes and creeds; it would be the most convincing piece of Christian propaganda that ever stirred the heart of the far east to its depths. For they are watching us today, with what mingled suspicion and hope who can describe? to see whether Christian America is really in earnest about peace and is willing to make mutual sacrifices with them to obtain it. Deep in the heart of the far east when she thinks of the west is an ancient word that was our Master's too, "Do men gather grapes of thorns, or figs of thistles? Therefore by their fruits ye shall know them."

War

THE bugler blows

And the fields deliver a valiant crop

Of healthy manhood; their harvests drop
And fatten crows.

The drummer beats

And the sons of the sea renounce their nets,
Their wives, their sweethearts and their debts,
Their sturdy fleets.

Striped pantaloons, brass buttons and pleats,
Glorious, gaudy winding sheets,

Death's high disguise.

Tenebral toys to woo and win

Men to their graves for a ruler's sin

Or a statesman's lies.

Tens of thousands in blue and tens of thousands in gray
Face the glare of the midday sun in serried battle array.
A dummy in red and gold on an estrapading horse,
Signals. The earth resounds with the clash of human
force.

The tens of thousands in blue and tens of thousands in
gray

Let death loose upon unknown heads and blow their souls
away.

The dummy in red and gold rides to the setting sun
Leaving behind a field of blood and prating of battle won.

And the devil says, as he drives his ghouls,

"Thank God that men are fools!"

JOHN DE LARA.

British Table Talk

General Pershing in the Abbey

London, October 18, 1921.

NOTHING was wanting to make the ceremony of yesterday solemn and moving in its appeal. It has touched the heart of our people deeply to receive the congressional medal of honor; and the words of the ambassador and of General Pershing in the Abbey, words nobly conceived, will awaken a response throughout the nation. We are a reserved, and sometimes a blundering people, but we are never ungrateful; and such gestures as this will never be forgotten. It is necessary perhaps to say this because of the blunder of some office or other in the days before this ceremony. It seems even to have been thought at one time through that same blunder that we were unworthy to receive this great honor. The very thought that such a misunderstanding was possible has made us unhappy. But there can be no doubt now that however the hitch came to pass, there was never any hesitation on the part of the government or the people.

* * *

Ipswich

It reads as though there had been wonderful doings in this East Anglican town in which there are about 80,000 inhabitants. My account comes from *The Challenge*, a journal which is not likely to be carried away by a wave of emotion. It appears that all the churches of Ipswich, high, low and broad, Catholic and Protestant, have held a simultaneous mission, which has greatly improved the town. For eight days the services lasted. Night after night the numbers increased. The cinemas, though their queues diminished, displayed announcements like this, "Ipswich is moving toward God; have you started yet?" On the last day a united service was held in front of the town hall; and there the mayor and corporation, representative citizens and officials, of the labor party, leaders of the churches met together, and there the bishop solemnly claimed the town for God and offered its corporate life "to the joyous active service of Jesus Christ." This is indeed a significant and most hopeful fact,—the offering to God of the whole corporate life of a town. These are the closing words of *The Challenge* upon this matter; they should be read with the understanding that they are from a paper with broad church sympathies, and they are manifestly the words of the Rev. C. E. Raven, a daring pioneer in the realms of Christian thought:

"If these people only dare to believe that a Christian revolution is practicable, if they will go forward, refusing to lose confidence in God's will and power, strong in mutual trust, unafraid to dream and to do and to be called fools for doing, then all things are possible for them. Much study, much patience as well as much boldness, much prayer, much fellowship, in a word the Christ-spirit, is needed. But Christ has plainly been present there during the mission, and the town will not easily forget him or deny. A sudden and mastastrophic renewal of the Christian life, an apocalyptic coming of the kingdom, is what many of us have been expecting: like a landslide the world will one day move to God: here may be the rock which shall start the avalanche. A Christian community—what might it not accomplish for itself and for the world! Maranatha."

* * *

The Encyclopaedic Church Congress

There must have been many who felt as they read the accounts of the Church Congress that the church of England was attempting too much. Stung no doubt by the taunt that the church was too much aloof from radical affairs, it spent its time last week largely in the discussion of one problem

after another, till the brain reeled; and in the confusion there was some danger lest the distinctive gift of the Christian church to the world should be forgotten. Even the secular papers gently took the church to task for this rather practical problem, which could be raised. A week is a short time for such a survey and the attempt to crowd too much into a brief compass might well lead to a lack of perspective. It must be added that the platform of the congress is remarkably comprehensive and the thought comes to a free churchman that on such a platform there are more varieties of religious thought and experience than there are in a free church council. Some declare that these parties in the church of England are nearer to each other than once they were; others, that disestablishment would divide them swiftly into three or more camps. For my own part I believe rather in the main movement within this church as in others towards unity; but there are without doubt signs that relapses may occur and old controversies may be revived for a while. Still in the main it is time that there is less party spirit in the church of England today than there was a generation ago.

* * *

Critics of Christianity

My friend, Dr. Orchard, is accustomed to give lectures on Thursday evenings. A few years ago he spoke upon ancient heresies in their modern dress; this autumn he is to speak on Critics of Christianity. His list of critics is, composed of Celsus, Porphyry, Hume, Voltaire, Comte, Nietzsche, H. G. Wells, and J. M. Robertson. It will be seen that the preacher is prepared to discuss attacks made from every quarter, and there is no question that the citadel will be defended with courage and skill.

* * *

Other Things

Today, October 18, the dean of St. Paul's is lecturing on "Eternal Life and Survival" in connection with the opening of Hackney College. It will be of interest to know the dean's latest thoughts upon this subject; but of this more may be told next week. In Mansfield College Dr. Schweitzer is to deliver a course of lectures this autumn on the Dale Foundation. The lecturer is the great protagonist of the Apocalyptic school of New Testament interpretation. He is a brilliant theologian, accomplished doctor; a great student of music,—he wrote a masterly study of Bach; he has been a medical missionary upon the Congo; he will lecture at Mansfield in French, I understand; it is certain that his course will not be the least interesting of the many delivered under the trust which commemorates Dr. Dale at Mansfield. Sir W. M. Ramsay, Dr. Reaveley Glover, Dr. Hadfield have been among the previous lecturers. Dr. Schweitzer's coming is one sign among many of the resumption of international relations in the realm

Contributors to This Issue

HARRY EMERSON FOSDICK, professor of practical theology in Union Theological Seminary, New York; recently returned from a lecture tour of the oriental mission field.

ALVA W. TAYLOR, member editorial staff of *The Christian Century*; secretary Disciples' Board of Social Service.

of scholarship. They were never broken as other relations were broken with bitterness; but still there was for a time a failure in the exchanges. That time is now ending.

* * *

A Great Word from a Mystic

In a book of extracts upon the Life of Love I find today, and I share the discovery with my readers, a great passage from Thomas Traherne. It is like a glorious piece of music. Traherne was only discovered a few years ago; I wonder if there are other seventeenth century writers still undiscovered. "To love one person with a private love is poor and miserable; to love all is glorious. To love all persons in all ages, all

angels, all worlds, is divine and heavenly. To love all cities and kingdoms, all kings and all peasants, and every person in all worlds with a natural, intimate, familiar love, as of him alone, is blessed. This makes a man effectually blessed in all worlds, a delightful Lord of all things, a glorious friend to all persons, a concerned person in all transactions, and ever present with all affairs. So that he must be ever filled with company, ever in the midst of all nations, ever joyful and ever blessed. The greatness of this man's love no man can measure; it is stable like the sun, it endureth forever as the moon, it is a faithful witness in heaven.' It is wonderful that a man could write like that. It is even more wonderful that he should feel like that.

EDWARD SHILLITO.

CORRESPONDENCE

Problem In Conduct

EDITOR THE CHRISTIAN CENTURY:

SIR: Consider the countless and varied tasks which ministers are asked to perform today. They must not only know their own business well, but be able to give an intelligent and authoritative opinion upon every other business in the world. They must not only be able to preach the gospel adequately and impersonally, but be ready to make a speech on any subject under heaven for any organization which may exist, at any time they are called upon.

But the worm will turn. This is my turn! I have in my possession a letter written to me by a business firm in a mid-western city in which they courteously declare it will "take only a moment of my time and I will be doing others a great favor," if I will only send to them the names of the people in my congregation who are obliged to wear false teeth. It matters not what particular contraption they desire to send them on approval or to sell them if possible.

I submit, sir, that if I answer all such questions it will be utterly impossible for me to maintain my work at the proper level and to carry on the regular work of the ministry. How can I know what people in my congregation wear false teeth! I may be guilty of many indelicacies in service and I may seem to be unfamiliar with many subjects, but it does seem past reason that I should have this extra burden laid upon me!

I humbly ask, sir, your consideration and advice.

ERNEST BOURNER ALLEN.

Oak Park, Ill.

Ecclesiastics and Church Unity

EDITOR THE CHRISTIAN CENTURY:

SIR: I notice in the October 13 number of The Christian Century a reference to the attitude of Bishop Joseph C. Hartzell in the matter of church union, that I think does an injustice to a very worthy man and Methodist minister. After referring to the statement made by the bishop, that "the popular craze for church union was a menace to Protestant Christianity," and that he especially deprecated the Lambeth proposals, you go on to say: "Opposition to church union is frequently found among secretaries, presidents of small denominational colleges and other church functionaries whose position in a united church might be altered."

No doubt you are correct in this statement, but in the connection in which it stands, you imply that that is the reason for the attitude of Bishop Hartzell. This can not be true in this case, for Bishop Hartzell is a retired bishop of the Methodist Episcopal church, and as such holds no office which could in any way be affected by any change likely to be affected by church union. Moreover, he is incapable of being influenced by the narrow motives which you seem to attribute to him. He is a man of wide experience in his relation not only to his own church but to other churches, in his own and other countries, and is not behind other

ministers in his earnest desire for the promotion of the kingdom of God in every practicable way. I call attention to the matter, feeling that an unintentional injustice has been done.

Evanston, Ill.

OLIN F. MATTISON.

[There was no intention to apply the general statement made in our editorial to Bishop Hartzell personally, except in the broadest sense that his views were no doubt largely determined (unconsciously, or subconsciously, of course) by his ecclesiastical position and denominational interest. Neither to the great and good bishop, for whose integrity and unselfishness we have the greatest respect, nor to any person in the other groups referred to do we impute any *conscious* determination of views on the subject of unity by self-interest.—THE EDITOR.]

"Worse Than Infidel"

EDITOR THE CHRISTIAN CENTURY:

SIR: Your caustic criticism of the attitude of Hon William J. Bryan concerning the inspiration of the scriptures and current religious teachings may awaken enthusiasm and even applause in the mind of the average reader of your periodical, but to the thoughtful, sane and unwarped believer in God's word and its inspiration you have given Mr. Bryan new credentials as a far-seeing and constructive statesman. Evidently the editors of your bright and quite interesting journal assumed that because they have green goggles on the whole world is green. While the analogy is not apropos, I call your attention to the fact that the prophet Elijah upon a time thought that he was the only prophet of God left. It is quite evident that in your enthusiasm for the radical criticism cult you have reached the conclusion that there are none left in the world who are following the old paths and who believe the Bible is divinely inspired, like our mothers believed it.

Candidly, you have another think coming to you. There are more than ten thousand times seven thousand prophets who have never bowed the knee to Baal. Those of us who have spent some time in the study and investigation of science, falsely so-called, which seeks to discredit the Bible, know that within the next decade all this ground upon which the radical critics are howling and cavorting now, will be shifted, and they will then confront new so-called scientific truths, having meantime discarded all that they now believe. They shed their scientific skins oftener than the snake sheds his skin. In my own day the so-called scientists have changed ground at least a dozen times, and all that we know about them is that we know nothing about them.

Your reference to Bob Ingersoll is characteristic of your cult. Bob Ingersoll was an outspoken enemy to Christianity and the word of God. You are the enemy to both, though you veil your enmity in high-sounding and well-rounded phrases, camouflaged with claims to an erudition which none of you possess. Men do not gain a knowledge of the Bible through the processes of intellectual investigation. In the language of the great

book itself, "Men cannot by wisdom find out God." There was wisdom in the days of Socrates, but they did not find the secret places of the great God. Christianity reveals itself in exactly inverse ratio to the revelations which are achieved by the investigations of scholastics.

However, it is not my purpose to lengthen this communication, but simply to call your attention to a great injustice you are doing one of the greatest Christians of our time. I have not at all times been in agreement with Mr. Bryan's politics, but I am in the fullest accord with him in his heroic defense of the word of God as a book wholly inspired and one which is an infallible guide to men for all the tasks and duties of this life, and for all the things of the life to come. And so as far as Bob Ingersoll is concerned I feel that his attitude compared to yours was far preferable.

I have more respect for an outspoken and downright infidel than I have for men of the type of your editors who have stolen the livery of heaven to serve the devil in. And if this be treason, make the most of it.

Dallas, Tex.

J. B. CRANFILL.

The Letter Was Delivered

EDITOR THE CHRISTIAN CENTURY:

SIR: That editorial to President Harding, Christian, is *great*. I trust that you have taken steps to bring it to the President's notice in such a manner that he will read every word of it, for it expresses the true mind of the church and that he ought to know.

Your paper is the most stimulating one I know and I look for its weekly visit with the greatest interest and am never disappointed.

St. James Rectory

Skaneateles, N. Y.

GEO. C. HEWLETT.

"President Harding, Christian"

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just finished reading your letter to "President Harding, Christian," and I want to commend you for the fine, Christian way in which you point out the crisis of opportunity to be met by the simple duty of the "Christian President."

We are responding to the call for prayer, and doing it in every church service, and are preparing to observe "Disarmament Sunday," but could we not do it with greater power, zeal and hope if we were assured that the Christian forces had in the Christian President Christ's first strong effort toward answering our common prayer.

Warren, Ohio.

Selling Religion

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read with great interest the article by Clyde McGee in The Christian Century for October 13 because "them's my sentiments." But I do feel that a word ought to be added to what is there said by way of explanation of the attitude of those who have been led to apply the technical terminology of salesmanship to the work of the church.

The modern young business man does not think of the science of salesmanship as essentially a commercial transaction in barter. For him, salesmanship consists in convincing his prospective customer of the value of the product which he represents. The *sale* follows as a matter of course, and the delivery of the goods and the payment of the bill are routine details. Therefore, when an American business man makes the now common statement that "It is the business of the church to sell religion," he does not mean commercial bartering of a commodity for money: he means that it is the business of the church to take aggressive steps to convince people of the value of religion. Of course if they are so convinced they will seek to secure its benefits. With a full understanding of what is meant by the terms so used we see that the

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intention is not to suggest any lowering or commercializing of the work of the church, but rather an earnest effort to do what we all recognize that the church ought to do.

Farmington, Maine

DAVID E. ADAMS.

"Nearly Every Week"

EDITOR THE CHRISTIAN CENTURY:

SIR: Let me thank you for your editorial letter to President Harding, Christian, in your issue of October 20. That alone would be worth to me what your paper has cost for a year. Perhaps as an old fashioned Presbyterian preacher, I ought to tell you that in many things you are wrong. I realize the difficulty which faces us who bow to the authority of a book, but I am more and more feeling that a greater difficulty will some day face

you fellows who will not accept any authority save your own reason. However that may be, I rest assured that the Lord is not going to let any of us defeat his holy and loving purpose; and that some of these days, we will all see eye to eye because we shall know even as we are known. Hoping that you will not move too fast and that the rest of us will not move too slowly, and thanking you for the inspiration you afford me nearly every week, I am, yours cordially,

Presbyterian church
Decatur, Ga.

D. P. McGEACHY.

[We, to whom the authority of Christ is absolute, demur at being classified, even in the goodnatured letter of our correspondent, with those who find their authority in unaided reason.—THE EDITOR.]

BOOKS

THE NON-PARTISAN LEAGUE. By Andrew A. Bruce. This is a remarkably interesting study of the Non-Partisan League by one whose competence can hardly be challenged. Born in India, educated in English schools and in the University of Wisconsin, experienced in railway law and in general practice, professor and dean of the law school of the University of North Dakota, he served as Associate-Justice of the Supreme Court before and during the time when the Non-Partisan League was forcing its way and power in North Dakota and as Chief Justice until 1919 when he resigned and became a professor of law in the University of Minnesota.

This book does not pretend to be unbiased. It is in fact a very able brief against the ideas and policies of the League. A judicial tone is maintained with few exceptions but the concessions are in no case such as raise any doubt about the obnoxious character of the League, its leadership, its specific measures or its tendencies.

It is refreshing to learn in its twenty-ninth chapter that the question—that is, the whole question under discussion—is "one of expediency and necessity;" that it is after all "an economic question;" and it is true, as the author says that "it is much to be regretted that in its solution there has been so little sane discussion, so much politics, and so much crimination and recrimination." It is reassuring to learn that "much as we may bicker about the matter, the bonds of North Dakota are as good as gold." It is disturbing to discover that "it is by no means inconceivable that Alexander McKenzie may again sit in the throne room of North Dakota." The author confirms the general impression gained by liberals at a distance that the bankers precipitated the crisis or as he expresses it that "the conservatives became more and more willing to face a present financial crisis rather than any longer to tolerate the scheme of state-ownership;" and the author renders a distinct service in making public the vigorous and justifiable defiance of the North Dakota Industrial Commission in its letter of January 7, 1921 to the bankers.

The close reader of Judge Bruce's volume will find the truth about this attempt of the banks to force a change of policy on the legislature as a condition of their own performance of their elementary and obvious function but it is as if from a reluctant witness. We get no help in understanding the obstacles against which the Non-Partisan administration had to contend. Apparently this is not from desire to distort or withhold information but from an intense and quite understandable hostility to the League, and all that it represents. It is true that there are sentences here and there which justify the purely economic efforts of an agricultural state "to retain for itself the profits which heretofore it has been compelled to share with outsiders; but there is no glow of passion, no righteous indignation, in these passages—only a very cold acknowledgment that the farmers are not unpatriotic free-lovers, or downright thieves.

The author in short is a straight-forward, hard-hitting partisan. He is well informed and seeks to be scrupulously fair. He seems

to acquit even Townley and Lemke of the charge of corruption—or at least believes that "it would be difficult to prove that they have themselves become rich or that the acquisition of wealth has been their main and paramount purpose." He is confident that the power of the League is waning; that its economic policies are unsound and have already failed. His gravest charge is that the Non-Partisan League has threatened the rule of law. This, of course, is a serious charge and it is doubtful whether any except those who were already hostile to the League will consider that it is sustained. That the League is ill advised in its attitude towards the schools and towards the courts seems clear and if there is any defense against criticism on these scores, it can be only in the counter claim that exploiting property has also consistently done its utmost to control both the courts and the educational institutions. Much is made of the alleged attempt to endanger the land grant school funds. It is fair to recall that thus far it is not Minnesota or North Dakota which in fact have squandered these superb trust funds but other and older states in which the principles of the Non-Partisan League have been held in as great contempt as the author could ask.

This book avoids most of the sweeping and absurd charges which have appeared in the Eastern press and in local anti-League press. He especially points out that enemies of the League have too much emphasized the charge of "socialism." But how could this charge be more unfairly emphasized than in this very volume? The two hundred and sixty-seven preceding pages continually ring the changes on the charge of socialism, and the socialist hierarchy.

Judge Bruce's book, notwithstanding its uncompromising partisanship, is the best source of information on the political history of the past six years in the North Dakota laboratory. (Macmillan. \$3.00.)

EDWARD T. DEVINE.

SMOKE AND STEEL, by Carl Sandburg. Five Gary Bohunks fell into a furnace of white-hot steel, and their flesh and bones were burned up along with a few tons of limestone and other junk. A Taylor Street Dago carried an armful of red, blue, and yellow balloons, selling them to the kids for a nickle per. A vaudeville dancer died, and the show had to be called off because she couldn't be replaced. A Michigan Avenue "madame," put out of business by the harness bulls, maundered of love to a pet parrot, a goldfish, and two white mice. A worn-out, discouraged woman hung about the shadows of North Clark Street all night long, but got no business.

Of such stuff Carl Sandburg makes poetry—the poetry that composes "Smoke and Steel." The book is hardly one that will be raved over at meetings of small town Cultus Clubs, or the more pretentious "study groups" of larger cities; neither will it be welcomed by those gentle souls that worship the music of Shelley and the prattle of Drinkwater. Sandburg has music, but it is the music of the elevated train, the factory whistle, and the crankshaft grinder. His poetry tells of life as we live it, not as we see

it at the Opera or the Tivoli. We are handed ourselves just as we are, in all our crookedness, our foolishness, our blood-thirstiness, and there is no saving chatter about patriotism and majesty of the law. If we don't like this treatment we may go to the devil with our woe; we may not go to Carl Sandburg.

But in this book, more than in the others that Sandburg has written, we see that he has a quarrel with the life that he portrays so well. We sense in him a something that fights against life, and refuses to be beaten. It may be downed for a while, but always it makes him come back, ready to deliver a new blow, to champion some new unfortunate, to point out some new crookedness:

They laid hands on him

And the fool-killers had a laugh,

And the necktie party was a go, by God.

They laid hands on him and he was a goner.

They hammered him to pieces and he stood up.

They buried him and he walked out of the grave, by God,

Asking again: Where did that blood come from?

(Harcourt, \$2.00).

THE SUNDAY SCHOOL

The Secret of Success *

IT is well to remember that every effect has an adequate cause. Things do not happen. Luck accounts for nothing. Paul was the great apostle to the Gentiles because back there somewhere something happened. Nor do we have to search long to find that something. It was the heavenly vision and that was Christ himself. When he says that he was not disobedient to the heavenly vision he is not speaking of some golden dream, of some half-mythical vagary, he is speaking of his vision of the radiant, resurrected Jesus. It was Jesus whom he obeyed. It was Jesus whom he served. It was Christ who lived in him and for whom he lived every moment of his vigorous life. Paul was a torch. Like John the Baptist he was a burning and a shining light. John *shone* because he *burned*. Paul had influence because he consumed himself for Christ. It is ever so; the incandescent lamp is consuming itself; the candle, before it, did the same. I heard that brilliant New York preacher Henry Sloane Coffin say last summer that his work "*took it out of him*." He shines in New York, because he is such a prodigious toiler—he burns himself up. One of the greatest preachers in the west goes home Sunday nights a wreck—he has saved others, himself he cannot save. Jesus had the philosophy right. Recently in our church a military funeral was held for one of our over-seas trained nurses. She was one of the noblest women God ever made. She worked as the head of a hospital on the border, she went over-seas with the first contingent, she worked up near the firing-lines, when the war was over she went to Albania. Coming home, she took a position in a hospital. One day she collapsed, in a short while she was dead—she saved others—herself she could not save. We shine only because we burn. Others of you could shine more if you would burn more. He who saves his life shall lose it and he who loses his life shall find it! Jesus was right—as always. When Henry Martyn arrived in India his first act was to kneel on the sands and pray: "And now, O God, let me burn up for Thee." He did; he flashed over India, kindling a hundred stations into light, then died, exhausted. When you go to Washington you cannot fail to see in the Congressional Library the picture entitled "Religion." It represents a man and a woman kneeling before a rude stone on which a flame is burning. I went to look at it again just the other day. I always feel like singing as I look at it, "My Heart an Altar and Thy Love the Flame"! Now the secret of all the burning—all this passionate service—all this shining influence is to be found in just what Paul had—a *vital experience*. I don't much care whether one is

a liberal or a conservative so long as he is *vital*; so long as he has a first-hand, as contrasted with a second-hand experience. I detest second-hand clothes and also second-hand religious experiences. Nobody can get religion for you, you have to get it yourself! Kipling sang of poor Tomlinson of Berkeley Square, who went shivering down to hell, but the Devil, sitting on his pile of slag, would not let Tomlinson in, because he had never done anything really bad; nor would Peter let him into heaven because he had never done anything decidedly good. All that Tomlinson had was derived from some book or he had heard somebody else say it; he knew nothing and had done nothing of himself. They sent him back to do something positive. Kipling painted a real figure there.

I like to think of the blind man whom Jesus healed. The miserable Pharisees blinked the fact of his healing and sought to confuse him with the How? When? Where? Who? "But he said: *One thing I know—I was blind—now I see.*" You can't beat that. He knew something for himself. He had had an experience himself. It was not that he heard somebody else say it, it was not that he had read it in a book, it had happened to him. Now that is what *you* need! *You* need to know what Christ has done for you. Suppose you were asked, "What has Jesus ever done for you?" have you a first-hand answer? Forget the catechism, forget the preacher, tell us in your own words just what Jesus has done for you! I can tell you why so many people in the churches are cold, indifferent, dull and lifeless—they don't know that Jesus ever did anything for them. They mumble the formulas, but they don't know what he has done for them individually. No wonder they have no fire. They are not torches—they are icicles! Read the 4th chapter of Zechariah and note that the lamps that had tubes going into the two olive trees kept on burning—the tubes went into the living trees and the oil never ceased to flow into the golden bowl! There is your picture. "Trees by rivers of living water"—"lives hid with Christ in God."—Pauls with power.

JOHN R. EWERS.

That the Ministry Be Not Blamed

By John A. Hutton

Author of "The Proposal of Jesus."

THESE "Warrack Lectures on Preaching" should be read by all ministers seeking assurance and consolation after battling with a hard and oftentimes unresponsive world. Dr. Hutton has brought forth treasures of wisdom not only for the beginner but for the hardened campaigner as well. Rare commonsense and practical helpfulness characterize the book.

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*Lesson for November 20, "Paul Before the King." Scripture, Acts 26:19-32.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Unitarian Denomination Changes Front

Until this year the Unitarian denomination would have scorned to call itself a sect. Henceforth it will be conscious of its denominational obligations, following the epoch-making meeting at Detroit. It will not be satisfied with calling the roll of dead poet members as a basis for self-respect. It proposes to go out into the world and make Unitarians of men. This denomination has a larger wealth per capita than any other communion in America, but has done less with this money than most denominations. This is to be remedied in the missionary and propagandist plans for the near future. Evangelicals are to hear a new challenge in every community where there is a Unitarian church.

Higher Critics Establish a Parallel

Some high critics in the Baptist denomination have been working on quite modern documents. They have studied the confession of faith adopted by the Baptist Conference on Fundamentals in the light of a previous document, the Doctrinal statement issued by the Christian Fundamentals Association which met at Denver last June. It is shown by placing the two documents in parallel columns that the doctrinal content and in some instances the verbiage is almost exactly the same. The result of this presentation is to indicate that the Fundamental movement in the Baptist denomination is not strictly baptistic, but is an exotic growth. Probably the last has not yet been heard of the Fundamental controversy in the denomination. As a propaganda fostered by capitalists and obscurantists from the outside, it may last a long time yet.

Procession to the Vatican

In an article in the Atlantic Monthly, L. J. S. Wood describes what he calls "The procession to the Vatican." France now maintains an embassy at the Vatican as does Great Britain. In interpreting the significance of this new movement, Mr. Wood says: "But Rome's diplomatic relations with the world today are not with Catholic princes, but with 'democratic' states, represented by parliaments and prime ministers. It has been in disparagement of limited companies that they have 'no souls to be saved or bodies to be kicked.' In the old days of Catholic princes and of the Temporal Power, both these conditions stood. Such entities today have the first half of the phrase only in the measure of righteousness of feeling expressed in the policy of the nation influencing the government; and the second half stands only in the lessened and entirely changed measure of adjustment of diplomatic differences. In truth, today Rome's aspect in its relations with the world flocking to it must be very different from that

of olden days. How it will align itself will be matter for interesting study by future students of history. And it is for the future students of history, not for a passing note-maker of the time, to comment on another striking phenomenon. There is one great country to which the Pope's eyes turned specially in every crisis of the war; which, up to the very last minute, he believed never would come in; to which his eyes turned all the same after it had done so; to which the eyes of the Vatican are still turned, the more so in view of its evidently increased prestige and objective and subjective importance—and that is the one country which is not joining in the rush to Rome. The United States receives a purely religious representative of the Pope in the person of an Apostolic Delegate, but it has no diplomatic relations with the Holy See. That, too, is a policy as to which future students of history, at the Vatican and in America, will have opportunity for noting results and forming judgment."

Evangelistic Committee Makes Astounding Charge

The Evangelistic Committee of New York has made a public charge of an astonishing nature with regard to an antireligious organization in New York. It is asserted that \$160,000 is being spent in New York on a propaganda which includes in its objects the teaching of free-love, atheism and un-Americanism. The story is told of one young man who teaches a class to steal, and of another with a class in radicalism where unpatriotic teachings supplant the pure spirit of Americanism. The committee is asking for a budget of \$11,000 for immediate needs in carrying on a counter propaganda.

Presbyterian Executives Will Meet at Atlantic City

A national executive conference of the Presbyterian church in the U. S. A. will be held at Atlantic City, Nov. 9-16. Most states will be represented by two men, but some of the smaller ones will have only one. This executive conference will face the task of fixing the benevolent budget for the coming year. Local Presbyterian churches last year raised for their own work \$31,000,000. The benevolent budget the same year was \$12,000,000. It is likely that this benevolent budget will be increased for next year in view of the net gain in membership of 85,000,000 shown in the annual reports.

Young People Parade in Behalf of Christian Endeavor

The Christian Endeavor Movement is strong in Worcester, Mass., but fifty enthusiastic members of the organization who were at the national convention in New York last summer determined recently to demonstrate this strength. Following the lead of the great New York

meeting, they placed in line of parade the members of the various local societies in Worcester. One thousand young people marched down the streets of the city carrying their Bibles. The New York Club clad in red middies and white skirts or trousers headed the delegation. A strong evangelistic program has been adopted by the Worcester Union for this winter and the slogan is "Win-a-Friend for Christ." The Kansas City Union has also taken on a great deal of new life the past year. The total attendance at the rallies for the year was 6,000.

Reports Big Campaign of Bible Reading in Australia

The Pocket Testament League is spreading its activities through the world by means of a trip being taken by the international secretary, Rev. George T. B. Davis. He has spent some time in Sydney recently, and while there placed 21,000 pocket testaments. His visit there has been under the direction of the Evangelization Society of South Wales. Reports are coming in from many sections, indicating that the increased reading of the Bible has brought a great increase of religious interest and many conversions.

Chicago Will Have Big Evangelistic Campaign

The Chicago Church Federation has planned a big campaign for winning 30,000 new converts in the churches. A secular paper erroneously speaks of the campaign as "a proselyting campaign." Nothing will count on the thirty thousand goal except genuine conversions. Transfers from one church to another do not figure in the campaign. First reliance will be placed upon the evangelistic message on the lips of the pastor in his regular ministrations. In addition the mid-week services will be utilized. There will be personal workers groups, where special training will be given in recruiting work. The campaign will also be carried into the Sunday-schools, and the young people's societies. The use of the professional evangelist is not considered to be much of a factor in the campaign.

Working Women Make War Against War

The working women of the world now have an international organization. The Second International Congress of Working Women held their sessions at Geneva, Switzerland, recently. An American woman, Mrs. Raymond Robins, is the president of the congress. One of the leading topics was the havoc wrought in industry by war. The meeting manifested more religious spirit than most gatherings of working men, as may be seen from the following words from their manifesto: "It can be done! The power of a great faith can recreate the mind and will of the people of the earth paralyzed by the aftermath of the war, and set free the spirit of mankind. A great faith held fast by the handful of poor

folks—carpenters and fishermen, menders of nets, and working women—two thousand years ago, changed the face of the earth in spite of empires and Caesars. A great faith held fast by the working women of all nations can redeem the world. It is the hour of decision."

Henry Ward Beecher Remembered in Village Church

Not every village church can boast so inspiring a tradition as that of the Presbyterian church of Lawrenceburg, Ind. Henry Ward Beecher was once its pastor. In his memory a Beecher Club of men was organized some time since. The present pastor, Rev. Forest C. Taylor, recently arranged with the Lawrenceburg Press to publish a Beecher edition. The paper had 32 pages, and contained many pictures that are interesting to those who cultivate the memory of the great preacher of Civil war days. Lawrenceburg was his first pastorate.

Episcopalian Gives Communion to Y. M. C. A. Men

Because Detroit is the home of Bishop Williams, the vigorous broad church bishop who is so much beloved in all communions, the Detroit Y. M. C. A. felt no hesitation this year in arranging for their annual retreat up Detroit river at Grosse Isle in St. James' Episcopal church. In this meeting 135 men sought the blessing of God on the work of the Detroit Y. M. C. A. for this year. Dr. J. A. Vance, well known Presbyterian minister, spoke. Dr. Lynn Harold Hough, pastor of the leading Methodist church of Detroit, spoke on "The Overflowing Vessel." At the close of the day the

holy communion was administered in St. James' church by Dr. Duff, the rector. The association in Detroit reports a fifty per cent increase in Bible study this fall.

Mr. Jiggs Starts to Sunday School

Publicity methods in the churches grow more ingenious as the men employing them become more experienced. A Business Men's Class in the Presbyterian Sunday-school of Girard, Kans., has a clever artist who can duplicate the popular characters in the cartoon sections of the newspapers. These are introduced in the class printing in new poses. Recently the famous Mr. Jiggs asked Maggie if he could not go to Sunday-school. Maggie, with rolling pin in hand, gave her permission provided Jiggs would go to the Presbyterian Sunday-school.

To Dance, or Not to Dance, That is the Question

While the Methodists of the big cities are heartily tired of the prohibitions in their discipline book against certain forbidden amusements, including dancing, card playing and theater-going, and wish to have these prohibitions taken out of the discipline book, there are some in other communions that are not so sure. The Protestant Episcopal church often has dances in the parish house. Rev. Alan Pressley Wilson, of that commu-

nion, in a public communication states the following with regard to his observations on this question: "My study has led me to conclude that with all our liberality in the matter of amusements, we are not inducing the young people to consecrate their lives to the service of Jesus and his church; with the handicap of the prohibition of amusements, the Methodists are getting and holding their young people and my investigation has shown me a wonderful work being done by the young Methodists. In the past I have encouraged my people in the use (but not the abuse) of these various pleasures, always directing and, with my wife, chaperoning young people; but I frankly (though sadly) admit that I cannot show spiritual results. Nor am I alone in this respect."

Teaches Hebrew History in High School

When one thinks about it, it is rather silly that in America we have thought it legal to teach the history of every other people except the ancient Hebrews. Mr. Charles N. Knopf taught history during the past year in the high school at Fullerton, Cal. Instead of teaching ancient history by giving six weeks to oriental history, and the remainder to the Græco-Roman, he divided the year into two

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parts, giving one-half to the Semitic history. The school studied the achievements of the Sumerian reformer, Urukagina, and pondered on the code of Hammurabi which provided that a gadding, troublesome wife should be ducked in the river. The Semitic story was carried down through the New Testament era, Roman Catholic pupils being excused from looking up biblical references if they so chose.

Presbyterians Send Man to Czecho-Slovakia

Rev. Kenneth D. Miller, associate director of the Department of City and Immigrant Work of the Presbyterian Board of Home Missions, is being sent to Czecho-Slovakia on a special mission. This is in line with the denominational policy of connecting up with the new Protestant movement in that country. Mr. Miller was recently awarded the Cross of War by the government of Czecho-Slovakia for service rendered the Czechs in Russia during the war. He will sail from New York on October 29.

Commending Religious Reading to the Congregation

This is the time of year when Methodism officially decrees that subscriptions be secured for their denominational papers. Denominations less closely organized than the Methodists also use this period to push the journals that set forth the denominational news. These routine tasks of the church are often difficult to perform in an interesting way, but Rev. H. A. Jump, pastor of First Congregational church of Manchester, N. H., recently found a new method. He preached a "surprise" sermon, and when it came to its conclusion he announced that everything in it had been culled from a single issue of the denominational weekly. The result was a generous lot of subscriptions for that paper. In many Disciples churches sample copies of the various journals are placed on a literature table, and copies of them are provided for those interested. Subscriptions are taken by those in charge of this work.

Protest the Teaching of Evolution in the Schools

The Long Run Association of the Southern Baptists has taken up arms against the "God-defying evolution teachers" and passed resolutions against them. The demand is made that no teacher known to hold such views shall be employed by public tax money. The Baptist doctrine of the separation of church and state seems to have gotten itself into perilous predicament here when the Baptist association undertakes to direct the expenditure of public tax funds.

Congregational Moderator Takes Duties Seriously

Dr. W. E. Barton, of Oak Park, Chicago, is the Moderator of the National Council of Congregational churches this year and next. He has a great church in Oak Park which would absorb most of the time of an ordinary man, and his literary labors would occupy the full time of some journalists and authors, but in ad-

dition to these duties, he plans a vigorous campaign in behalf of his denomination during his term of office. His congregation has been very gracious in their attitude to their pastor in these days of heavy responsibility, giving him great freedom in the making of his appointments. During the month of November he will attend a number of denominational meetings in the east. Most important among these engagements is the Diamond Jubilee address before the American Missionary Association on Nov. 10. In the month of January, Dr. Barton will give a great deal of atten-

tion to the progress of Congregationalism in the southern states.

Great English Minister Praises "Ambassadors of God"

Britishers who take up their residence in this country to preach the gospel never drop out of sight of their loyal friends across the water. It is many years since Dr. S. Parkes Cadman left his Wesleyan church in England to become a minister of a Congregational church in New York but one still finds his name many times in English church journals. His recent achievement in producing the book

French Pastor Criticises America

Churchmen in Great Britain and on the Continent are mostly supporters of the League of Nations, believing that through this means there is the best opportunity for realizing the Christian goal of world peace. Rev. Wilfred Monod, pastor of the Huguenot Church of the Oratoire, and a professor on the Paris Theological faculty, wrote a personal letter recently to Rev. Charles S. Macfarland which has been made public. The French theologian declares:

"At the moment when the League of Nations holds its solemn sessions at Geneva let me express to you in all frankness the grief which I feel as a Christian, and the inquietude I feel as a man, as a citizen of the world, to discover that the United States is not present at this assemblage of nations. Among the arguments brought forward to justify this attitude is this—that the American democracy has too much respect for its independence and its own dignity to consent to the formation of a super-government destined to diminish the sovereignty of each individual state. But has this fear any more reality than a scarecrow to frighten away the birds? M. Leon Bourgeois has just spoken the following words before the second assembly of the League of Nations: 'We do not want to offend the political sovereignty of any state and of any nation. We do not seek to establish any sovereignty; but above the political sovereignty of the state, there is a moral sovereignty, it is that of Right.'

"The alternatives are these: either international anarchy, or international order. The latter will come on that day on which the United States will renounce the antiquated and ferocious fiction of the absolute sovereignty of each individual state. This pretension is nonsensical and immoral. Before our chamber of deputies, President Wilson had the courage to point out that axiom, and to denounce this false principle of sovereignty, without limit and rule, of the state, that bloodthirsty Moloch which the governing classes try to identify with 'country'. Before the eruption of the world war, during the conference of The Hague, where were laid the foundations of international arbitration, the delegates of certain governments drew back from the obligation of re-

course to it. This, pitiable evasion was hardly tolerable before the ghastly catastrophe which has bathed our planet in human blood; but today it is hideous and damnable. 'The honor of the state' and the 'sovereignty of the state' are dead formulae; they are empty, hypocritical, and homicidal.

"The United States refused to ratify the treaty of Versailles because it did not want to assume burdensome duties (for instance, the care of agonized Armenia), but now it wants to profit by the rights which the treaty concedes to it. And to lend weight to its claims, it is constructing a colossal fleet, its military expenditures reach dizzy figures. The entire world is noting the progress of the military spirit in the United States, some with a malign joy, others with inquietude; and the press, in many countries, even testifies to a lack of respect for the disarmament conference convoked by President Harding. It is whispered that this is nothing but a phase of the naval rivalry between England and the United States and Japan.

"The United States cannot any longer practice its narrow policy of isolation. It does not want to any more, for its interests lie in cooperation with the rest of the nations, and it ought not to do so: neither conscience nor evangelical tradition will permit it to repeat the words of Cain: 'Am I my brother's keeper?'

"Of course, the actual league under our eyes calls forth criticism. Without the United States, Russia and Germany, it seems to group the greater victorious European powers, and to take on the character of a military coalition in the eyes of certain neutral powers. Again, it is reproached with being, not the representation of the parliaments, but the instrument of governments. And there is food for still other well founded criticism. The application of the famous Article X is not easily interpreted. And yet, the League of Nations lives and moves and has its being. That is the wonder! Something really new has come to our old planet, something unique in history. For the first time the idea of an association of nations is transformed from theory to fact. It is today the most original and audacious manifestation of the ideal of humanity."

called "Ambassadors of God" has been especially satisfactory to his countrymen. Rev. W. L. Watkinson, considered by many the leading pulpiteer of England, declares after reading the book that another book on preaching will not be needed for forty years, so well has the American preacher done his work. Dr. Cadman is commended for large learning and keen discernment in his study of the great lights of the Christian pulpit.

Foreign Board Finds a New Editor

The American Board of Foreign Missions, supported mostly by Congregational churches, has placed one of its associate secretaries, Rev. Enoch Frye Bell, in charge of its editorial and publicity department. He will edit the regular publications of the board, and in addition will serve as foreign news editor for the press. He has lived in Japan and for fifteen years has been working in the office of the board. This gives him unrivalled opportunities for developing the new department work placed in his hands.

Episcopalians Experiment With Young People's Organizations

The Protestant Episcopal church has no outstanding organization of their young people corresponding to the Epworth League or Baptist Union. They have a very significant movement in their Girls' Friendly Societies, but this does not provide a meeting ground for young people of both sexes. In some of the more evangelical dioceses, the Christian Endeavor movement has been introduced with good results, but in other sections the use of this organization would be impossible on account of theological prejudice. Recently the Young People's League has been formed which seems to be meeting with success, and it is hoped by many that the Young People's League movement may evolve into a national movement for young people.

Dr. Guy's Lectures on Japan

During the past fortnight Dr. Harvey H. Guy of Berkeley, California, has been delivering an interesting and scholarly series of lectures interpretative of Japanese conditions and relationships at the College of Missions in Indianapolis and the University of Chicago. Dr. Guy's academic history connects him with Drake University, Chicago and Yale. He was for five years dean of the Sei Gakuin in Toyko, for three years dean of the Berkeley Bible Seminary, and later professor of church history in Pacific Theological Seminary and professor of the history of philosophy of religion in the Pacific School of Religion at Berkeley. His experience of twelve years as a missionary in Japan has given him exceptional opportunities for the sympathetic study of the questions which are most to the front in American relations with the Orient at the present time. In the lectures he dealt with such important matters as the challenge of the new Far East, Japan in revolution and evolution,

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The Churchman: That we are in a new day in more ways than one is evidenced by this beautiful book.

The Presbyterian Advance: For meeting the need of those who would enjoy the privilege of daily prayer, but scarcely know how to begin, the authors have prepared this excellent and beautiful book.

The Central Christian Advocate: Beautifully bound, this book with its tasty and neat appearance, prepares one for the equal taste and care in its contents. Of all books for devotional use, this one in appearance and contents cannot be too highly commended.

The Christian Standard: The binding and make-up of the book are beyond all praise.

The Christian Evangelist: This book is beautifully arranged, handsomely bound and typographically satisfying. It should be a real help toward restoring the family altar.

Rev. James M. Campbell, D.D.: "The Daily Altar" is a bit of fine work. It certainly provides something to grow up to. Unlike many books of devotion, it is free from pious platitudes and pays the highest respect to the intelligence of its readers. Its devotional spirit is pervasive.

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international conflicts and adjustments of the Japanese people, Japan at work, Japan at worship, tendencies in modern Japanese thought, and the Christian approach to the modern Japanese. Those who listened to these scholarly addresses were impressed with the importance of having so sympathetic and sane an interpreter of Oriental life in these nervous and prejudiced days, and felt that Dr. Guy ought to be located in some institution nearer the center of American academic life, where his information and missionary enthusiasm might reach a much wider circle of American students.

Dr. Willett's Western Journey

During the winter quarter at the University of Chicago, which is his vacation period, Dr. Willett expects to visit the northwest and Pacific coast, as he did last year. He will devote his time primarily to the interpretation of the cooperative movement among the churches, the work of the Federal Council of Churches of Christ in America, of which he is an official representative, and the values and achievements of local federations and councils. Some portion of his time will be given to lectures on biblical and educational themes, under the auspices of colleges, groups of churches, Y. M. C. A.s and other organizations. He expects to spend the month of January on the way west, between St. Paul and the northern Pacific coast; the month of February in Northern California, and March in Southern California. The movement for closer association of the churches for effective effort is noticeable throughout the land, but nowhere more evidently than on the Pacific coast. It is to promote this movement and particularly the ministries of the Federal Council that Dr. Willett will spend this month in this area.

Annual Meeting of the Federal Council in Chicago

In December of last year the quadrennial meeting of the Federal Council of the Churches of Christ in America was held in Boston. The entire membership of the council, consisting of more than four hundred representatives of the thirty cooperating Protestant bodies, was present or accounted for by alternates. That body will not convene again until 1924. But there is an annual meeting of the executive committee of the council, numbering about one hundred, and equally representative of the constituent bodies. That gathering is to be held in Chicago, December 14-16, under the joint auspices of the Chicago committee of the Federal Council and the Chicago Church Federation. During those three days the entire work of the council during the past year will be presented in reports and reviewed in discussion. Some very remarkable results have been achieved by the commissions, particularly those on Evangelism, Social Service and International Justice and Goodwill. The recently established committee on works of mercy and relief includes several formerly unrelated activities in behalf of the relief of af-

flicted regions and groups of people. Mr. Hoover's recent appeal to this committee to take the lead in the huge responsibility for the supply of food to the starving in Russia is evidence of the government's recognition of the immense power which the churches in their united capacity possess. Similar is the importance of President Harding's request that the Federal Council employ its great influence in creating an atmosphere favorable to the program and the ideals of the approaching conference looking to the limitation of armaments. The inauguration of the Chicago office of the Federal Council is another evidence of the progressive and expanding program of the organization. The December meeting should be one of the most important of the year from the standpoint of cooperative Christian work.

Y. M. C. A. Takes up the Forum Method

The forum method of disseminating knowledge and formulating opinion is now being employed by the Central Y. M. C. A. of Brooklyn, the largest association of the land. Forum discussions are held on Monday and Friday evenings, and these are very largely attended. Dr. S. Parkes Cadman is giving a great deal of time to this enterprise, and he is ably seconded by Rev. Samuel Lindsay of Hanson Place Baptist church. The topics relate not only to social uplift, but often relate more definitely to the personal life of the men.

World Alliance of Christian Associations Plan Week of Prayer

The World Alliance of Young Men's Christian Associations announces through its president, Dr. John R. Mott, that November 13-19 will be observed this year as the Week of Prayer for young men. Among the occasions for thanksgiving suggested is the growing consciousness of brotherhood which has been quickened throughout the world. The note sounded this year will have large reference to the international obligations of Christian men. Christian associations are directed to pray for a closer relation to the churches by which both the churches and the associations will be benefited.

Sixteen Million Sunday School People Interested in Convention

The eyes of over sixteen million Bible students will turn to Kansas City where the next convention of the international Sunday school convention will be held June 21-27. The delegates are apportioned to the various states and provinces of North America on the basis of constituency, and the total delegation will be eight thousand. Illinois has been allotted 365 delegates and other states of the various systems of instruction proportionately. Exhibits will be made which have been offered by the Sunday schools during the past hundred years in order to show that the Sunday school is a genuinely progressive institution. The evangelicals in the Sunday school ranks in recent years tried to organize

separately, but they are back in the parent movement again working harmoniously. Rev. Robert Hopkins is acting general secretary of the International Sunday School Association. He is the Disciples leader of religious education.

Former Officers of Moody Institute Continued

The annual board meeting of the Moody Institute was held on October 19 and at this meeting the former officers were re-elected. The president, Mr. Henry P. Crowell, is a very successful business man of Chicago, and is president of the Quaker Oats company. The vice president is former Judge McKenzie Cleland, known for his advanced views in the field of criminology. Mr. Bryan Y. Craig, attorney-at-law, is the secretary. The predominating influence on the board is Presbyterian, although there are also Congregational influences as well. One of the outstanding features of the year's report was the sailing to the foreign field of forty-three students of Moody institute.

Prominent Y. W. C. A. Leader Passes Away

The untimely passing of Miss Grace L. Coppock removes from the helm of National Young Women's Christian association of China its strong leader and general secretary. Miss Coppock was a graduate of the University of Nebraska and has served many years in China. She returned to America in 1911, but spent her entire furlough speaking in various sections of the country. When she became national secretary in China there were seven foreign secretaries and two native Chinese members on the staff. Today the association has eighty-four foreign secretaries and forty-two Chinese secretaries.

Disciples Churches Have a Program for Armistice Week

The Officers' Council of the United Christian Missionary Society has sent to all the churches of the communion directions for the observance of Armistice Week in view of the Conference on Limitation of Armaments going on at Washington. These churches are urged to enter heartily into all union meetings that may be arranged by direction of the Federal Council. Individual members are urged to write letters to the press in which they set forth their views in behalf of world peace. Many papers have a department which makes use of such communications. The week of November 6-11 is being observed by a series of prayer meetings running through the week. Churches having bells are to ring them at each noon hour during the week as a call to prayer. In addition to all of these plans, congregations are urged to send in peace resolutions to the American members of the Peace Conference. It is hoped that through such a program the conscience of the Christian church may be made to register at a time when many have grave fears that a conference designed to promote peace might conceivably be the beginning of another disastrous war.

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THE OUTLINE OF HISTORY was unquestionably the best selling and most widely discussed non-fiction publication of the past year. The list price of \$10.50 for the two-volume set, however, placed it out of reach of many potential book purchasers. In response to an urgent demand for a cheaper edition there is now published a one-volume edition that will appeal to a much wider market. It represents H. G. Wells' answer to the criticisms, favorable and unfavorable, which the first edition drew from scholars in all fields. Without sacrificing his own original viewpoint, Mr. Wells has taken advantage of constructive suggestions relative to both general emphasis and detailed content. The one-volume edition is printed on thin bible paper, and contains 1272 pages. (Add 15 cents postage).

WHAT THE FORTY-ONE CHAPTERS COVER

THE WORLD'S DAWN

The world was old long before the coming of man, those immeasurable ages of life's first faint stirrings of which most of us know so little and are unable to learn much from professional monographs. The "Outline" gives this marvellously interesting story in language which brings before the mind's eye a thoroughly understandable realization of those ages through which mass and matter passed, up to the crude beginnings of living creation, and thence to the giant reptiles and animals—a brilliantly told story, covering millions of years and culminating in the advent of man.

MAN'S ADVENT.

The dim mystery of man's origin is wisely dealt with. Sources are examined—the Bible, Evolution, and so on, in the light of actual discoveries of the Neanderthalic and other ages, and so is composed a picture of earliest human life and origins, which is full of enlightenment on the question. After that picture, the reader is shown mankind's victories and failures in the struggle for life against mammoths and monsters, his gradual rise from the primitive, the instinct of love and hate, the family idea, the earliest methods of protection and reasoning, the growth of intelligence. And so he emerges from savagery, he takes his first step along the path which leads to today.

CIVILIZATION'S CRADLE.

It is curious to picture an inarticulate world, yet it was so till man began to think; then came speech, which for long was the only means of record, a time of mythology and superstition out of which religion grew. The next steps in communication were signs, picture-language and writing, then art and culture. How, gradually, over many centuries, all this came about in different parts of the world is told in the "Outline" and a marvellously fascinating story it is of a world in civilization's cradle, still in the swaddling clothes of development.

A SUGGESTION: Turn back to page 30 and list your Autumn book order—and put "The Outline of History" first in the list. (You may have reasonable time to pay for the books.) Prepare for a great year by reading great books.

HISTORY'S BEGINNINGS

When mankind woke up to a realization of cause and effect, history began; sanguinary wars, brutal enslavings of nations wholesale, magnificent though crude conceptions. Thrilling pages these make in "Outline," wherein graphic portrayal is given of how these early races, some vanished, others surviving, made history, and in doing so wove the fabric of the world's polity, out of which evolved both the freedoms and expressions of today.

IN ANNO DOMINI

A right understanding of these years is necessary to the student of social and political questions, particularly in early Anno Domini when the world consciousness was keen and its conscience impressionable. It was the age of mind over matter, of noble chivalries struggling amid selfishness and greed, of Crusades and Magna Charta, the dawn of light and freedom. These two thousand years of progress are vividly outlined by Mr. Wells in words which get at the truth through the glamour and glitter and leave the reader in good view of the facts in accurate perspective.

WHAT OF TOMORROW?

After coming down to recent years, traversing the nineteenth century and revealing much about the Great War, the author takes the reader to the top of the high tower of his farsightedly practical imagination and shows him the world as it is to be if right and freedom are to sway and mankind is to gain good from the trials which have lately been tearing civilization. Without doubt such a coherent and common sense plan of world co-operation as here depicted is an ideal worth the sacrifice of the War years, and if it is to come it will only be by united and unselfish action. Such a plan to study and work for is alone worth many times the cost of this work—invaluable as it is in other respects.

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By Nathaniel Micklem, M.A.

This interpretation of Christianity by one of England's younger Christian thinkers takes its title from William Morris's lines, "Looking up, at last we see the glimmer of the open light, from o'er the place where we would be." The author says: "I hope this book may help to make Christianity appear more reasonable and more beautiful." (\$2.00).

Christianity and Christ

By William Scott Palmer.

"Twelve years ago," says Dr. Palmer in his introductory note, "I was profoundly influenced by the critical examination of Christian documents and of Christian origins, by science generally and by the new movement in philosophy. I felt impelled to revise my religious beliefs. It was a kind of stock-taking, and took the form of a diary, now long out of print. Many trials have come upon the Christian religion and the church since then. It seems to be time for a new stock-taking on my part; and I propose to write a new diary and in it ask my new questions and find, perhaps, new answers." Dr. Palmer is author of "Where Science and Religion Meet." (\$2.00).

Studies in the Inner Life of Jesus

By Principal A. E. Garvie, D.D.

This is not a new book, but a new edition of a very great book by the noted head of New College, London. The Congregationalist says of the book: "Its chief value is in its emphatic insistence upon the genuineness of the human experience of Jesus, coupled with the constant acceptance of the uniqueness of his nature as the only-begotten and well-loved Son of God." (\$3.00).

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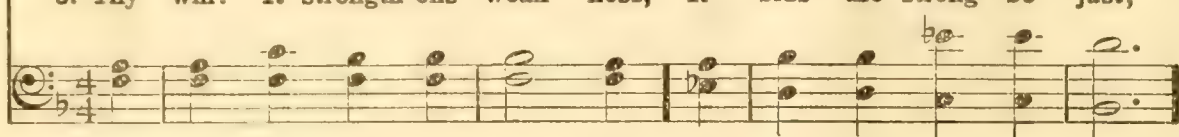

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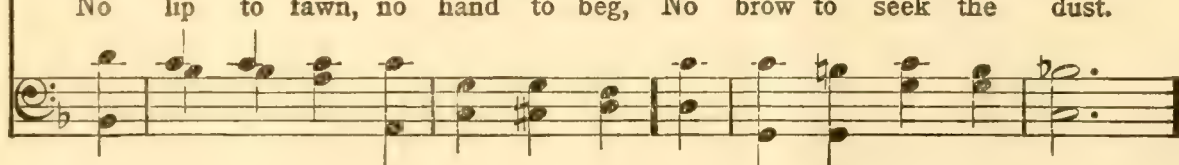

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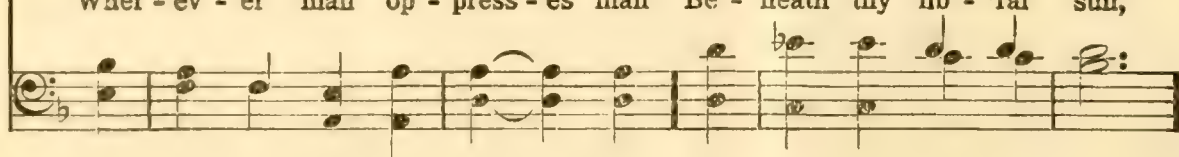
1. Not in dumb res - ig - na - tion We lift our hands on high;
2. When ty - rant feet are tram - pling Up - on the com - mon weal,
3. Thy will! It strength - ens weak - ness, It bids the strong be just;

Not like the nerve-less fa - tal - ist Con - tent to trust and die:
Thou dost not bid us bend and writhe Be - neath the i - ron heel.
No lip to fawn, no hand to beg, No brow to seek the dust.

Our faith springs like the ea - gle, Who soars to meet the sun,
In thy name we as - sert our right By sword or tongue or pen,
Wher - ev - er man op - press - es man Be - neath thy lib - 'ral sun,




And cries ex - ult - ing un - to thee, O Lord, thy will be done!
And oft a peo - ple's wrath may flash Thy mes - sage un - to men.
O Lord, be there thine arm made bare, Thy right - eous will be done! A-men!



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as to preach it! The
Social Gospel will
never seem to be
truly *religious* un-
til the church be-
gins to sing it.

* * *

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ful typography of
this hymn: large
notes, bold legible
words, and *all the
stanzas inside the
staves.*

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XXXVIII

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EDITORIAL STAFF—EDITOR: CHARLES CLAYTON MORRISON; CONTRIBUTING EDITORS: HERBERT L. WILLETT, JOSEPH FORT NEWTON, THOMAS CURTIS CLARK, ORVIS F. JORDAN, ALVA W. TAYLOR, JOHN R. EWERS

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EDITORIAL

Giving God the Freedom of the City

A MOST extraordinary scene was that witnessed recently at Ipswich, England, as related by Mr. Shillito in his Table Talk last week. There had been a union mission of all the churches, Anglican and Free—not at first successful, but gathering power betimes—which touched the whole city profoundly. It closed with a vast united service in front of the town hall—since no building was large enough—at which, in the presence of the mayor and city officials, after solemn prayer, the bishop, in the name of all the churches, offered to God the corporate life of the city “in joyous active service of Jesus Christ.” Such a united consecration of corporate life is unique, so far as we are aware, in the history of English religion. It was not only picturesque, but significant, and, we trust, prophetic, not only of the deepening sense of corporate and community life, but of the way of approach toward Christian unity and power. Individual conversions were followed, as they always should be, by corporate dedication: too often, hitherto, the two things have been separate, as if they belonged to different strata. The comment of the editor of *The Challenge* is worth repeating to American as well as English churchfolk:

“If these people only dare to believe that a Christian revolution is practicable, if they will go forward, refusing to lose confidence in God’s will and power, strong in mutual trust, unafraid to dream and to do and to be called fools for doing, then all things are possible for them. Much study, much patience, as well as much boldness and much prayer, much fellowship, in a word the Christ-spirit, is needed. A sudden and catastrophic renewal of the Christian life, an apocalyptic coming of the kingdom, is what many of us have been expecting. Like a landslide the

world will one day move to God; here may be the rock which will start the avalanche. A Christian community—what might it not accomplish for itself and for the world!”

Popularizing the New Orthodoxy

THE greatest weakness of progressive orthodoxy is its danger of becoming esoteric and intellectualistic. The so-called “liberal” denominations have amply demonstrated the futility of making a great religious movement “high-brow” and aloof. Religion, and above all the Christian religion, must be comprehended by the masses. The hurtful sectarian movements of the time have vogue because they have mastered the technique of carrying their message to the back-doors of working people. The faith-cure movement in all of its varieties has learned the art of getting its concepts and vocabulary into the minds of the most humble. Premillennialism is not particularly easy to understand. Nevertheless through tracts, papers, and cheap popular books it has spread its message through the land until hundreds of thousands are looking for the imminent visible return of Jesus. Meanwhile the journalism of orthodoxy continues to decline even when supported by the officialdom of a denomination. The old tract societies are dead, for the most part. The Methodist Tract Society is no more, though it once rendered a good service. Where Disciples once circulated thousands of tracts, they now scatter hundreds, and according to the present indications it will soon be tens. The reason the older tractarian movements failed is to be found in the fact that the tracts never changed to meet changing needs and new intellectual and moral demands. What is needed today is fresh popular statements of the great doctrinal verities of religion. Most religious books are in the language of the scholar and the

preacher rather than in the language of the man of the street. Once in awhile when something appears which is at once intellectually respectable and yet simply written, like the Fosdick books, or the Swain book on "What and Where Is God," it offers real competition with the novel as a best seller. The need of the hour is for preaching and writing which will popularize the new orthodoxy as John Wesley popularized his new piety.

Dr. Rufus Jones and William James

IT may well be stated without reasonable fear of contradiction, said the London Times, that America has given us in the twentieth century the two most interesting writers, in English, on philosophy and religion. William James is secure; Rufus Jones may claim a position beside him. And there is no doubt that the second owes not a little to the influence of the first. This is indeed high praise, evoked by a recent book on "The Later Periods of Quakerism," to read which is to see how religious history—too often in presentation, if not in reality, a drab, unromantic thing—can be made as vivid and picturesque as a story of the middle ages. Certainly he is the noblest living interpreter of the deep and vital faith of the Society of Friends, whose mission, he tells us, is not theological at all, but mystical and prophetic; and he seems to return more and more to the older mysticism, from which, he fears, his people have somewhat departed. If anyone imagines that mysticism is dreamy and unpractical, let him read in this volume the work of the Friends in the emancipation of slaves, among the Indians, in prisons, and in behalf of a more humane industrial order. A briefer book by Dr. Jones forms one of the Christian Revolution Series, now happily accessible in this country, entitled "The Remnant"; and it is full of wise thought and living insight. Anyone who writes of mysticism should give us an unforced impression of goodness; and no one who reads Dr. Jones can fail to recognize in him something of the natural saint to whom "Christ is God eternally revealing himself—God in immediate relationship with man."

War's Vast Legacy in National Debts

NO man liveth to himself or dieth to himself, declares Holy Scripture, and this is well illustrated by the way in which war burdens are being passed on to nations that had no part in the world war. We are not surprised to learn that the world war meant an increase of the American national debt from 1,029,000,000 to \$23,922,000,000, but it is rather surprising to find that Sweden, a non-combatant country, has increased her national debt in the same period from \$161,000,000 to \$340,000,000. The City National Bank of New York, which is authority for the above figures, has brought together a statement of the national debts of all the countries of the civilized world. It is shown that since 1913 the total of these debts has increased from \$43,362,300,000 to \$382,634,000,000. A total indebtedness of a third of a trillion of dollars starts us talking international debts in a new mathematical vocabulary. The inter-

est on this indebtedness is such a vast sum that it will rest like a crushing burden on the world for a whole century. The destruction of property and the crippling of industry in the leading countries of the world have broken down the markets for other countries. Even those who have sought to walk in the paths of peace and amity must now help pay for the next hundred years along with the rest. This helps to emphasize the fact that the nations of earth are one great family. It also bears vivid witness to Mr. Norman Angell's thesis that in war the victor loses. Every war must of necessity be a world war, and the formulation of peace must of necessity be a matter of world concern. Yet there are old-fashioned statesmen who have not taken in the full significance of the new facts which relate to the economic order of this day. One who is acquainted with economics knows full well that another war involving an increase in the national debts of the world in the same proportion would bring down to chaos practically every government of the world. It is either world peace or an economic debacle which even with the help of the feeble analogy of the recent war is quite beyond our comprehension.

An Interpretation of Chicago's Artistic Life

THE latest number of Art and Archæology is a double issue, devoted to the art interests of Chicago. To many of the citizens of this center of industrial and commercial activities the recital of the wealth of artistic material and enthusiasm that is characteristic of Chicago will come as a surprise, while to the visitor from elsewhere who thinks of this city only in terms of its business achievements it may sound incredible. On the other hand many of those who come to our big town for a few days of eager inspection go away with a more adequate knowledge of its artistry and art interests than the average Chicagoan ever possesses. To such as desire at least an elementary knowledge of the higher life of Chicago on the artistic side, an examination of this exceedingly interesting magazine is to be recommended. There in a few fascinating and generously illustrated pages are set forth in brief outline the history of Chicago's art interests, the growth of its architectural sensitiveness, the enormous stimulus of the World's Columbian Exposition to all the arts in this region, but particularly architecture, and the more recent expressions of that spirit in buildings such as the Art Institute, the gothic scheme of the University of Chicago, the new Field Museum of Natural History, and the many business structures that combine the practical with the beautiful. The magnificent Chicago Plan, which has proceeded toward completion through several political administrations, each of which has claimed the credit of its successive features, now begins to take adequate form in the new elaboration of Michigan Boulevard, the widening of Roosevelt Road, formerly Twelfth Street, the great bridge across the river, the lakeshore parkways north and south from Grant Park, the completion of the outer system of boulevards quite encircling the city, the unsurpassed system of parks and playgrounds, and the recently opened wealth of Forest Reserve areas. To all these must be

added the intensive artistic life generated by the Art Institute, with its great collections of paintings and statuary, its many departments and its three thousand students; the many private collections of artistic material, which are in large part held in trust for public enjoyment; its musical interests and institutions, reaching their climax in the unrivalled orchestra, now adequately housed in its own building; the marvelous library facilities offered by a half dozen huge collections, all cooperating in the interest of literary efficiency; and its educational foundations, of every grade, culminating in the two great universities. These institutions are not mere detached expressions of the artistic temper, but are all of them the result of public devotion to the high aims of the life of beauty and of power, and are supported with a generosity which speaks eloquently for the genuineness of the art interest of the city.

Roman Fury Aroused by European Defections

MANY religious communions in America as well as the Y. M. C. A. have raised relief funds and have administered them in central Europe. It has been abhorrent to American givers to think of restricting the use of the funds to any particular household of faith. The spirit of the Good Samaritan has dominated the workers, and in the stricken countries Catholics and Protestants alike have profited by the generosity of Friends, Methodists, Lutherans, Baptists, the Y. M. C. A., and other forces. Meanwhile a strong Protestant movement has broken out in central Europe which seems to be quite independent of outside influence. Replying to Roman Catholic charges of proselytism the relief workers assert on their honor that they have been engaged in philanthropy and not in Protestant propaganda. The removal of governmental discriminations against Protestant sects in some of the new slavic countries has been a significant fact. Protestantism would have been a strong force in these countries long since but for government interference. In a little over a year in Czecho-Slovakia two million people have ceased to be Roman Catholics. Some have gone over to infidelity, but many have joined either the Protestant churches or the Greek Orthodox church. This defection has aroused Rome to great fury, and the narrow type of ecclesiastic is fighting every kind of American influence in central Europe, embarrassing even the Hoover commission. The Roman Catholic Archbishop of Warsaw has addressed a personal letter to his clergy warning them against the Y. M. C. A. This attack has reacted, and many Catholic newspapers in Poland are openly resenting the criticisms of the archbishop. They call attention to the fact that Polish soldiers were served by no Catholic organization, and that now that the war is over, it is ungracious to attribute to the brave workers at the front unworthy motives. Meanwhile there is a section of Roman Catholic opinion which will work consistently for the old medieval conditions of religious repression. Broad-minded religionists over the world must be on the alert to insist that there be a free field and no favors. Religious toleration has come to be a growing ideal in every section of the world. There must be no backward step.

A Counter Movement in Chinese Buddhism

WHEN the head of the Buddhist religion was driven out of India many centuries ago, he came to China and for a long time China was, so to speak, the capital of Buddhism. Translation of ancient Chinese texts has given us most of the knowledge that we possess with regard to Gautama. There followed the long centuries of decline in which Buddhist monasteries, like Christian monasteries, lost their zeal for learning, and were filled with avarice and evil deeds. With the coming of Christianity in its very best expression as personified in the Christian missionaries, the ancient faiths of China have felt a distinct challenge and they are not minded to surrender the field without a struggle. A reform movement of considerable magnitude has arisen within Mahayana Buddhism with the express purpose of resorting once more to the study of the ancient texts of the faith, and of establishing an order of devoted and spiritual monks and nuns. Every effort will be made to reconcile Buddhism with the incoming of these western ideas which are changing the whole intellectual map in China. It is found, however, that Buddhism has at least one insuperable difficulty in its way. Its essential principle is pessimistic. The elimination of desire means retirement from the world rather than a re-making of the world. Such a counsel of perfection of very necessity involves holy orders for the few, while the great mass are only partly influenced by the religious ideals. The Christianity of Jesus on the other hand is capable of being taken into the life of the whole community. It is not inconsistent with family life as is Buddhism, or with the practice of industry. If Buddhism is reformed until it is no longer pessimistic, it will no longer be Buddhism but another religion. Meanwhile with increasing knowledge of the essential texts of Buddhism Christian scholars are coming to a better understanding of the essential nature of that ancient faith. A Christian missionary has dared to say that were he not permitted to be a Christian, he would rather be a disciple of Mahayana Buddhism than of any other religion upon the face of the earth. Such intellectual sympathy as this will help Christian missionaries to give to the orient the essential thing that Christianity has to offer.

The Visit and Mission of Madame Yajima

ONE of the most interesting personalities coming from another country to America is a Japanese lady of more than ninety years, who is making a tour of the United States in the interest of better relations and understanding between the people of the two countries. Madame Yajima was converted to the Christian faith at the age of forty, and for fifty years she has been a prominent figure in the religious life of her country, and in all modern reforms. She has for many years been the president of the Japanese Woman's Christian Temperance Union. She has been active in the movement for woman's emancipation from her feudal position, and in the effort to secure equal suffrage. When the efforts of the militarists of both nations to stir up the feeling of antagonism became ap-

parent, she threw herself with ardor into the campaign to instruct her fellow countrywomen regarding the common interests of Japan and the United States, and the need of cultivating sentiments of friendship on both sides. With this purpose in view she circulated a petition among the intelligent women of her land, addressed to the President of the United States, begging his influence in behalf of the limitation of armaments, and the strengthening of the friendly relations between the two countries. This petition, signed by more than ten thousand Japanese women, has been exhibited in many American cities to interested audiences, to whom Madame Yajima has spoken on the same theme; and last week it was presented to President Harding at the White House by this venerable messenger of peace. A profound impression has been created by Madame Yajima wherever she has gone. All people of good will are sure to follow her mission with deep interest, and earnest prayers for its success.

The Return of America

THE normal American is not embarrassed by the reflection that throughout its history his country has been known as a land of ideals. Even in the most pessimistic and cynical periods of its experience, there was a certain pride in all American hearts in the recognition of the fact that our country has been given the honored place of an enlightener of the nations, a pioneer in the vanguard of the world's progress. That for which the first founders of the republic have been venerated, whether they were the Pilgrims of Plymouth Rock or the Cavaliers of Jamestown, was the idealism with which they sought a new home in the western world, and projected their plans for a new sort of commonwealth.

They were men who, escaping from the limitations, the persecutions and the autocracy of the old world, were comforted by the conviction that in this new land all things were possible. There was room for expansion, there was freedom to try the great experiments of which they had dreamed, there was the inspiration of a fresh beginning, untrammelled by the traditions that had curbed and chafed them in the old home. It was not strange, therefore, that to all men of discernment in that age, the origins of the American republic seemed like a fresh beginning of world ideals.

And this has been the sentiment both of Americans and the peoples of other lands. In the high spirit of Washington and his compatriots the young democracy pushed out into its great career. To be sure in the review of the details of our history there has been much to regret. The sordid and selfish motives of small and upscrupulous leaders have at times obscured the brighter ideals of the fathers of the nation. But as a people we have learned to overlook the depressing facts of our past, and to fix attention upon the luminous tokens of our high destiny, the lofty and inspiring utterances of the moral leaders who have occupied the exalted places in our regard.

In most of our relations with our neighbors on this continent and across the ocean we have upheld the fine

traditions of peace, democracy, educational enthusiasm, social justice, moral integrity, and reverence for religion. Even our wars, with perhaps the exception of the Mexican conflict, of which we are not proud, have been fought for the sake of our national ideals of liberty, democracy and good will, rather than for any form of national aggrandisement. We like to think of ourselves as friends of all the world, and interpreters of the highest in national life. We wish also to have the rest of the world think of us in these terms.

For such reasons it seems very hard for thoughtful Americans, and for men of vision in other lands, to account for the reaction that has characterized the past three years. Before the entrance of the United States into the war there was much searching of heart as to whether the nation would be able to give account of itself in the struggle for democracy then going on across the sea. Was not America too commercialized to be able to respond to a great world call? But though our response was not as prompt as some of our admirers desired, we came in good time with such unanimity as to turn the tide of battle, and prove to all men the reality of our idealism, without hope of indemnities or added territory.

Then came the long and tragic relapse. We appeared to forget all the promises we had made regarding the ending of war, the discarding of the old diplomacies of indirection, the recognition of the rights of the smaller nations, and the guarantees of justice to the oppressed of all the earth. Political animosity among our leaders silenced the voices of prophetic conviction. Divided sentiment in the nation, skillfully fostered by partisan bitterness and petulant disdain of the mood of international good will, brought on the lean and sterile years through which we have been passing. With the conviction expressed by practically every national leader of all parties that we were involved in a covenant of friendship and responsibility from which we could not well withdraw, we fell out with each other over phrases, and turned back from the task for which many of our noblest sons gave up their lives.

That America's reaction from the mission and opportunity created for her by her participation in the war has been a grievous and disillusioning shock to a host of friends and fellow workers in Europe, every day brings fresh proof. If our long hesitation in entering the war was the theme of endless sarcasm and condemnation, not less has our practical withdrawal from the still more important consequences of that war been the cause of astonishment and grief to the choicest spirits in the lands of the great alliance. The voices in which these sentiments are expressed are not often heard on this side of the sea, where our satisfied and complacent isolation has taken new and aggressive form. But Americans who journey overseas, and those who have correspondents among the Christian leaders of Europe, know the humbling facts as to what is thought of us because of this recreant course.

To be sure, some of this sentiment is justified by the cynicism of a part of the American press, that because of its vociferous character gets itself taken seriously as the

interpreter of the only opinion prevailing. And when the nation is unfortunate enough to have men of ambassadorial rank who persist in disclaiming any idealism in America's motives in entering the war, and affirming that under no conditions, either by explicit action or by implication, will the United States ever enter into covenant relations with any of the powers of Europe, our brethren across the ocean may well be pardoned for losing some measure of their faith in us. One of the most noted of Christian journalists in Great Britain recently wrote to a friend in this country: "It gave some of us here sore heartache when it seemed as if the American people, having put their hand to the plough, deserted the plough in the middle of the field still strewn with the debris of the war." The president of one of the larger English religious bodies writes: "We who are lovers of the American nation and believers in its tremendous destiny as one of the greatest powers any age has known, have had our anxious moments this year."

A British political leader whose name is familiar to students of contemporary affairs uses these words: "We had looked in the old country for the United States to be with us until the complete re-establishment of peace, and the settling down of the nations combatting on both sides to the making together of a new and nobler world, purged of the perpetual nightmare of the shadow of war, and the rattling of the sabres of a sterilizing and paralyzing militarism. Your people, it seems, had serious doubts as to the policy of departing from its traditional disinterestedness in the concerns of the old world. It is not for us to question the right of the American people to take their own course. But we do feel that the attitude they took was a most serious misfortune to the old world." And an eminent Frenchman writes in a private communication: "If the United States does not accept their mission to the human race, the stars will drop from their flag."

But it is not from politicians and partisan newspapers that help may be expected in this critical hour, when the President, awake at last to the imperative demands of the time, and the call for America's leadership in the task of limiting armaments and promoting sentiments of peace, has summoned the representatives of the nations to sit in solemn conclave for the consideration of these problems. Much may be hoped from the men who have been chosen to represent our government. But if the matter is to be left to the hesitant and compromising debates of political leaders, the issue is hopeless. Unless the churches and the moral forces of this and the other nations take the lead and mold public opinion to such expression as shall influence action at the conference, the men accustomed to the give and take of diplomatic finesse and hesitance will simply mark time and, as a recent writer has affirmed, "the world will go from armament to armament until the next great war will carry civilization down with a crash."

America must strike the deciding blow in the world reconstruction as she did in the war, and this can only be done by the creation of an atmosphere of eager and prayerful solicitude on the part of Christian men and women throughout the nation. The moral leadership of America was never needed so much as today. Our people must not be impatient with the peoples of Europe in

these days. The old age there is dying in agony. The better and nobler age is struggling in the pangs of a difficult birth. Many believe that we are now in one of those historic moments when a new era is about to begin, as at the time of the coming of our Lord, or at the time of the Reformation. From the present turmoil there is working out slowly but surely a new world. But this new world must be infused with the spirit of Christianity, and this can best be interpreted by the churches of America.

In the midst of the world war America, by her disinterestedness and generous assistance to the cause of democracy and world righteousness, exerted an almost incalculable influence. That influence has now been lost in large part through factional controversy and political short-sightedness. But a new chance is given the moral leaders of America in the present emergency. There is now an opportunity to speak with effectiveness through the American churches. An earnest and positive declaration of American Christian idealism would not only do much to bring about a real limitation of armaments in the conference at Washington, but also to bring America back into the moral life and leadership of the world.

The New Turn in the Railroad Conflict

RECOGNIZING that a state of war prevails in American industry, the recent "surrender" of the railroad unions will appear, as it passes into the clearer perspective of history, to be one of the most advantageous defeats which organized labor has suffered, and one of the costliest victories which stock-holding capital has ever won. There is increasing evidence that a better quality of brains is in control of labor than of capital. This was marked and keenly commented upon by a leading magazine editor several years ago as he watched the play and counter play of wits in Washington while the Adamson law was under consideration. Said he, "The labor leaders made circles around the magnates of capital."

We have manifestly not emerged from a state of war in industry. The public as an umpire, or government as the public's instrument for recording and impressing its will, does not shine. Rather both have been put "in a hole." The decision of the labor unions to call off the strike sounds like a surrender to the sovereign will of the public as voiced in its government, but the leadership of labor is far too sagacious to suppose that the government is capable of making good its responsibility. They are awaiting its inevitable failure under its present domination. Stock-holding capital has over-reached. It has plunged forward to a point where the full force of its blow was to fall upon the "enemy." The blow has been spent upon the vacant space where the "enemy" was supposed to be and was believed to be intent upon remaining. Doubtless the exhausted sponsors of stock-holding capital are now making a more or less careful reckoning of their gains. Probably second and third thoughts are not so satisfying as was the first flush of "victory."

What are these "gains"? First, the continued service

of hundreds of thousands of employes, sullen in the sense of injustice, spiritless in their work, and of necessity more and more inefficient. Railroad management is shut up to the retention of this kind of labor while the public has been made alert to expect greatly increased efficiency in its railroad service. Failure will be more plainly than ever the fault of the management. To whimper and make excuse for this inevitable failure, by complaining that they got what they clamored for, will not, six months or a year hence, put the railroad managers in a very favorable light.

Second, the railroad managers have demanded and secured, in the full blaze of the most glaring publicity, concessions in wage scales—on the basis of what claims? That lower passenger and freight rates may be allowed! The public will be greatly pleased, and its memory of this service will be kept green by the progressively decreasing costs of living! But what thoughtful citizen expects the railroad management to make good this implied promise to the guileless public? The railroad managers must themselves be sweating in cold night-chills as they face the certainty that they will not and cannot fulfill these high popular hopes. The meager concessions which they can make here and there will not camouflage the situation for very long, nor over very large areas. In some sections both passenger and freight rates went up like a jack released from his box at once the threat of the strike was removed.

Third, the surest result of this "victory" is a whetting of the rapacity of stock-holding capital. The reduction in wage scales and the advance in freight and passenger rates has a common and total significance for the powers which finally control railroad policy, and that is to increase the dividends upon railroad stocks which have for two generations been notoriously and universally manipulated and watered, and then rewatered and manipulated again, until not the most acute and conscientious accountant could possibly put even an approximately just valuation upon them. The evil day for our railroad management has simply been deferred. Such Pyrrhic victories as this latest will only make the more overwhelming the final defeat of a policy which has already brought our railroad system to virtual bankruptcy, and which must ere long rout the whole evil scheme from the field. A railroad management which defends this system and serves the interests which dominate our railroad policy can only come to ignominy. To escape this inevitable result the best young brains are turning away from railroad administration, hopeless of ever making the blind and rapacious demands of stock-holding capital, which now domineers over railroad policy, square with enlightened public conscience in its conception of what may properly be expected of a great public service organization such as the carrier system of the country should be. It is not surprising, therefore, that our discerning magazine editor should find labor leaders, sagacious and inspired with the consciousness of a human cause, "making circles" around opponents who must have either sold out to interests bereft of human sensibilities or are distraught by the revolt of their own consciences against the claims and aims which they are employed to support.

Here is where the great thoughtless, professedly Christian public comes in. We ought to be guileful enough at least to understand that the alleged triumph of the public interests in this "surrender" of organized labor is cheap, and leads straight on to nowhere. This is an ignoble strife which we have been witnessing. We are not saved by the issue. We may not hail the discomfiture of the evil and the triumph of the good. This contest, in just the degree it is intensified or is drawn out through time, will defeat both parties to it, and bring to ruin the real interests of us all. We are puttering, and evading fundamental moral and economic issues. We are either doing nothing at all, letting things slide in the hope that by chance they will slide uphill into the kingdom of heaven, or, at best, we are seeking to patch up an outworn system of conducting one of the most important departments of our social order. Here is involved not finally a question of technique, of administration, of efficient organization, but as clear-cut a moral issue as the ethical and social forces of a civilization have to encounter. We cannot continue to allow stock-holding capital to domineer over this or any other branch of our social scheme, and even pretend to call it Christian. The discussion of this iniquity should not longer be permitted merely to entertain economists and academicians in their cloisters. Nor should our ethical leadership be confined to the periodic attack of ignorant pulpiteers upon the "malefactors of great wealth," who are safely left unnamed or are impersonated in two or three of the most majestic of our financial overlords. This program has already frustrated itself. These "malefactors" on closer acquaintance are found to be among the choicest of our church membership, not only zealous in the formal observance of the letter of church practice but often not less conspicuously displaying those "spiritual" graces by which our homiletics lay such great store. We have manifestly done them individually a great injustice by these indiscriminate attacks, and have advanced the cause of social righteousness no whit.

Nor will ferocious onslaughts upon American labor, or upon the accepted leadership of American labor, carry us any further. Wage scales must go up. We force them down at the peril of our whole civilization. Not alone for the railroad management has this Pyrrhic victory spelled out a new syllable in the final disaster, but it will recoil upon us. Our government cannot make good its new responsibilities. It cannot, it certainly will not administer even-handed justice. We have not put it in the way of doing so. The stockholder must be compelled to let go of our vital industries. His bread and meat are profits and the goal of his every hope is dividends, and then more and larger dividends. Capital is entitled to its just compensation as capital. When industries need capital they should pay the just price. But to turn our industries over to the stockholder, and give him full and final authority to determine their policies, is to invite sure disaster, and to frustrate every hope of a civilization ordered by the ideals of the Christian religion. To preach a gospel of unselfishness in the face of officially organized selfishness is an idle and futile toying with words. This question is becoming clear enough to be taken out of the hands of juggling

technicians. It is a clean-cut moral issue. Are stockholders to be permitted to control the public service? Shall idlers—and every stock-holder is an idler, for the purposes of the enterprise in which he is only a stock-holder—shall idlers be permitted to domineer over the workers in the industries of a Christian civilization? We certainly ought to be able to think far enough into our confused economic problem to answer that question intelligently and carry our Christian conscience with us to that goal.

The Switch Engine

A Parable of Safed the Sage

I SOMETIMES travel, and I spend many nights subject to the tender mercies such as they be of the Pullman Company. And I sometimes wake in the night when the train hath reached a junction. And it happeneth often that a Switch Engine cometh up behind, and catcheth hold of two or three cars, and runneth away with them as though it were an Automobile Bandit. And it puffeth and it snorteth and it goeth fast, but it goeth not far. For presently it runneth upon a side-track and leaveth a sleeper. And then it runneth upon a side-track and picketh up a sleeper. And sometimes it cutteth out a Chair-car, or taketh on a Diner. And these operations doth it perform with Commendable Industry, and no Undue Modesty.

For it saith as it snorteth about:

It is up to me to make up this train in Twenty Minutes, and behold it ran in five minutes late, and the old man will be red in the face if he pull not out on time; therefore I must get busy, and cut out two cars and set in three, and what happeneth unto the train after that belongeth not unto me, and I should worry.

Now this process fooleth the inexperienced Traveler. For he heareth the snorting, and feeleth the rapid motion, and he saith, Behold, now are we Going Some. And just then his car bumpeth up against the Cedar Rapids sleeper, and driveth sleep from his eyes and slumber from his eyelids. But this process fooleth me not. When the train stoppeth in the night, and we start up suddenly and with Rapid Motion, and with much snorting of the Engine, then know I that we are running down into the Yards with two or three cars, to pick up a sleeper from Oshkosh, or to leave one for Oconomowoc. And I prepare for the Bump.

Now there be good men who come to me to Promote good causes. And there be some who hook onto every new movement that pulleth into the Union Depot, and haul it up and down the main line and the adjacent sidings, and with much puffing announce the near arrival of the Millennium. And these be Useful Men. I know not how without them we should make up our trains of organization and achievement. But I am not wholly fooled by the whoop and hurrah, neither do I altogether deceive myself with the Initial Speed of these divers and sundry enterprises. I know that as yet we are not out of the Yards, and that when we really get going, and to pulling freight, it will be with a more solemn and sedate evidence of

progress than is advertised when we are only picking up the sleeper from Kalamazoo.

For the Switch Engine, though it be a worthy and industrious and commendable Factor in Human Progress, is not that which furnisheth the sustained Power for the Long Grade and the Steady Pull.

Wherefore when a good cause is starting, I applaud the speed with which we get under way, and I rejoice in the Bump of the Terre Haute accession and the jolt of the arrival of the contingent from Kokomo, but I wait for the steadier and slower pull that doth certify that we are out on the Main Line, and actually moving toward our Destination.

BY THOMAS CURTIS CLARK

The Optimism of Faith

ABOVE the raucous cries
Of world-old wrong,
Faith hears, in accents deep,
Truth's battle song.

Athwart the fearful gloom
Of sin's black night,
Faith sees, slow-conquering,
Love's kindly light.

God Rules the Seas!

A THOUSAND dreadnoughts proudly flaunt
Their flags before the breeze;
A million seamen ride the waves,
But God rules the seas.

Before a king had donned a crown,
Or queen had lolled at ease,
The floods beat high against the sky,
And God ruled the seas.

Before a lord had claimed the tide
To curb as he might please,
The waters of the earth flowed wide,
And God ruled the seas.

The fountains of the deep are His,
And His the favoring breeze;
His are the laws of ebb and flow,
For God rules the seas.

God's Victors

GOD'S battles are forever won,
Though oft His warriors bite the dust;
Triumphant in their death they lie,
Who fall in warfare just.

The final issue standeth sure,
When right and wrong in conflict meet;
Who fight for right may be laid low,
But right knows no defeat.

Eternal Life and Survival*

By Dean W. R. Inge

ETERNAL life, as I hope to show, is a quality of ultimate reality. Survival is a quantitative measure of duration. The eternal life belongs to the conception of reality as a kingdom of values. Survival conceives human existence as a page of history. The relation between them raises the question of the nature and reality of time, the most difficult and perhaps the most important of all philosophical problems. We are not dealing with a mere intellectual puzzle but with a problem which is being forced upon all Christian bodies and upon every thoughtful mind. If we compare the religious and homiletic literature of the present day with that of earlier generations nothing will strike us more forcibly than the secularization of the Christian hope which marks the utterance of all who wish to enlist the sympathies of the younger generation. The old gaudily colored pictures of bliss and torment have passed away. Our contemporaries desire a religion without a hell, and some even seem to prefer a religion without a heaven. References to the future life are perfunctory, and are chiefly used in a rather gingerly manner, in consoling mourners and fortifying those about to die. The working-class audience in particular listens with marked impatience to addresses upon human immortality. The workingman is apt to think that the preacher is trying to put him off with checks drawn upon the bank of heaven, the solvency of which he greatly doubts, in order to persuade him not to claim what he conceives to be his rights here and now. Our revolutionists think that heaven and hell are made to discharge the function of bolstering up social injustice.

A CHRIST FOR THIS LIFE ONLY

I am not speaking of the irreligious, who at all times have derided or neglected the hopes and fears of the Christian; nor of the devout who have not been much affected by modern changes, but of the large body of well-intentioned people who call themselves Christians and attend, at least sometimes, places of worship. These people as a class have hopes in Christ, but in this life only. Christianity for them is, or ought to be, mainly an instrument of social reform. A new apocalypticism has taken the place of the blessed hope of everlasting life. It has driven it out and almost killed it. Now in part this is an illusion which will cure itself. Attempts have been made to realize the millennium in Russia, and the result has been, and is, such an inferno as the world has never seen before. At home also there has been a great deal of disillusionment. The new apocalypticism has received a severe blow.

But let no one suppose we shall go back to the popular teaching about future life which satisfied our grandparents. There must and ought to be great changes, for these traditional notions have been rejected very largely because they are not good enough to be true. Belief in a future

life is sometimes a religious belief, but by no means always. If I believe in a future life because I enjoy my existence here and want to perpetuate it beyond my earthly span, that has nothing to do with religion. If I desire a future life because I am miserable here and think I have a claim to compensation, that is not religion. If I desire a future life because I have made certain investments in good works on which I hope to make a handsome profit—in the words of the hymn:

Whatever, Lord, I lend to Thee,
Repaid a thousandfold will be.
Then gladly will I lend to Thee,
Who gavest all—

—that has no more to do with religion than if I invested my money on the faith of one of the very similarly worded circulars which I find on my breakfast table.

ABSOLUTE VALUES

The main thesis of this paper is that true faith is belief in the reality of absolute values. By this I mean that there are some things which refuse to be regarded as means toward anything outside themselves, some ideals which we are compelled to regard as attributes of God himself, as parts of his nature and character. These values are not ideals only in the sense that they are not facts, or that they will have their existence only in the future. They are facts here and now; or rather, they are facts always and everywhere. They are the warp and the woof on which the texture of reality is woven, and it is in this kingdom of absolute values that we must look for and find our immortality. It is because we know what truth, beauty and goodness mean that we have our part in the eternal life of God whose revealed attributes these are; and I repeat that these values stand in their own right and cannot be made means to anything else.

This has been felt at all times by the best men and women. The last of the great Greek philosophers says severely: "If a man seeks anything in the good life apart from itself it is not the good life that he is seeking," and a Christian saint expressed the wish that heaven and hell were blotted out that she might love God for himself only. Thus there is a noble element in the rejection of the old doctrines of reward and punishment. It is felt that the appropriate reward of a life of disinterested service and self-sacrifice is not a residence in a city with streets of gold and gates of pearl, and that the appropriate punishment of those that have been hard-hearted, hypocritical and worldly is not to be roasted in an oven. If these rewards and punishments were known, as orthodoxy declares them, to be certain, they would vulgarize virtue and make disinterestedness impossible.

Popular teaching has invested God with our own mercenariness and vindictiveness. In its anxiety to make its sanctions impressive it has sought to make up for the uncertainty and the deferred date of its inducements by painting them in the crudest possible colors, and has so

*The Drew Lecture delivered in the Memorial Hall, London, on the 18th of October, 1921, reported for *The Christian Century* by Albert Dawson.

outraged our sense of decency and justice. The Father of our Lord Jesus Christ cannot be recognized in a God who could so reward and so punish. And there is nothing in our experience of the present life to suggest that in the second volume of God's book the divine government will be of a totally different kind from that which we know here. Within our experience the reward of good living is not to make a fortune but to become a good man, and the punishment of habitual sin is to become a bad man. Sow an action and reap a habit; sow a habit and reap a character; sow a character and reap a destiny. This seems to us to be just, but the popular eschatology makes the Creator an oriental sultan who prides himself on the crude lavishness of his rewards and the implacable ferocity of his punishments. We cannot suppose that the civilized world will ever go back to these beliefs. They are, as I have said, not good enough to be true.

HELL NOT BENEATH THE GROUND

Again, the advance of science has made the old eschatological framework unutterable. Curiously enough, it was not Darwin, or any other nineteenth century scientist who struck the blow, but Galileo in the time of the renaissance. If the earth is a planet revolving round the sun, and if the solar system is only a speck in infinite space, the old geographical heaven and hell must be abandoned. Hell is not beneath the ground. Volcanic eruptions are not caused, as the Schoolmen suggested, by overcrowding in the infernal regions, and heaven is not a place which could be reached by an aeroplane if we knew the way. There is no religious topography. There is no particular place where God lives. This has, of course, been admitted by all Christian philosophers for ages, long before Galileo. Theologians declared, without being accused of heresy, that God has his center everywhere and his circumference nowhere, so that we cannot get nearer heaven by altering our position in space. Educated Christians, even in the middle ages, were not committed to the child's picture-book theology, which is often supposed to be the only accredited doctrine of the Christian religion, but it is notorious that even at the present day most people still believe that Christianity involves the existence of a local geographical heaven and hell.

Here, then, we have a plain case in which traditional teaching is flatly contradictory to the facts of science which have been known for centuries, and also ethically revolting. Can we be surprised that it has lost all power to influence conduct or to command real credence? The main reason perhaps why so little has been done to relieve Christianity of this burden is that certain other beliefs are bound up with it. For instance, if heaven is not a place what shall we do with our bodies in heaven, and what reason is there any longer to believe in a general resurrection or in the physical resurrection and ascension of Christ? There are no doubt many who would be glad to be relieved of these miracles. But many more would feel that the foundations of their belief were being shaken if the physical resurrection was impugned. The majority of men and women are in a sense materialists. They live in a world of space and time and the spaceless and timeless

is for them the unreal or non-existent. Materialistic dogmatism is the clerical form of dogmatic materialism. The theology of the average bigot is of amazing crudity, but he has never thought it out. His theology, such as it is, is the carrier of his value. It is nothing to him that thought and knowledge have left behind forms of expression which were once natural enough. He thinks that his values are being attacked and resists furiously.

CARNAL AND SPIRITUAL KNOWLEDGE

Thus it is very difficult to get rid of irrational and obsolete forms of belief, and especially in eschatology where all is, and must be, symbolic. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things that God hath prepared for them that love him." It is true that St. Paul goes on to say that God hath revealed them to us by his spirit, but the spirit does not reveal phenomenal facts but spiritual values, the reality of which it assures to us. St. Paul makes a clear distinction between the knowledge which is open to the carnal mind and that which comes through the spirit. "The carnal mind knoweth not the things of the spirit of God." It cannot know them because they are spiritually discerned. In this life, and in so far as we are earthly beings, we are unable to form any clear conception of the spiritual world. Any clear picture that we form must be partially untrue precisely because it is intelligible to the carnal mind. A local heaven and hell, with graphic joys and torture, is eminently intelligible to the carnal mind; it is eminently unsatisfactory to the spiritual man even before he has got very far in the knowledge of God and Christ which St. John says is eternal life. And observe how closely St. Paul connects his warning of the inadequacy of our knowledge with his glorious hymn to the greatest of the Christian values: "Now abideth faith, hope, charity, these three, but the greatest of these is charity." It is these moral and spiritual values which lift us out of the limitations of carnal knowledge. These are the things which abide, which are immortal, while prophecies, tongues, knowledge, dogmas and theologies have their day and pass. But the mass of believers still demand a sign and still desire to interpret their faith materialistically. They desire to do it and yet they cannot, because the new knowledge which is now common property cries out against it, and their moral sense also protests; hence the dilemma in which the churches are placed.

BELIEF INFECTED WITH INSINCERITY

Nevertheless, we have no real choice. We cannot uphold as part of our faith beliefs about the external world which we know to be false. To do this is to infect the whole body of our beliefs with insincerity. We acquiesce too easily in the conflict between religion and science. There ought to be no such conflict. The conflict of religion is not with science but with the materialistic philosophy built upon science: a philosophy which takes an abstract field of inquiry for the whole of reality, and ignores those spiritual values which are just as much part of our knowledge and experience as the purely quantitative aspects of reality with which the natural sciences are

concerned. From this false philosophy we can only be rescued by a truer philosophy which endeavors to do justice to values as well as to what we call facts. We should try to think out these problems, difficult as they are, for without this philosophy we shall not be able to vindicate our faith in eternal life against those who, in the name of science, would rob us of it.

I should like to say something of the manner in which some earlier religions dealt with the ideas of eternal life and of survival in time, for the problem is a very old one. The speculation of the Brahmins, it has been said, finds being in all becoming. The speculation of the Buddhist finds in all apparent being nothing but becoming. There are no persons in this creed, and its idea of salvation involves, though not strictly annihilation, yet the extinction of will and knowledge and feeling, the constituents of personal conscious life. Hard as it may be for us to understand it, the escape from the endless wheel of time and change seems to the Buddhist the ideal of blessedness. The European says, with Tennyson: Give me the wages of going on, and not to die. The Asiatic says: Give me deliverance from the flux of daily living and daily dying; give me a final rest in the arms of the eternal. Brahminism is theistic; its god is personal, all-knowing and all-powerful. The creation is, as it were, his body, but his soul is untroubled by the whirl of happenings in time. Human souls live in him and are inspired by him. Salvation consists in the knowledge of God which enables us to live the divine life of detachment from the vain shadows of earth.

THE HEBREW IDEA

To turn to Judaism, the most remarkable thing about Jewish religion is the small part which ideas of the future life played in it. The Hebrews, like other primitive nations, must have had their superstitions, their animism, necromancy, and so forth, but this is the important thing—their later beliefs about eternal life did not apparently grow out of these crude notions but were independent of them. The prophets, with all their exalted ethical, social and religious teaching, turned their thoughts mainly to God and not to man, and yet to this life not to the next. The Jewish belief in immortality was not developed out of barbaric religion; it was the late-born child of far other speculations. From the beginning to the end of the Old Testament the question is asked with poignant earnestness, "Shall not the judge of all the earth do right?" To establish a theodicy which should justify the ways of God to man without contradicting experience was the main problem of Hebrew religion. It was the long pondering over this problem, it was the persistent determination to surrender neither the justice of God nor the ethical claims of man, which at last led the Jews to their belief in human immortality.

In Greece we find the primitive belief in survival and the mystical doctrine of the union of the human spirit with the divine both together. More than any other nation, the Greeks regarded exemption from the doom of death as the differentia of divinity. This made a qualitative difference in human and divine life which could not

be overstepped, but the mystical sects believed that in ecstatic states the soul was rapt out of temporal existence and enjoyed for a space the timeless and deathless existence of the gods. A mystic doctrine was that the soul is only a pilgrim and a sojourner upon the earth, being in truth a divine being lapsed from its first estate. For its sins it is condemned to pass through the sorrowful weary wheel of successive births and deaths until it attains deliverance and becomes a god instead of a mortal. The philosophers quite early distinguished eternity from endless duration. "True being," says Parmenides, "never was and never will be, since it is altogether present in the eternal now." Plato in a famous passage calls time "the moving image of eternity." Its perpetuity is a copy of the real eternity of the divine life in which there is no succession but unchanging perfection. Philo, the Hellenizing Jew, who was a contemporary of Christ, follows Plato in saying that God is withdrawn from both ends of time, for his life is not time but eternity, the archetype and the pattern of time, and in eternity, he says, there is no past or future, but only present.

THE NEW TESTAMENT VIEW

Now let us consider the teaching of the New Testament about eternal life and survival. We know that Christ preached to simple-minded Jewish peasants, men indeed who had had a good education but who were quite untouched by the religious philosophy which we find in Philo. There is no trace of Greek ideas in the synoptic gospels. The great difficulty for us in considering the teaching of Christ about eternal life is the hotly controversial question whether he shared the apocalyptic dreams of some of his contemporaries. Personally, I think he used the traditional prophetic language about the Day of the Lord, but that like John the Baptist he revived the older prophetic tradition, and did not attach himself to the recent apocalyptists. No doubt there are apocalyptic passages in the synoptics, and what is more important the first two generations of Christians believed that the presence, the parousia, of the Messiah, was imminent. But the expectation of a sudden, dramatic, and above all violent upsetting of all human institutions by miracle, seems quite contrary to the temper of our Lord's mind. It is more to our present purpose to remind ourselves that Christ dwells very little on the future estate except in the parables of the sheep and goats, and Dives and Lazarus; that these parables do not profess to be descriptions of actual events, past, present or future, and that they reproduce the current notions which have no supernatural authority. His own one argument for immortality is, God is not the God of the dead but of the living, for we all live unto him. This as an argument not for resurrection or survival but for eternal life. Because he lives we shall live also.

ZION AND GREECE

Now in St. Paul Christianity makes its momentous choice, it enters into the heritage of Greco-Roman civilization and becomes a religion for Europeans. From that time to this the continuity of Christianity with classical

antiquity has been far closer than with the civilization and religion of the Hebrews. The original gospel of Christ rises above the difference between Thy sons, O Zion, and Thy sons, O Greece. All through the Pauline epistles we can trace the receding influence of messianic Judaism, with its doctrine of a reign of the saints on earth, and the growing influence of the Greek idea of eternal life as a higher mode of existence, differing qualitatively from earthly life in time and accessible here and now to the spiritual. The kingdom of God is seldom mentioned. The Son of Man disappears, the dominant thought is the contrast of life according to the flesh and life according to the spirit, while between the two comes the psychic life having affinities with both, but different from spirit in being individual and purely human, while the life of the spirit is in a sense super-individual, one in all persons, and divine. This psychology, with its tripartite classification of the personality, is distinctly Greek, not Jewish, and it has remained the cornerstone of Christian philosophy which, in its doctrine of the spirit, practically identified with the glorified and yet ever-present Christ, has a strongly mystical tendency.

Life in the spirit, eternal life, is the present possession of the spiritual man. But while we are in the body we have only an earnest, as St. Paul said, of the life that shall be. At death we shall change. This mortal shall put on immortality, a kind of clothing of the soul. The soul now becomes spirit, conformable to the conditions of purely spiritual existence. There is here no doubt an attempt to combine Greek and Jewish conceptions which a strict philosophy might find inconsistent. Salvation is elevation to a higher state of being, exalted above time. Apocalypticism is not specifically abandoned or even consciously repudiated. But for the religious consciousness I feel myself that the futurity of salvation cannot be discredited, even when we lay most stress on eternal life as opposed to survival. We must remember what even philosophers of the school of Plato sometimes forgot, that the mere substitution of simultaneity for succession does not effect the desired change from a quantitative to a qualitative conception of eternal life or immortality, and that nothing is gained by getting rid of the idea of flux merely to substitute for that the idea of immobility.

ETERNITY AND TIME

The subject is very difficult. We are conscious of contaminating our thoughts of eternity with ideas which belong only to time. But time has its values, those which belong to the activities of the will, and if we attempt to banish all ideas of futurity and succession from our conceptions of eternity, we shall be in great danger of losing those values which are of the highest importance to us while we are here on our probation. At any rate, Christian eschatology has remained very much where St. Paul left it.

The Johannine writings may be called an inspired interpretation of the person and significance of Christ addressed to the third generation of Christians. They are the best commentary on St. Paul's epistle, which they

presuppose. They carry the theology of St. Paul to its logical conclusion. The Pauline churches needed a Gospel, partly because they were threatened with agnostic theosophy which encouraged mysticism without morality, and virtually cut Christianity loose from the historical ministry of Christ, and partly also because the existing gospels taught an apotheosis Christology, whereas the Pauline churches demanded an incarnation Christology. The phrase "eternal life" which in the Gospel according to St. John, takes the place of the synoptic "kingdom of God," occurs seventeen times in the Gospel and six times in the first Epistle. Nowhere is there any emphasis on the word "eternal." Life, in the Johannine sense, is necessarily eternal. We must not then neglect the passages where life is used without the adjective. They will throw light on eternal life as conceived by the evangelist. Christ, in the synoptics, frequently used "life" in the religious sense: "It is better to enter into life"—"Narrow is the way that leadeth unto life"—are significant of our Lord's use of the word. Our translators have not dared to render, "He that wishes to save his soul," as it ought to be, "shall lose it." They have thus weakened one of the great texts in the Gospels which means a real surrender of the ego, not a mere willingness to face death.

JOHN AND PAUL

There is not really very much change from this in St. John, or at any rate in St. John as compared with St. Paul. As compared with the synoptics, we do find the transfer of the emphasis away from the expected judgment of the apocalyptic type at the end of the world back to judgment already executed in principle by the coming of Jesus and the spirit. It necessitates a complete recast of the traditional teaching. And hence a spiritual gospel to teach the last things from a new point of view was needed just as urgently as one to teach the first things from the viewpoint of Christ's pre-existence as the creative and redemptive wisdom of God. In St. John life as a present possession is strongly emphasized, and the whole idea of a reign of the saints on earth has disappeared. In the Lazarus story Jesus corrects Martha's words "I know that he shall rise again at the resurrection of the last day" by replying: "I am the resurrection and the life."

Bishop Westcott says that in spiritual things we must guard against all conclusions which rest upon the notion of succession and duration. Eternal life is not an endless succession of being in time, but being of which time is not a measure. We have no powers to grasp the idea except through forms and images of sense, but we must not transfer them as realities to another order. It is plain that all the stage scenery of apotheosis is virtually discarded in the fourth Gospel. It is quite possible that when the evangelist makes Christ say to Mary Magdalene, "Touch me not, for I am not yet ascended to my Father," and then tells Thomas to touch him, he means the ascension to have taken place between the two speeches. Some critics have held that view. In any case, the bodily ascension is outside the real thought of the evangelist. To sum up, in this gospel, as Von Hugel says, the Way, the

Truth, and the Life are an ascending scale of values, and "I am the resurrection and the life" is the inner meaning of the raising of Lazarus, the last of the seven great miracle symbols of the gospel of eternal life.

I have not time to trace the influence of the Johannine conception of eternal life in later theology. I would just like to quote to you two or three sentences from Augustine: "Thou, O God, predest all past times by the height of thy ever-present eternity, and thou exceedest all future times, since they are future and when they have come will be past. Thy years neither come nor go, but these years of ours both come and go that so they may all come. All thy years abide together because they abide, but our years will only be when they have ceased to be. Thy years are but one day, and this thy day is not every day but today. This thy today is eternal." And again: "True eternity is present where there is nothing of time." And again, of the moment of vision: "If that our touch of the eternal wisdom, which abideth above all things, were to be continued so that eternal life would be like that moment of intelligence, would not that be the meaning of the words 'Enter thou into the joy of thy Lord'?" As Eckhardt says: "Temporal becoming ends with eternal unbecoming. Eternal becoming has neither beginning nor end."

Eternal life then, you will see, to these thinkers, is the atmosphere which we breathe when we are above our normal selves. We surround ourselves with the world after our own likeness. We are that which we love. As Spinoza said: "The things that are for the most part considered among men as the highest good are reducible to three: riches, honor, sensual pleasure. By these the man is distracted so that he can think of no other good. Happiness or unhappiness resides alone in the quality of the object which we love. Envy, fear and hate occur in the love of perishable things, but the love of what is eternal and infinite feeds the soul with joy alone."

A REBOUND AGAINST MATERIALISM

In these thoughts we breathe a more rarified and far more bracing air than in the picture-book theology of popular religion, and as for the pitiful fancies of our modern necromancers it seems a shame even to speak of them in such a connection. In them we see in part the rebound against the tyranny of nineteenth century materialism, an assertion, however misguided, of the right of the will and affections to make themselves heard in any discussion of the ultimate values; in part the pathetic longing of the bereaved to realize the continued existence of those whom they have loved and lost; in part also, a revolt against a secularized religion which has practically confined our hopes in Christ to this life. The remedy is to offer a more worthy conception of human immortality. The right to speak about the eternal values, the right even to believe in them, must be earned by strict self-discipline. "If anyone is willing to do his will he shall know of the doctrine." "Blessed are the pure in heart for they shall see God." In proportion as we acclimatize ourselves to the pure and fine air of the spiritual world the difficulties and puzzles of popular escha-

tology fade away into comparative insignificance. We no longer pin our hopes on continued existence in time, which is no real part of the Christian hope. I do not wish to deny dogmatically that there may, in Browning's words, "be other tasks in other worlds, God willing," though it is difficult perhaps to see how a reincarnation under different conditions can be identified as a new probation for my soul. Man will continue to speculate about rebirth, but we know nothing one way or the other, and the question has not much to do with eternal life.

PERSISTING PERSONALITY

I do not think the question whether our personality will be preserved in existence will trouble us much when we are living as spiritual persons. Nothing that really *is* can ever perish. All values are preserved and safe for ever. Therefore we may be sure that whatever in our personal lives has a value in God's sight will be always present to him and preserved by him as living fact. What constituents of the amalgam which the law recognizes as our individuality will be thought worth preserving I do not pretend to know; what I do see clearly is that all our higher interests, all that belongs to the world of spirit, are super-individual, as love is super-individual. They lift us clean out of ourselves into a sphere where time does not hurl its own products into nothingness, and where beings are separated from each other not by space but only by difference of nature. The dread possibility is always before us that we may so attach ourselves to the impermanent and the unreal that we may lose our part and lot in that eternal and blessed world.

That is the fate which popular theology has symbolized as hell, and though we no longer believe that the body will be resuscitated in order to endure never-ending physical torture in a subterranean dungeon, we must never delude ourselves into thinking that we are in no danger of a fate which to an immortal spirit meant to live for ever in the presence of God is at least equally dreadful, that of permanent, self-chosen exclusion from the knowledge of God and the society of blessed spirits. I have no sympathy with the popular ridicule of hell. Remember the words of Christ: "Fear not them that kill the body and after that have no more that they can do. But I would forewarn you whom you shall fear. Fear him who after he hath killed hath power to cast into hell. Yea, I say unto you fear." And also the warning in the Epistle to the Hebrews: "Let us have grace whereby we may serve God acceptably with reverence and godly fear, for our God is a consuming fire."

Contributors to This Issue

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The Russia I Saw

By John Ralph Voris

AFTER my experience in Russia the impression that first crowds all others into the background centers in America. I look with amazement upon the ignorance of Americans in general with respect to Russia. We are shadowy in regard to her people, her customs, institutions, ideals and history. Such is not the case with our attitude toward historical England, France, Germany, Italy, Norway and Sweden, Switzerland, or Poland, or, thanks to missionaries, toward China, Japan, India or Armenia. But of Russia we know little. Everyone of course realizes vaguely that the older Tsarist regimes crushed the peasants and sent anarchists to Siberia. Everyone knows Tolstoi—although my Jewish cabin-mate on the one-class boat on which I returned from France, an American citizen of unusual intelligence in many fields, having just read with delight the "Resurrection," wanted to know "where that German, Tolstoi, was born." A few have read Doestoevsky and Gorky, and a few recognize the contribution of Russian music and the ballet to the world of art.

OUR MUSTY KNOWLEDGE

But most of us in our Kiplingese days thought mistily of a great land which was really a bear that walked like a man of which we were to "Beware."

This is the case with the country in the past. Our lack of comprehension of the present situation in Russia, though more reasonable, is equally great. We have had two pictures of the nation as it is supposed to be today. One is an idealistic, overdrawn, Utopia, depicted by those who see in the Russian communistic attempt the goal of their dreams. These people suffer humiliation over the trend toward moderation today. To them the Russian experiment has a halo about it. They not only hope it will wend its revolutionary way toward 100 per cent communism there, but they see in it the hope for America and the world. Criticise any phase of the experiment and they impale you on the fork of capitalistic reaction. They represent an extreme neurotic type who in art are the futurists, in poetry the "imagists," and in economics the parlor bolsheviks and revolutionary workers. They are not numerous in America, and their presence is really very good for our souls, causing a sane and wholesome reaction on the part of most people, but they have too largely been the self-appointed mouthpieces of the Russia of today, and, unfortunately, for the most part, her only interpreters. Russia has been judged and condemned for her advocates.

AN OVERDRAWN UTOPIA

On the other hand we had the wild wave of fear-crazed propaganda against the present Russia, a mild insanity which has very largely run its course, but leaves in its wake utter indifference instead of vital curiosity and intelligent interest. The newspapers have been the public expression of this curious phenomenon with respect to Russia, but they have not been so much the cause as the result, I surmise. Whether cause or result they have not

given us even that small part of true news which sifted its way out from Russia. Distorted headlines capping biased news have until recently consistently "confirmed" the news of the downfall of the Soviet regime, and the victories, consecutively, of the counter-revolutionary armies, under Kolshak, Wrangel and Deneikin. They have told us of the orgy of bloodshedding. They have pictured the luxury and ease in which the weaklings who control the government are wallowing.

THE PARIS BIAS

Most of this news had its origin, or at least its bias in Paris or Constantinople, both of which are steeped in anti-bolshevistic atmosphere. It is perfectly natural that such should be the case on account of the influx of refugees who stir the sympathy and imagination, whether they are the starving, shabby, frail remnants of former proud intelligentsia, so many of whom I saw in Constantinople and in Tiflis, or the luxury-loving ease-seeking few who have saved enough from the wreckage to live with something like their former grandeur. A Russian woman on our ship told me that Paris has three Russian papers, all anti-government. The subsidy for these comes from somewhere. The day I left Paris there was a column article in the morning Herald proclaiming a ball given the night before in behalf of the poorer Russian refugees, in Paris, not in the Volga, and it described the rich costumes of the Russian leaders of the ball. This is, of course, not the whole story of these Constantinople and Paris Russians, but it is part of it. The Kenneth Roberts story in the Saturday Post for July 16 was a classic which should be read by all who are interested in the Russian refugee situation in Constantinople. I purchased the Post for 40 cents there in "Constant," and reveled in that picture which so well described what I saw all about me.

FILTERED NEWS

Here is an interesting sidelight on this point. I read the New York Times with a painstaking, almost devotional attitude. In its news columns it is ordinarily apparently fair. But I felt last winter its Russian news was always, up to the late spring, one-sided and distorted, or prejudiced. Mr. Walter Duranty, a brilliant young English writer, is the foreign correspondent of the Times, whose name was most familiar in the Russian dispatches, and whose cabled articles, published on the front page, have recently stirred the country. Duranty was with the small group of correspondents whose car was attached to the same train that took our car to Samara, on the Volga. I had an opportunity to talk at length with him not only on the railroad journey, but in the automobile on our way to a typical famine center, and at the village where we all had our most vivid local impressions, and the scene of Duranty's first famous cablegram to the Times.

I told Duranty my feeling about the unfairness of the Times. He said, in substance, that he himself had been partly responsible for it. He had his news filtered to

him in Europe and in turn he had been prejudiced against the soviet regime. He was at that time writing mostly from Paris. It was before any reporters were permitted in Russia. But, he informed me, the Times went further and played up the anti-Bolshevist side in headlines. At the time of our conversation he had been in the country but a few days. Even then, however, he had already begun to suspect that he was at least partly wrong. As I read his dispatches now, I feel that he is trying to be fair to the situation, and I want to say that the Times, in giving Duranty's news stories such a conspicuous place, at a time when the American people are interested in other things nearer home is really playing very square.

Other papers are beginning to take a different attitude. The Baltimore News of the day on which I redraft this first paper, has an extended editorial based on the report of our commission. It favors a more friendly attitude toward the Russian situation.

Another example from memory and I am done with this. The Paris edition of the New York Herald on the morning I left France had a story with the display heading, "Soviet Government Impedes American Relief." Interested as a matter of course I eagerly read it, for I have not been sure of the permanent attitude of the soviet government. But the article was a dud. Most of it was given to the story, a month old then, of the arrest and imprisonment of the members of the voluntary Russian relief committee. The arrest was on August 28, in the late afternoon, as I happened to know, for I barely missed being present. The Paris Herald surely had this item by wire, promptly. Yet it reported the fact under the scare heading on September 25. I am not discussing here the justice or injustice of the arrest of the Russian committee. I am simply saying that it had nothing whatever to do with the American relief workers. In fact, the representatives of the American relief arrived only late that afternoon. The headline misinterpreted the facts. Tacked on to the article was a paragraph to the effect that Mr. Walter Brown of the A.R.A. was about to come from Riga to Paris, or London—I have forgotten which—to meet with Red Cross officials. But there was nothing whatever to indicate any disposition on the part of the Russian government to hinder American relief. I should add that the New York editions of the Herald have been, like the Times, fair to the famine news. When we were in Constantinople there were constant rumors proclaiming the approaching fall of the present Russian regime.

RUSSIA IS NOT AMERICA

I have dealt with this at some length, with personal illustrations, in order to make my point clear that America has not sincerely tried to understand Russia. We must deliberately try to face the whole situation afresh, with prejudices put aside, if we are going to be able to comprehend the movement of history as the truth is going to be disclosed to us during the months to come.

There is another element with respect to which I am not equipped even superficially to deal at the present time, although I have read Russian literature diligently this summer during the long days on the train. That is the fact that

we cannot understand the present government in Russia without taking her background of history, temperament and ideals into consideration. One can no more do it than one can jump into trigonometry without arithmetic and algebra. I wish I might put this with such emphasis that it will not be forgotten. The present form of government is possible because of what Russia is and has been, and not because it is in itself either right or wrong. It is not America that is sovietized; it is Russia, with Russian problems and Russian traditions.

I recognize that I should adduce proof for this statement rather than offer it thus categorically. But in order to make a case I should have to go into the many questions which are not particularly apropos, and with which I am not equipped. However, we must consider the imbedded injustices—such as the former system of landlordism—with half of Russia in the hands of the big land owners, or the crown, and only small portions allotted to the individual peasant; the ignorance of peasant and workingman; the absence of landlords in Paris and Vienna; the paternalistic rather than democratic attitude of the ruling class; the luxury and power of the wealthy and the unbelievable poverty and impotency of the peasant; the spy system, the reign of fear. Those who have read and who take the trouble to recall Gorky, Tolstoi, and Doestoevsky, will have these and similar things in mind.

PERHAPS PROVIDENTIAL

Only some great catastrophic event could break through the crust of such conditions. A mild palliative, or progressive movement, in such a situation would have as little effect as a cup of weak tea on a man with the D. T's. The revolution headed by Kerensky was not mildly progressive; it was radical. But it was nevertheless midway between the old regime of the czars and the bolshevist plan during its earlier operation. The bright red bolshevist regarded Kerensky and the menshevist movement as insipid, characterless and futile, while to the ruling class and the bourgeoisie it was extreme. I believe the world may well regret, according to its present light, the fall of the Kerensky government. "If Kerensky had been as strong a man as Lenin," said one of the leading young soviet authorities to me as we walked down the Moscow streets one afternoon, "he would have won. But he was weak." "Then it was not the system for which he stood?" I asked. "No, not that alone, so much as the man."

And yet if the moderate party had continued in power the tendency might have been to grow more radical. Or the radicals would persistently have bored from underneath. As it was the extreme left won. The radicals had it all their own way. The bottom was struck. The tendency now is to rise, to moderate. If anything over there may be considered providential, who knows but that this development may be providential in a broad, general way, after all?

Thus the historic background of injustice and oppression should be taken into consideration either before criticising or extolling the soviet government. Yet not only that side, but the positive, must be weighed when trying to estimate the value of the bolshevist system. We must

consider what has been the contribution of Russia to humanity; what she has given in the way of science and discovery, of engineering and statesmanship, of art, literature, music; of agriculture, mining and forestry. And further, we must ask what temperamental characteristics do her people have that make them so willing to have a strongly centralized government and to lay so much stress upon solidarity. We must remember the system of the village commune which had been in vogue for decades, if not even for centuries, in which the villages had actually been practicing a form of communism long before there was any thought of a revolution. We must not forget the many different types of peoples who make up the varied territory of Greater Russia.

I shall refer by implication to all of these points in reporting my observations and impressions. To understand this historical background takes much more time and effort than most critics of Russia are willing to give to it. And yet there is the almost universal condemnation and boycott of the soviet government, with little or no attempt to discover whether the development has not been understandable and reasonable after all, in the light of conditions, and without giving to the Russian people the right which we would demand for ourselves—of determining for themselves the kind of a government they wish, without interference from the outside.

BOLSHEVIST MADNESS

But no consideration of this problem should omit the bolshevist attitude toward other nations, particularly since it explains in part the attitude of other nations toward Russia. Of all weaknesses in the manner in which the bolsheviks have set about the task as they conceived it, none was so great, so unthinkable as their conception of the psychology of other peoples. They seemingly expected that the world was as ready for a revolution as was Russia, and that the "hungry, downtrodden masses" the world over would revolt as soon as they had a chance. However strong they may be on the psychology of their own country, the Russian leaders had about as much of an insight into the temper of other countries as the Germans had during the war. They thought that Russia was called to the leadership of the World Revolution. It will pay to note more carefully this ideal, or hallucination, for in it there lies the explanation of much of the later development both within and without.

Russia has but herself or her leaders to blame for the attitude of other countries toward her government. A country whose leaders deliberately set out through any kind of means whatever to undermine other governments can certainly not be surprised or complain if those governments in turn take defensive and offensive action. In so far as the United States felt that the Russian government was deliberately sowing seeds of discontent among our people and creating disloyalty, we had a perfect right to refuse any relationships officially. If the United States knew that accredited Russian leaders were making it their primary business to create a world revolution, then the United States could hardly be criticised for protecting herself even though it caused hardships to innocent people.

I want to consider this still further. But before doing so let me make a distinction which was made clear to me by one of the younger soviet leaders in Moscow. This distinction is important and fundamental. There is a sharp line between the word bolshevist and the word soviet; and likewise between communism and sovietism. Bolshevism and communism are one, to all practical intents and purposes. That is, the extreme bolsheviks were communists. A soviet form of government may be communistic or not. Bolshevism, and communism, are economic philosophies. *Sovietism is a practical political method.*

THE SOVIET SYSTEM

I found in Russia some officials who are not bolsheviks, although most officials are. But they are not bolsheviks or communists because they believe in or work in the soviet form of government. The soviet system may be as mild and tame as our system of government. To say that one favors the soviet system for Russia, should one wish so to do, is not to say that he favors communism or bolshevism.

Now to return to the question of thrusting revolution upon other nations. The protagonists for the International Revolution are for the most part the extremists on the far left, whether in Russia, Italy or Germany. Their advocates are to be found in every land including India and the United States, but a larger proportion came from Russia than any other country. Indeed, the Russians were last year, at least, conceded to be the leaders. These men found their expression in the Third Internationale.

A report of the printed speeches of the members of the Third Internationale which met in Moscow at the Kremlin in 1920 has been issued as a United States congressional document. To read it is to make one "see red" in several senses. It makes a man who is liberally inclined and who would be just to the radical as well as to the conservative, a moss-backed reactionary. You want to take up arms against the crew who would be guilty of such monumental impudence as to proclaim that they wished to overthrow all existing governments, whatever the methods required, and to use bloody methods to accomplish that end. And hardly less bitter than their attitude toward capitalist governments is their hostility toward all socialistic, menshevistic and other cooperative movements. Their language is the extreme, the uncontrolled language of mental inebriation.

WHY WE SEE RED

When you read these documents you wonder what insanity struck these wild dreamers. In view of this sort of thing it is no wonder that the newspapers of America leaned over backward against the whole bolshevist movement. One who wishes to be liberal admits that perhaps after all the instinct of self-preservation which caused such a universal hostility on the part of other nations toward Russia was a sane one. This sort of a thing alienated potential friends. But the Third Internationale was not officially promoted by the soviet government, my informant advised me. It is true that many of the leaders of red internationalism were officials and leaders in the

soviet government, but they acted as individuals, just as an official of the American government might conceivably be a socialist.

But it is true today that most of the leaders of soviet Russia are not the extremists of the Third Internationale. True, many of them may have been connected with the world movement, and still are. They may have hoped for its success. They do not try to mask the fact. But they are more moderate than the Internationale leaders, in reputation, and certainly in practice. And conversely, the most extreme of the Third Internationale leaders have gradually been losing their influence with respect to the policies of the present regime. The soviet practice certainly is mild as compared to the Internationale eruptions. Whether this practice is moderate through the influence of those who represent the moderate tendencies of communism, or because compelled to be so through the pressure of circumstances, is not so important. The significant point is this: the soviet leaders are today interested in Russia as their field of operations, and they are working for and in Russia. They are ready to recognize that the soviet government cannot hope for even eventual, much less present recognition, as long as it is suspected of promoting revolution in lands with which it is seeking official relationship.

I say this perhaps too positively, for of course I cannot know what underhanded machinations may be going on. But my impression over there was that those leaders are as honestly absorbed in doing a job in and for Russia as are our leaders, even in our non-internationalized period, are absorbed in working for America. I am not basing my attitude of toleration upon a technical distinction between sovietism and communism, or between the Third Internationale and the soviet government. As long as the extremes of communism were being promoted by the soviet regime, it was to all practical purposes communism. And when so many of the leaders of sovietism were also the leaders of the world revolution, there was reason to fear the good faith of sovietism even though it agreed to keep from extending its propaganda into some particular land with which it had trade agreements.

HANDS OFF AMERICA

I think I feel more strongly than before I went to Russia the conviction that America had not only a perfect right, but an undeniable duty to say to bolshevist leaders: Hands off America! I would have our government say it today. We want no one from the outside tampering with our government. When we are ready to make any change in it we will take care of that from within. I would like to say that with more force than my profession or a journalistic page would permit. I am with the man in the street in my own feeling about this. And I feel more strongly, too, than ever before that a man is simply insane who thinks that Russia has something better in its form of government than the United States. Only one singularly gifted in blinding himself to the virtues of his country and the vices of Russia can have such a wild fancy.

But after saying this thing I would close this paper by making four observations:

First: I believe the present system in Russia, evolving, moderating, will live, *in Russia*. I am certain *anything else will be anarchy*. I hesitate to make such a statement categorically, for so many prophets have proved their fallibility when they foretold the fall of the soviet power, naming often the day and the hour, though the fall came not, one hardly rushes into prophecy on the other side.

Second: to believe that the soviet regime may live does not mean that one believes this an ideal form of government for any country, and certainly it does not mean that one wishes it, or communism, either now or in the future, for the United States.

Third: the United States should permit Russia to work out her own principles of political economy and of government. I can add that Admiral Bristol, high commissioner at Constantinople, uttered a similar sentiment in an interview with our commission at Constantinople on September 18, as did also Mr. Herbert Hoover in an interview on October 27, at Washington.

Fourth: there may be in the experiment over there much that is worth while for Russia, and for the whole world.

VERSE

The New Day

NOR east nor west shall light the starry way
To perfect peace, to manhood's purple dawning,
For north and south alike shall heed the warning.
The crumbling rule of potentate, the sway
Of mighty monarchies, the cruel play
Of despot's hand is o'er. The petty scorning
Of races vanisheth, and white the morning
Of that bright sun of heaven's perfect day.

The order changeth and by right divine
Of men not kings, true Justice ever rules.
Armed anarchy, the tyranny of schools
Are but the fruit of folly's evil vine.
The kingdom of the beautiful, the good
Will usher in the reign of brotherhood.

BENJAMIN COLLINS WOODBURY.

Let Me Be Thine

SO many pray to Thee, and rise
And work against Thy will,
From Thee I turn away my eyes,
And wander lonely still.

I fear to ask the thing desired,
For fear that I might be
Thereafter weak, and so be fired
By dreams but dross to Thee.

Therefore, O Lord, forgive that I
Kneel not within thy shrine;
But underneath whatever sky
I fare, let me be Thine.

CHARLES G. BLANDEN.

A Second Report on the Steel Strike

THE commission appointed by the Interchurch World Movement to investigate the steel strike and labor conditions in the steel industry has held together informally to complete the work left unfinished by the failure of that movement. The publication of the report on the "Steel Strike of 1919" brought in enough money to enable them now to bring out a second volume. It is entitled "Public Opinion and the Steel Strike of 1919." It is a volume of supplementary studies covering such aspects of the great industrial contest as the following: Undercover Men (that is, the use of the labor spy system); The Pittsburgh Newspapers and the Strike (how accurately did they report it); Civil Rights in Western Pennsylvania (a study of the suppression of freedom of speech and assembly in the Pittsburgh district); The Mind of Immigrant Communities; Welfare Work of the United States Steel Corporation; The Pittsburgh Pulpit and the Strike; a report on "The Steel Report and Public Opinion" (that is, the reception given the first volume), and an addendum giving for the first time an account of "The Mediation Effort by the Commission." There are 346 pages of vital material. Harcourt, Brace & Co. are the publishers, and the volume will be issued in both cloth and paper at popular prices.

A prominent government official pronounces this second volume as more important, if anything, than the first, because it brings to public notice the attack upon that most fundamental of American rights, the right of public assemblage and liberty of expression. Senator McKellar said recently, as a member of the senate committee investigating the West Virginia miners' war, that the spy system found there "violates every idea of right that I ever had. I never would have believed that a thing like this would happen, and I am not surprised that you are having trouble down there in Mingo county."

* * *

The Industrial Spy System

Senator McKellar's profound astonishment is shared by all who appreciate the fact that the use of a spy system in industry is the introduction of a system that has not been tolerated in any honorable business in civilization outside of war and the pursuit of criminals. In the first volume this commission pointed out the fact that the spy or so-called "under-cover" system was Judge Gary's alternative to open and frank conference with his men. Following the issuance of this report a study was made by Sydney Howard under the direction of Dr. Richard Cabot of Harvard University, which gives a mass of conclusive information. The West Virginia mine investigation will reveal conditions similar to those given in these two studies. The report, just out, of the church committee in Denver on the street railway strike of 1920 tells something of the same story. In other words, there are companies who treat their labor relationships as if they constituted a state of war, or as if workingmen were potential criminals; this is their alternative to frank recognition of the right of labor to organize and to hold open conference with employers on an equality of representation. English employers have expressed themselves as astounded at this thing; with them long experience has brought a conviction that open dealing is the better way.

In this study a large number of the sample reports made to the employing concerns are given. They reveal all the wiles of the regular spy or secret service man. By deceit, lying, playing double and any sort of unethical device the work is carried on, for in this business the end justifies the means. The paid spies not only join the labor forces as presumably honest workingmen, but they join the unions, promote union activities (especially those under the ban) and then report to their employers. It may pay to hire a thief to catch a thief because he knows the ways of thieves, but when that class of men are hired to spy on honest men their reports still take on the color of thieves. The documents here printed reveal

ignorance, chicanery, illiteracy and a petty magnifying of small matters that brand the whole plan as criminal in its practical working as well as in its conception. These spy gentry even trailed the investigating commission, looted their office of files and made up silly reports that reached the offices of the United States Steel Corporation. Adequate publicity will certainly be sufficient to put an end to this sort of iniquitous business.

* * *

Suppressing the Freedom of Assemblage

The first report told something of the suppression of assemblage and of free speech in the Pittsburgh area. This one gives the details and furnishes documentary evidence of its adequacy and of the method used, describing the situation town by town throughout the area and comparing same with those places where the strike was conducted in a perfectly orderly way without such interference with civil liberties. Men walked from Monessen across the river into Washington county and from the Pittsburgh area across the state line into Ohio and held their meetings; there was no disorder, no hostility to lawful government, and nothing secret service officials and government agents could complain about. Yet in Allegheny county there was a complete and often brutal suppression of all public meetings outside of the labor temple in the heart of the city of Pittsburgh and therefore inaccessible to the great majority of the strikers. This was done by civil officials who were also employes of the steel companies and by a truculent constabulary, the governor of the state concurring. The only answer so far made to criticism is to say that Governor Sproul is a fine gentleman and that there might have been riots had this not been done. The sufficient answer to which is that no criticism is made of the governor's personal manners and that there were no riots where assemblage was not interfered with.

It is a grave thing to interfere with that most fundamental of all democratic guarantees—the freedom of speech and assemblage. It can be safely done only when evidence is manifest and unmistakable that it is resulting in crime. It is an assault upon genuine Americanism, a direct denial of constitutional rights, and it is a triumph of phariseism when it is done in the name of 100 per cent Americanism. When a great employing concern can play its cards through the expedient of utilizing its own employes as civil and police officials it may keep strictly within the letter of the law while it is breaking every moral obligation which it owes a free society under a republican government. It is easy under the prejudice of class and race strife to justify such procedure through both police and courts, but it will react either to destroy democratic institutions or to create a bitter warfare in which both law and order are denied.

* * *

Reporting an Industrial Warfare

No more scientific and authentic account of the accuracy and adequacy of newspaper reporting in a time of strife and prejudice has been furnished than this study of the manner in which the Pittsburgh press reported the strike from day to day. It is made by an old and experienced newspaper man who compared the daily issues of the papers with the actual events as they transpired before the eyes of all who searched for them. In just one single issue (of the Leader) was there a clear and honest demand that the whole truth be revealed and justice done. The daily reports were always one-sided, reflecting the employers' side only, and often were viciously misleading. The least that can be said is that labor's side was never stated, while that of the employers was given daily publication. In the strategy of breaking morale through spreading reports of men returning to work in great numbers and of the resumption of work in the mills the employers had ready and gallant help from the daily press, while the scream of "bolshhevik" was

reiterated often enough to push the suggestion into solid conviction in the minds of the masses. The news furnished by the local dailies was the news read by the country at large, and upon this basis the mind of the public was moulded. It is hardly to be expected that newspapers owned by steel investors would be non-partisan, but they should at least not sail under the false colors of "news" papers, and certainly the public at large will soon be warned not to accept their reports as genuine.

The study of the Pittsburgh pulpit is the least satisfactory chapter in the volume. The pulpit was not as adequately studied as the press, and the replies to questionnaires sent out were too few to allow sure judgments. The pulpit had no means of knowing what was happening except such reports as the daily press gave, and the fact is that it acted wisely in saying little when it could speak with so little certainty. It is however a subject which deserves a most thorough-going analysis. What can a Christian minister do when in the midst of an internecine warfare where, in his own community, both class and racial prejudice runs high, the exact facts are not at hand and the church is supported so largely by those partisans to one side of the controversy? There is an imminent necessity that this subject be frankly discussed and that a demand be made by ministers for the right to discharge their prophetic functions.

* * *

The Mind of the Striker and of the Public

Perhaps the most scholarly chapter in the volume is the one

on "The Mind of Immigrant Communities." Space here will not allow a review of it, but it can be said that the subject is not only important but that it is only by comprehending it that there can be any understanding of the issue where immigrant workingmen are involved.

A very thorough and fair summary of the welfare work of the United States Steel Corporation is given. It is a heartening chapter, but we must be reminded that the activities of which it treats are wholly paternalistic and furnish no answer to the question of the twelve hour day, the seven day week and the right to representation and conference. It is these latter things that are the issues in steel. These issues the steel companies have made no attempt to meet. They have not remedied them as abuses nor have they defended them as attacked in the conclusions of these reports. All sorts of "answers" have been assayed, from the silly stuff put forth by the Rev. Mr. Bigelow to the very labored effort presented to the senate committee on education and labor. We are still promised an answer but so far it has been very "still." The answers essayed in the form of attacks on the ability, patriotism or appropriateness of the investigators and their investigation have worn themselves out. Until the twelve hour day and the seven day week are either justified or abolished and some better alternative to organization and conference than the vicious spy system is adopted the steel companies will owe the public a real answer.

Let us hope this second volume will elicit such an answer.

ALVA W. TAYLOR.

British Table Talk

London, October 25, 1921.

HERE is a piece of wisdom which is worth shipping across the Atlantic:

"The dervishes asked me—

'Whom do you think a rare man that you have met in your life?

'A man without a right ideal'

They asked again—

'And whom do you think a still rarer man?'

'A man without a wrong method.'

This question of method is often shelved as unimportant. But if it is remembered, how much good work is wasted because of a wrong method. There may be wisdom in paying some heed to it. So at least the leaders of the free churches think in their plans for personal evangelism. Dr. Clifford—for the old hero of many a fight is back on the field leading this also—and his lieutenants know that there is need of a technique in disciplin-making. Not only what? but How? has to be answered. A series of studies for circles of would-be disciple winners has been arranged. It is generally agreed that the button-holing method to which certain evangelical people descended is responsible for much of the recent failure in personal evangelism. It was too formal and too mechanical. There must be other ways, truer to the New Testament. If these could be discovered and applied to our needs there might be a great increase of disciples. Many with the heart of a disciple are only waiting for the authentic call. But they will not be won by the mechanical formula from a stranger or a casual acquaintance, "Are you saved?"

* * *

Who Will Go for Us?

One of our missionary doctors is lying very seriously ill. It may be near the end. His one concern is for his work in the

field and the one message of comfort which could complete his peace would be to know that another doctor could take his place. That message his society, the London Missionary Society, cannot send. At the present moment there is no one to go. Could anything be sadder? It seems as though at this moment there were no recruits from the medical profession ready for this service. Is it so in America? The medical missionary has to forfeit any chance of making wealth. But from the point of view of a wide experience, if he loves his profession, he has a place which stay-at-homes might envy. And in years to come there will come, we believe, contributions to science of increasing importance from the mission field. But for the present we are in sore need.

* * *

Toc H.

During the war at Poperinghe just behind the line in Belgium, there was a remarkable club or home for soldiers called "Talbot House." Its boniface was the Rev. P. B. Clayton—a man to whom the ancient grace of hilarity has been given in no small measure. It was a club dear to thousands of soldiers. When the war ended, P. B. Clayton did not feel that his chaplaincy was over. His old friends were in London or other cities, no longer in khaki, but needing no less such places as Talbot House. Therefore he has set himself to establish homes in London and elsewhere (they are called "Toc H" now) where the same spirit of camaraderie and true and pure religion without any cant or unreality can be found. This is a great answer to a terrible need in the big cities and none felt it more than the ex-soldiers. "The parochial system so far as it still exists in big cities is a survival from an age when everyone lived at home. But young men today are as mobile as they were in the army." It may be interesting to give Mr. Clayton's vision in his own words:

"For centuries past the church has spent millions on religious education. Well and good. But oh! the pity and the folly of

neglecting the only partly finished product. There is (I understand) one chaplain to every 300 public and grammar school-boys in the United Kingdom; and one to every 150 undergraduates. But to the 55,000 who come into big cities every year in September, there was not before Toc H. one single specialist chaplain. Toc H. will (please God) have four at work in this vast field by Easter, 1922. But if the church wants the younger men it must launch out into the deep. It will never get them by shivering on the shore. It must launch out and let down a net not of four, but of 40 chaplains in the very near future. Surely the experiment is worth it."

Already large gifts have been given to Mr. Clayton and he is worth all that can be given. If I were a millionaire and were told to sell all and give to the poor, I should plead as an alternative that I might give it in first to such men as this. He is visiting Canada soon on his own errand. If anyone wishes to learn more, I am sure a letter addressed to the Rev. P. B. Clayton, St. Martins-in-the-Fields, would not be long in reaching him. Birds of a feather hang around that church.

* * *

Westward!

By the time these words appear we shall be looking Westward with the prayer in our hearts that Washington may do what Paris left undone. It is not likely that we shall talk of all our hopes, but they are deep down in the heart of every man with any serious thought or any understanding of the human scene. It is not a time in our minds for national pride or jealousy. May God's blessing rest upon any nation which in the name of Christ and humanity seeks to heal "the open sore of the world."

* * *

Dr. Berry and Mansfield College:

Mansfield College has been called suddenly to select another chairman of its council. It is an honorable succession. Dale of Birmingham, Mackennal of Bowdon, Sir Alfred Dale, who died this summer—these are the former chairmen. Now to them is added the Rev. Sidney Berry of Carr's Lane and his friends are sure that he will bring to this high position great gifts and unfaltering devotion to the Christian ministry among the churches, this order and to Mansfield College, of which he is a son. He must be somewhere about forty years of age, but already he has won for himself a rare position of influence among us. An admirable preacher, a man of administrative gifts, a true pastor and friend and at the same time always "a man and a brother." It was a great call which came to him when he followed Dale and Jowett, but he has not failed to answer it. My American readers will not have forgotten that Charles Berry, his father, was once invited to follow Henry Ward Beecher. They know something, too, of Mr. Sidney Berry who has been across the Atlantic more than once. It would be surprising if he does not come again.

* * *

A Worker's Creed

Very often in the corner of a journal some word may be read which will give a thrill of joy to the reader. Here is one poem, anonymous, and yet worthy of a place among our spiritual treasures.

"The beauty of life is to be found
Not in luxury, but in simplicity,
In sweat of the hand, sweat of the brow, and sweat of the heart;
In pride of work, without greed of gold;
In thoughts that rise above the needs of self;
In loving kindness to one's fellow men.
To be honest in handicraft, loyal in friendship, strong in suffering, and rich in laughter,
Is to be a good comrade in the workshops of life,
And to such faithful servants
God will pay fair wages of peace and joy."

EDWARD SHILLITO.

THE SUNDAY SCHOOL

Why Did Paul Have Power?*

MEN covet power, women admire it. If I could give you today the secret of Paul's undoubted power and could tell you how to secure it, I would soon be a millionaire! I cannot give it to you—completely. Power is always mysterious. I cannot tell you why Napoleon—a small man—had power, while some huge physical giants are only poor boobs! Riding out to a University one day I admired a wonderfully shaped head on a man. There I said is the typical professor's skull; what stores of wisdom are massed in orderly fashion in that noble top-piece—that afternoon I sat in a barber's chair while that fellow shaved me! Outward appearances tell something, but not everything. One of the greatest writers on this planet wears clothes that would frighten the very crows. One day I saw, in person, a famous author—his head did not look as though it contained anything at all—a most contemptible head—yet a very remarkable authority—if I named the subject you might recognize him! Looks tell less and less in these days of "exterior decoration." Paul was not much for looks if we may judge from the scanty materials at hand. He may have had weak eyes—most scholars think so. He was not like Apollos in appearance, but when Paul appeared the ponderous orator vanished. You may say that Paul had genius and there you will speak truly—he did have that. You may say that genius is only another name for hard work and there you are off the track. What a foolish half-truth! I know hundreds of plodders, who toil and grind and sweat without a glimmer of the God-given illumination which we recognize as genius. No, genius is first of all a lavish and direct gift from heaven. Dante, Angelo, Beethoven, St. Francis, and their like were no ordinary mortals grubbing and plodding. All were hard workers as genius usually is, although some may work "in heats and enjoy long periods of delightful stupidity." We help ourselves very little therefore by finding out that Paul was a genius. What has he for us?

(1) Paul had faith and therefore power. He believed in God. He believed that the universe was friendly. He believed that it paid to work for good causes. He was not palsied by pessimism as many are today. Yesterday I read a statement that the churches are all empty; today another interview says that religion never had such a hold as now. Yesterday a great journal told me that business is very, very bad; while today a noted daily paper says that we are on the edge of the biggest business boom and on the widest scale ever dreamed of. It depends upon who does the looking. My impression from successful people, however, is that such men and women possess unusual faith. They believe something positive. They trust God, believe in the plain people and have confidence in themselves. A large mail order house says that very few people ever try to cheat the firm. People as a rule are pretty good. Surely God can be trusted. But as in Jesus' day, only a few are willing to put confidence in him to any great extent. Suppose you woke up some morning and just took God at his word—what a marvelous world you would be living in. Jesus told us that the birds and the flowers trust God and He takes care of them. The world is hungry for God and feeble because not relying upon His strength. Paul took God at par value, he never discounted Him. Make much of God and He will make much of you!

(2) Paul had control and therefore power. I rode in a train with an old man this forenoon, who remarked: "Self-denial is the index of all strong characters." He was right. Too many men are trying to control cities who cannot control themselves. Of a man who was most just and gracious to others it was said: "Yes, but he is a tyrant with himself." He made every passion, every lust, every unholy ambition, every hurtful appetite, every questionable thought, every wrong desire lie at his feet. Often it happens that the man who is soft with himself is a tyrant toward

*Nov. 27. Paul's Voyage and Shipwreck. Acts 27:30-44.

others. I never have any doubt about Paul's perfect control over himself. This spells power over men.

(3) Paul had a genuine, disinterested interest in men and therefore power. One objective marked every effort—"That I might save some." He did not regard men as clusters of grapes to be squeezed into his cup, his interest was unselfish, he sought

their good. Men soon catch this note in a man. We hate to be exploited. We don't like to be used for another's joy or profit. Paul loved his fellow men of every sort. Nothing gives power more than this. We cannot hope to equal Paul in his talents and divine gifts but we can imitate him in his faith, his control, his disinterested love. These spell power.

JOHN R. EWERS.

CORRESPONDENCE

The Key to the World Problem

EDITOR THE CHRISTIAN CENTURY:

SIR: As a constant reader, follower and admirer of The Christian Century, I hope you will be kind enough to allow a few lines of your valuable space to correct some errors that are too patent to be allowed to pass unchallenged. These errors were in Mr. Guy's article in your journal on the far eastern question, the subject of the hour.

First as to Japan's population. It is very near 56,000,000 instead of 70,000,000 as stated. Fifty-six million persons are enough to live in a country almost the size of California, especially since the geography says that only 16 to 18 per cent of the land is fit for cultivation. The Japanese have not been quick to take to other lands when they have had the opportunity. Parts of Germany and all of Belgium are, considering the average conditions and wants of the people, more nearly over-populated than Japan. Only about 50 per cent of the land of Germany and Belgium is tillable; and about 20 per cent of the United States, European Russia and Great Britain and Ireland is cultivated; while the percentage is much smaller for Sweden, Finland, Norway, Serbia, Switzerland, Cuba, Costa Rica, Canada and Chile, and less than 2 per cent in some of these countries. Japan then is not seriously over-populated, but as time goes on she will be.

Second. China is not over-populated. Her area is a third more than ours. She has perhaps less than 400,000,000 population and her gains per year are small because her death rate is very high, very near her birth rate. Japan having adopted western sanitary methods, has been able to cut her death rate almost in two. India is still religiously (I am speaking figuratively and literally) drinking the holy germ-laden waters of her sacred Ganges and therefore her death rate continues high. India is not seriously over-populated.

Now, may I add a word concerning Mr. Guy's main question, "What are we going to do about these countries?" What are we going to do about their religion, what are we going to do about furnishing them a God to take the place of their gods that he says (as I understand him) we have taken away from them? If he has any idea that western civilization can convert them to the religion of our Jesus he is talking the language of a dreamer. The educated and the ignorant alike of the oriental will have none of our religion. They promptly tell us to put our own house in order, and show them what the church is doing to obtain social justice in America or Europe. Unless we can show them that the great principles we espouse have done something for the amelioration of the peoples of America and Europe, something toward adjusting not only territory but property and the products of useful toil to the needs of humanity, the oriental will send us about our business, saying in our own language: "Physician, heal thyself."

Reducing the problem of the far east (which turns out to be a world problem) to its lowest terms and looking at it, if I may be permitted to attempt to do such as a student in world affairs, through the eyes of Downing Street, I can see but one and only one solution. This solution is so obvious and so simple that there is no wonder no one has ever put it forward. This is the way it looks to me:

England owns and controls about half of the world that is of material importance. She has all the corner lots. Through Japan it is in her power to control the far east including China,

a country larger than the United States and of about the same natural resources. By making her union with Japan closer and closer which she can easily do by nodding her head when Japan asks if she is to have a free hand in the development (or exploitation) of China, England will not only control the sea but control the world.

China will not go in for nationalism, as Professor Dewey's illuminating articles indicate. Since the Han dynasty China has been a "local option" empire and the rank and file do not know nor care anything about the national government. Millions do not know whether there is a president or a king or an emperor or an empress. China as a nation is poor, but as for the individuals hundreds of thousands of them are rich, as they have the accumulated riches of hundreds and thousands of years.

China will be developed. As well to attempt to stay the tides as to say no to this proposition. Her historic parallel is Egypt, only in this case trade, not territory, is the objective. Japan and England will develop China. This is as certain as anything can be that has not already happened. Even the altruist would admit that in the development intelligence would add to the blessings of the "greatest good to the greatest number." England will furnish a large part of that intelligence. It will be a simple process. The Chinese are workers. Properly directed, they can do all the necessary hard work of the world. On the contrary, the Indians are a torrid zone people where work is almost unnecessary and very disagreeable.

The hopeful side, and I believe the good side of the picture, is: "The student of modern history is compelled to stand with uncovered head in the presence of British achievements in behalf of civilization, democracy, education, morality and world progress. In spite of British mistakes, follies and sins, a list that is unforgettable and appalling, and that true Britons are the first to confess, the British nation has stood on all the continents as the promoter of world ideals; and on all the seven seas its ships have been the harbingers of justice and liberty."

It is up to the United States to come to an agreement with Great Britain, and of course Japan will fall in line. The hope of the world lies in this. Even those who sympathize with the aspirations of Ireland or entertain suspicions concerning the motives of Japan must see this or we are, so far as world peace is concerned, of all men most miserable, because we are headed for destruction.

MARK ALLEN SELSOR.

Chicago.

A Golden Rule Sunday

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial addressed to President Harding, Christian, was a splendid constructive effort to have our President undertake as a Christian to introduce Christian principles directly into the affairs of nations. He has the greatest opportunity any President ever had to revolutionize the world's thought by adopting your suggestions. Is he big enough to do it? Let us pray for it.

Now I have an idea which ought to fire the imaginations of Christian people over the country and help towards the ideal of Christianizing society. It is to have a Golden Rule Sunday, say the second Sunday of January, on which every minister in the country would preach upon the golden rule as applied to government, business and social life. The impact upon public

thought of so many sermons based on the Christianization of the social order and making use of the universally accepted idea of the golden rule would be tremendous. If it were followed by a Golden Rule Week, in which people pledged themselves to live definitely every day of that week with the golden rule in mind and guiding every action, it would help to demonstrate the feasibility of applied Christianity and induce people to make it the permanent rule of life. The newspapers would be attracted by the novelty of such a united effort and the main object of the plan would be secured in drawing the attention of industrial leaders as well as governmental leaders sincere enough to put in practice that which they all profess. The account in the October issue of *The American Magazine* of the Nash experiment in putting the golden rule into practice in the clothing factory in Cincinnati, the best account yet appearing of that remarkable and entirely successful effort, might serve as a practical basis for our thought. It demonstrates the Christianizing effect of the golden rule when put into practice under the most difficult conditions.

Ministerial associations, like the Chicago Federation of Churches, would undoubtedly be ready to co-operate in the movement to have a Golden Rule Sunday and obtain the consent of local ministers. In this way the details of the matter could be readily carried out. Perhaps the Federal Council of Churches would undertake the task of securing nation-wide co-operation? The church recognizes its exceptional need to secure public attention for Christian principles at this juncture. Is there a more popular way to do it than by emphasizing the feasibility of the golden rule?

WALTER B. MURRAY.

Chicago.

EDITOR THE CHRISTIAN CENTURY:

SIR: The "Editorial Letter to President Harding, Christian," in the issue of October 20 deserves wide publicity—how clear and concisely the issue is stated. You deserve the appreciation of all "believers in a warless world" for this strong presentation. One wonders whether the letter really came to the eye of the President and what effect it made upon him! The visit each week of *The Christian Century* to our home is prized by Mrs. Ireland and myself. Sometimes the rush of pastoral work and organization work crowds out the reading for a few days, but one never sits down to a quiet forenoon with *The Christian Century* without being amply rewarded. Heartily and sincerely yours,

Spearfish, S. D.

WILLIAM T. IRELAND.

EDITOR THE CHRISTIAN CENTURY:

SIR: May I thank you especially for your editorial addressed to the President? Isaiah couldn't have done it much better.

Calhoun, Ga.

CHARLES HENRY DICKINSON.

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just read your editorial to President Harding and I want to endorse it with all my heart. Our only safety is in being Christian in our national and international attitude. This editorial is alone worth the yearly subscription to *The Christian Century*.

Lindsay, Calif.

A. F. MITCHELL.

Thinks the McAfee View Distorted

EDITOR THE CHRISTIAN CENTURY:

SIR: I must voice a protest against the article in your issue of October 27, entitled "Some Unchristian Aspects of Christian Missions," by Joseph Ernest McAfee. No one can question the fervor and sincerity of Mr. McAfee. But his article is a strange and harmful perversion and misinterpretation of facts.

It is well to paint Cromwell with his wart. But Mr. McAfee would paint the wart and call it Cromwell. He draws a caricature of Christian missions, and declares that it is a photograph. By the method he uses anyone could prove that anything in the world—education, democracy, the Red Cross, the American government, what you will, is hopelessly wrong and ought to be abolished. The method is to take the worst phases of the move-

ment in question as typical, to explain away the best phases as accidental or inconsistent with the "system," and to judge the movement as a whole by a preconceived estimate of it.

Mr. McAfee makes much of the regrettable activity of anti-quoted and obscurantist forces in Korea. He leaves us to infer that that is the direct result of "denominational board" activities. He ignores the fact that at least one of the boards working in Korea has stood firm for union institutions, for liberty of thought and opinion, and for a mission work free from divisive theological influence and committed to a wholesome evangelism; and that, when a crisis came, and an issue was joined, the church backed up the board in its progressive and Christian policy.

He presents the movement of Christians in Africa toward self-support and a growth of desire for self-government on the part of native churches, as revolutionary movements, whereas they were and are encouraged by the boards at home, welcomed and fostered as in direct line with the principles and ideals of missionary policy. He explains away Howard Bliss' magnificent valedictory testimony, everywhere welcomed by leaders of missionary activity as the clearest possible statement of the ideals they cherish. He ascribes motives to our missionary educators, physicians, preachers, and social workers, which the most of them would indignantly repudiate, motives the possession of which by any missionary would lead our boards to consider the recall of that missionary as unfit.

He speaks of the "spirit of patronage" as ruling our missionary work. Only a diseased imagination could make such a statement. I have been close to many churches in their mission work, and have found there not the attitude of "superior" toward "inferior," but a wholesome desire of those who recognize themselves as privileged to share their privileges with the less privileged. To call such splendid service as is being rendered in China by the Central Presbyterian Church, and the Madison Avenue Presbyterian Church of New York, and by many other churches, "patronage," is to offer a gratuitous insult in the name of a distorted conception of democracy.

I am not equipped to answer this article properly. You should ask some one like Dr. Brown of the Presbyterian board, or Dr. Barton of the American board, to give the true picture which is here caricatured. But I know one "denominational board," through ten years of closest contact, and its spirit and ideal and method are exactly what Mr. McAfee says should obtain but does not.

One incident is typical. Some years ago, a motion was made in the board of which I speak, committing it to hearty and unre-served cooperation in a union mission enterprise in China. One member, who might be described as "the last of the Old Guard," rose and exclaimed in solemn protest, "But, Mr. President, if this sort of thing goes on, the time will come when there will be no Presbyterian church in China at all." From all over the room came answers, "That is just what we are after"; "Amen." And the vote was within one of being unanimous.

That is typical. Our mission boards, and the churches back of them, are Christian first, and denominational after—and a long way after. Mr. McAfee is mistaking *motes* for *motives*.

Brick Church, New York City. WILLIAM PIERSON MERRILL.

THE PROTESTANT

By BURRIS A. JENKINS

We still have a very few copies of Dr. Jenkins' remarkable book in hand. These are slightly soiled, and while they last will be mailed out at 50 cents per copy (and 10 cents postage).

The Christian Century Press
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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Chicago Association Worker Honored

Recently Mr. L. Wilbur Messer was entertained at the Union League Club of Chicago by a prominent layman of Chicago in honor of the fortieth anniversary of the beginning of Mr. Messer's work with the Association. Cyrus H. McCormick and John V. Farwell, prominent business men, were members of the committee which invited Mr. Messer to leave Peoria thirty-three years ago to come to Chicago. Mr. Farwell presided at the luncheon and a number of the men bore testimony to the remarkable success of the secretary in the Chicago field. Mr. Messer in responding to congratulations expressed the hope that the achievements of the next few years would make the past look very small indeed.

Perils of Orthodoxy Set Forth by Presbyterian Moderator

Among the many recent utterances of Dr. H. C. Swearingen, moderator of the Presbyterian church, few are more striking than his recent address at the Synod of Pennsylvania when he inveighed against the perils of orthodoxy. He said: "I believe in orthodoxy, but not an orthodoxy that spends its chief strength in defending itself. It ought to be at work, inflaming the conscience and stirring the church with an ethical passion. We do not need a new gospel, but a closer application of the one we have. The Puritan preachers did not pare down their messages nor dilute their evangelicism, but they announced the bearing of God's truth on the moral struggles of their time, and one of the results was the establishment of the institutions of freedom. Theirs became the most potent voices on the continent in behalf of liberty. They preached the Bible, but they searched the conduct of men with it. They were not mere purveyors of doctrines, however true; they linked them to the lives men were leading and illuminated with them the big issues that engrossed the minds of their contemporaries. They did not abdicate their position of moral authority. The church today is in danger of surrounding its moral passion to other interests and of permitting the publicist, the teacher, the editor, the statesman, and even the business man, to become the prophet of an ethical rejuvenation and the voice of the conscience of mankind down in the regions where men of the present generation are making the world's policies and doing the world's work."

Episcopalians Put Vast Sums Into Cathedrals

The project of the Episcopal church in building a vast cathedral in New York, first estimated to cost ten millions but now known to involve a final expenditure of twelve millions, is to be followed by other like ambitious projects in the great cities of the land. The Episcopal church in Chicago talks of a cathedral to cost six millions. Other great projects are on foot in Philadelphia, Baltimore,

Washington and San Francisco, reaching a total of thirty-six millions. Objections are heard, of course, but the church leaders argue that so long as great commercial organizations are housed in imposing skyscrapers, it will be necessary for the church to develop more significant buildings. The Chicago cathedral will include a combination of offices, public hall, library and a headquarters for church activities of various kinds.

Seminary Will Teach Church Publicity

Henceforth young Baptist ministers who come out of Rochester Theological Seminary of Rochester will have training in church publicity. The seminary authorities have secured Rev. Charles A. McAlpine to teach this new subject in the seminary. He has had an abundant experience in this line of activity. He served as executive secretary of the Baptist Missionary Convention of the state of New York, and in the Victory Campaign of the Baptists of the north in 1919 he was publicity secretary. He has continued since as the publicity director of the Northern Baptist Convention. He is also director of publicity for the American Bible Society.

Plans Formulated for World Conference

While the theologians continue to plan for the World Conference on Faith and Order, another set of churchmen propose to approximate brotherhood in the Christian church by bringing the great Christian leaders of the world together to consider the practical problems of the modern world. The first meeting in behalf of such an ecumenical conference was held in Geneva in August, 1920, and sectional communities were organized for America, Great Britain, Continental Europe and the eastern churches. The American committee met in New York recently and voted to recommend that the conference be held in Stockholm some time in 1924. It is believed that nearly every Christian communion in the world except the Roman Catholic will be represented at this meeting. The topics to be considered will be the various social, industrial, economic and international problems that confront the world. Upon these it is hoped to have an authoritative utterance.

Educational Leader Startles With His Figures

Rev. H. E. Beckler in his campaign for funds for educational institutions in Texas has recently published some figures with regard to Disciples churches which are startling in the extreme. He asserts that there are about 9,000 Disciples congregations in the country, and for these there are only 3,500 preachers. A number of preachers are listed who are also teachers or business men. He asserts that there are 1,000 preachers less than ten years ago. As an example of the sad condition of things in this denomination he recites the fact that the

state of Oklahoma has 397 churches and only 70 located preachers. The Disciples ministry is largely recruited by college men, without a degree, who go into the ministry with but little professional training. The ministerial turnover in this class is very large.

Fred B. Smith on a World Tour

Fred B. Smith, the veteran Y. M. C. A. leader, who in recent years has been in the employ of the Federal Council of Churches assisting in the organization of city federations, is to start soon on a new enterprise. He will set out on a world tour representing a number of great Christian organizations. It is said that contributions to his traveling expenses are being made by the Church Peace Union, the Federal Council, the Christian Endeavor Union and the two Christian associations. Mr. Smith plans to visit Hawaii, Japan, China, India, the Philippines, Egypt and most of the countries of Europe. His plan of action is to interview leaders in all lines of effort, endeavoring to explain the point of view of America. The enterprise will require about eight months. Before setting out, Mr. Smith visited the White House in company with Bishop McDowell and a number of other influential churchmen, and received the congratulations and good wishes of the President before setting out on his long journey. Mr. Smith believes the world needs mediators these days who will interpret nations to each other in a friendly light. It is well known that the United States is far from popular in many sections of the world at this time.

Sensational Wedding in Missouri

Sensationalism in connection with weddings is less in favor than formerly when young people demanded to be married on roller skates or accepted an invitation to be married at the county fair in consideration of a gift of household goods. That this sentiment is not dead, however, may be judged from a press report announcing that Rev. B. H. Smith, a Disciples minister of Missouri, recently married a couple in a flying machine.

Christian Mayor Does Not Disappoint Fort Worth

The great meat-packing city of the southwest, Ft. Worth, decided last spring that it had enough of the old-time political leader for mayor, and elected a professor of Texas Christian University. When the professor first threw his hat in the ring, it was not taken seriously, but as the time for election drew near, it was evident to close observers that the fight was going to be close. Now after six months of his administration has gone by, he commands an unusual degree of loyalty. The police force has been made to respect the law, the fire-fighting organization is efficient and the mayor is now issuing an appeal to the city for play-grounds for the children and parks where the community's sense of beauty

may be expressed. The mayor is from an old-time Disciples family and is himself a devout member of the church. His opponents tried to secure his recall recently, but this effort was considered as a joke in Ft. Worth.

Baptist General Board of Promotion Elects Officers

The Baptist General Board of Promotion met in Indianapolis on November 3 and elected their officers for the coming year. Dr. Emory W. Hunt of Bucknell University was made president of the board; Rev. S. J. Skevington of Los Angeles, vice president; Mrs. W. S. Abernathy of Washington, second vice president. John Y. Aitchison of New York was continued as general director. He was formerly the home missions leader of the denomination. H. A. Heath was made secretary of conferences and conventions, and F. W. Padelford secretary of publicity and statistics. This denomination was once very loosely organized, but under the exigencies of the times it has been necessary to develop a high degree of centralization.

Boston Has Another Forum

In Boston the inhabitants, like those of ancient Athens, spend much time in hearing or telling a new thing. The Forum movement is peculiarly adapted to the temperament of the Bostonese. Old South Congregational church, of which Dr. Gordon is pastor, has developed a Forum which may rival in interest the well-known meeting in Ford Hall. The speakers for the winter months are all eminent people. Dr. Toyokichi Iyenaga will speak on Nov. 27 on "Need America Fear Japan?" On January 8 William Hard, the journalist, will tell the story of the disarmament congress now in session in Washington.

Statistical Study of Methods

Preachers may argue endlessly over methods and not be able to agree so the Board of Sunday schools of the Presbyterian church has decided to apply the statistical method to some of the problems. Do attendance contests in the Sunday schools help or hinder in the long run? Thirty-two schools in the San Francisco presbytery were studied, and it was found that twenty-two of these had used the contest method. They had a twenty per cent gain in membership and average attendance while the others had only eleven per cent gain.

Issues that Agitate Southern Methodism

Nearly every denomination likes to talk about some perennial question which is never settled, but which relieves ennui whenever other matters of more urgent nature are not on the forum for discussion. In southern Methodism a change of name is one of these questions. It is obvious that it is a little foolish for the Methodist Episcopal church, South, to be working in the northern provinces of China, and trying to explain that south in the United States is north in China.

And then the limiting word hinders development in sections of the country other than in those states once connected with the confederacy. There are some insurgent spirits who continually assert that the presiding eldership should be abolished. It costs money is the reason usually assigned, but there is probably a deeper reason. A presiding elder is a person who comes around every three months to investigate the parish church and some ministers regard him as a nuisance. On this question there would naturally be two points of view.

Religious Toleration the Law in Palestine

The Zionists are not particularly pleased with the ruling that immigrant Jews will be admitted to Palestine only as fast as they can secure employment. The High Commissioner Samuel, himself a Jew, has taken the position that the old Arab inhabitants of the country have prior rights. All religions will be given an equal footing, and in view of the fact that three great world religions have holy places in the land, the task of the commissioner is none too easy. Many Zionists have the hope that factories may be developed in Palestine, and thus a land which is none too fertile for agriculture may be made a great industrial country. These hopes are regarded by other Jews as chimerical.

Sensational Preaching Is Denounced in Press

One of the reasons why sensational preaching tends to decrease in the nation is the unwillingness of the press to exploit it. If some conscienceless preacher wants to discuss "pajama parties" with his eye on the reporter in the back pew he has little reward for his pains for many great newspapers have closed their columns to this kind of homiletic trash. As illustrative of this attitude is a recent editorial utterance of the Boston Herald: "The church that lasts must have a foundation of substantial and thoughtful men and women. As a rule the preacher who gets the ear of the public by sensational methods, making his pulpit rather notorious than famous, does not develop such lasting congregations."

Kansas Presbyterians Want the World to Know

Religious people once affected to be very independent of the mediums of publicity. This attitude of aloofness to newspapers is happily passing away and in many sections machinery is being set up to carry the story of church progress to the ends of the earth. Not only does the general assembly of the Presbyterian church have an efficient publicity department, but some of the synods or state organizations, of the denomination are developing publicity methods. The synod of Kansas, which met recently, has authorized the appointment of three elders who shall be newspaper men and who shall be charged with sending synod news throughout the state. These elders are directed to employ the young

men of the department of journalism of the College of Emporia to assist in this worthy enterprise.

Disciples Enumerate Aids in Immigrant Work

A recent publication of the Disciples is one put out by the Sunday school council setting forth a list of religious publications for immigrants. Not only are Disciples publications listed, but those of all other denominations as well. It is shown that Disciples have literature for Chinese, French, Japanese, Russian and Spanish peoples. The astonishing assertion is made that the Disciples lead all the denominations in work among the French people of this country. It is equally astonishing to find that no Disciples Sunday school publications have yet been issued in a foreign language for any immigrant people of this country.

Religious Education Workers Will Meet at Madison

Religious education is rapidly becoming a profession and there are in the state of Wisconsin enough of these professional workers to constitute themselves into a convention. The second state convention of the R. E. A. will be held at Madison, November 21-23. This meeting will be attended by presidents of Wisconsin colleges, and heads of biblical departments in these colleges, by directors or professors, of religious education, by university pastors and by boards that direct religious work in universities. The object of the approaching meeting is to formulate a statewide interdenominational religious education program for Wisconsin, including the university. A leading speaker announced is Professor Charles Foster Kent of Yale.

Congregational Union Addressed by Bishop

Bishops are now frequent visitors in non-conformist meetings in England, and the spirit of reconciliation is in the air. The Congregational Union of England met in Bristol recently and the Bishop of Bristol was present to make a speech. He reminded his auditors that the Congregational fathers would be a little shocked were they to return to earth and find a Congregational moderator in each zone doing something of the work of a bishop; and Dr. Jones serving as a chairman of moderators. The Congregationalist has the good grace to laugh at the thrust of the bishop. The younger Congregationalists are largely committed to the cause of union, though not a union of unconditional surrender.

Church Supplies the Community Newspaper

Following the lead of Rev. Clay Trusty and several other ministers of Indianapolis, who have for a number of years published community newspapers in that city, Rev. Abbo E. Abben, pastor of the Presbyterian church of Le Claire, Ia., is publishing a paper for two small towns which carries the community

news, and which also serves as a propagandist medium for his church. But for his enterprise two towns would be entirely without a medium of acquaintance, and the service which the church is rendering in this section is very much appreciated by the people. Mr. Trusty has made his paper pay financially, but the Iowa venture is still too new for one to predict what its financial future will be.

Presbytery Inquires Most Important Church Need

Churches have spiritual needs of which they are perennially conscious, but in addition to these the methods of organization have constant need of revision to meet modern conditions. Among the activities of the California synod of Presbyterians this year was a questionnaire sent to the various presbyteries of the state inquiring the most outstanding needs in the presbytery with regard to organization and methods of work. The following formulation of findings has been made: "Inquiry made as to the most important needs of each presbytery showed five presbyteries urging equipment, four recommending better salaries and administration budgets, four recommending better administration, three seeking good pastors, three asking for emphasis on evangelism, two asking for staff workers, two for family religion, two for missionary education, two for women's organizations, two for better missionary spirit, one for new Sunday Schools, one for more conferences, one for a pastor-evangelist, one for boy's work, one for more hours given to religious education, one for more religious life, one for young people's ideals, one to prevent the high school wastage."

Sunday School Leader Returns from Eururopean Trip

Among the forces making for an international consciousness in Christianity is the World's Sunday School Association. Mr. W. C. Pearce, associate general secretary, has recently returned from an extensive trip in Europe. He held conferences in the Scandinavian countries, Holland, Germany, France and among several Slavic peoples. Mr. Pearce arrived in New York on October 24 and is now busy in preparing a report of his journeys, which may be given the very widest publicity. He holds that the remedy for the war evil is to be found in the religious education of the children of the various nations. With this opinion many wise students of human nature will agree.

Presbyterians Want Opportunity to Present Christian Vocations

The shortage of ministers is a world problem on which there is much comment at the present time. The Presbyterians of California believe that this problem will never be solved unless the attack is made on young men earlier than the college period. In most high schools vocational talks are given from time to time. The Presbyterians hope to induce ministerial associations in various cities to unite in the request that addresses be made in every California high school this year on the subject of the Christian call-

ings. The ministry, the mission field and a number of allied Christian vocations are to be presented in their true light as heroic consecration to the community good, and a kind of consecration which is powerfully influential in the building of the life of the next generation. Following the high school addresses a state conference will be held of Presbyterian young people who may be interested in taking up a Christian vocation, and in the state conference the ways and means will be explained.

High School Boys Will Face Life Problems

The Y. M. C. A. is unique among Christian organizations in its program of bringing purpose into the lives of young people. Not only are college young men gathered at Lake Geneva in the summer, there is also a program for "older boys" who are mostly of high school age. In the state of Illinois the latter part of November there will be held an older boy's conference which will be addressed by men who have special experience in this kind of task. The obligation of the boys to make a Christian investment of their lives is brought home to them, not only in the choice of a vocation, but in the planning of avocations as well. The college age is often too late to have the largest effect on boys and many students of young life insist that the high school age is the most impressionable period of all for the discussion of vocational problems and moral questions.

State Organization With a Service Program

Denominations with a congregational polity have had a rapid change in the function of the city and state missionary organizations in recent years. This is well illustrated in the program of the Illinois Christian Missionary Society, the only tie that links the Disciples churches of Illinois together. This society once found its chief motive in the founding of new churches and perhaps half of the churches of the state in one way or another owe their existence to this organization. In recent years the development of proper church methods in existing churches through district superintendents has been a marked feature. Churches that cannot support a minister alone are linked together to call a minister to the service of two or three churches. Churches and ministers are introduced to each other and gradually a purely missionary organization has evolved into one administrative in character. Rev. H. H. Peters is secretary of the organization, and it is supported by an annual offering taken in November.

Minister Plans the Whole Winter's Preaching

The ministry of a strong preacher is usually marked by pedagogical method. Sermon subjects are not casual and unrelated ideas but are the result of a deliberate plan to educate the people in religion. Rev. M. L. Pontius of Jacksonville is pastor of the largest Disciples church of Illinois and the largest church of any denomination in Jacksonville. He has printed his sermon subjects for a

period of five months so that the people may know in advance his homiletical program. In his audience are many students from the educational institutions of Jacksonville.

Ministerial Experience Leads to a Novel

The minister-authors of the country have in many instances been led to their writing by some vivid experience of the pastoral life. Dr. Daniel F. Fox, pastor of First Congregational church of Pasadena, Cal., wrote his first novel in that way. One day a convert from a penitentiary came into the minister's study and told his troubles. He needed work to live honestly, for he had upon him the support of a wife and daughter. The minister, brooding over his experience in helping this man, conceived the plan of his recent novel, called "The Vindication of Robert Creighton." It is said to have a special appeal for young people.

John R. Mott Organizes for Student Relief

Dr. John R. Mott, head of the International Y. M. C. A., is now sponsoring a plan of relief for students in various war-stricken countries. One of the greatest needs in the rehabilitation of these countries is educated leadership. Of this leadership there is but a meager supply, and it is still open to question whether many institutions of learning will not have to close their doors. Already money has been raised and distributed in 120 different institutions of higher learning, and 70,000 students have been benefited in some measure. The Student Friendship Fund is being organized by Dr. Mott, and it is hoped to raise \$500,000 in the United States during the coming year.

Missionary Shows Panther Skin

Dr. Mary Longdon, a Disciples Missionary of India, was very seriously injured by a panther in India last year when she went out to investigate a commotion in her hen-house. Later the panther was trapped by another missionary, and now Dr. Longdon exhibits the skin to wondering friends. The panther skin was on exhibit at Winona Lake, Ind., during the international convention, at the Disciples' missionary booth. Dr. Longdon is now speaking in local churches in various parts of the country.

Methodists Make Positive Suggestions on Recreation

Too long has Methodism contented itself with negative suggestions with regard to recreation. This is the first denomination to establish a department which will make positive suggestions. One of the forms of recreation which will be to the front this year among Methodists will be pitching horse-shoes. For the man who cannot join a golf club this recreation has the advantage of cheapness, and to some it will be even more exciting. For the young people "eats" will be a prominent feature in the program. In place of the dance and the card parties and the theaters there is a long list of the encouraged recreations which do not violate any of the

provisions to be found in the book of discipline of the church.

Federation Secures Publicity for Religion

The Council of Churches of Dayton, O., is a very successful city federation. Rev. Irvin E. Deer is executive secretary. Among its varied activities the past year has been an ambitious program of religious publicity. A bill posting firm donates \$720 worth of space to the churches, and at an expense of \$260 lithographs were secured which helped to make prominent a go-to-church campaign. The secretary kept the files of the local newspapers for August, and it was shown that these papers gave the churches eighteen and one-half pages of news space in that period. Fifty per cent of the protestant news was written by the executive secretary. On November

14 Prof. Alva W. Taylor, who spent the summer in Europe in the study of international questions, spoke at a dinner meeting of the Council of Churches.

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By William Hawley Smith, Author of "The Evolution of Dodd," "All the Children of All the People," etc.

Both in theory and teaching, this book is in perfect harmony with the sermon by Maude Royden, "A WOMAN'S VIEW OF THE VIRGIN BIRTH," which appeared in The Christian Century for Oct. 20th, 1921.

Like the author of that sermon, Mr. Smith believes that sex in humanity is not depraved and sinful, in and of itself; but that, on the contrary, it is God-ordained, and that its most sacred function is intelligent, deliberately-planned and loving parenthood. He also holds that, besides this primal characteristic, there is a purposely-instituted, unique and entirely human quality included, which reveals itself in various forms of affectional expression, which, righteously exercised, make for the physical, mental and spiritual well-being of husbands and wives, in no uncertain way. This view of the subject is thoroughly original with the author, and is productive of the most searching thought on the part of the reader.

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court every morning. The idea in this plan is that the ministers may become acquainted with the administration of justice, and that the court may feel the reinforcement of the better element of the city in his decisions.

Fighting Parson Made Chaplain of American Legion

At the recent national meeting of the American Legion, Rev. Earl Blackman, Disciples pastor of Chanute, Kan., and widely known in his state as the "fighting parson," was made chaplain. The office was one for which there was considerable contest, but the man from Chanute won by a big majority and it was made unanimous. During the war he issued a challenge that he would box any other chaplain in the army. His challenge was accepted by six other parsons, but the higher-ups stopped the fight, to the great disappointment of the "dough-boys."

Gives Up Double- Barrelled Profession"

Dr. Burris A. Jenkins, who for three years has been pastor of Linwood Boulevard Christian church, Kansas City, Mo., and editor of the Kansas City Post, has resigned his position with the newspaper. The announcement came as a great surprise to his friends. On the Sunday following the announcement the minister referred to the persistent rumor of recent years that he had taken over the newspaper in order to become United States senator. He told his congregation that he had no such desire and that he would rather be pastor of Linwood church than to be United States senator. Under his editorial management the Kansas City Post has made a large gain in circulation, and has become widely influential. As editor of the Post Dr. Jenkins defended the Versailles treaty, and exalted the ideal of world peace.

Methodist Mission Work Stirs Up Brazilian Ecclesiastic

The educational work of the Methodist church in Brazil is now strong enough to encounter the most bitter opposition on the part of the Roman ecclesiastics of the country. Recently the Archbishop of Marianna sent out a pastoral to all his parishes warning them of the "insidious" Methodist educational program. The archbishop says: "It is not the love of the truth that induces the American sects to spend in their protestant propaganda sums so large that they mount up to millions of dollars. If it is love of their neighbor and the love of God that brings them to be missionaries to us, as with badly dissimulated feigning they affirm, why do they not make use of this charity in bringing to better terms the unfaithful who abound in the United States more than in any other country in the world that calls itself Christian? From the statistics of the republic it is known that there are living there sixty millions of men without religion, without baptism, with no religious belief. There are more heathen there than in all the other American republics put together. The reason lies in the assiduity the American Protestant has in dominating in South America, and even

beyond. With fine and sagacious perspicacity they recognize that the most efficacious way to unite men, a way stronger than politics, or the sympathy of race, stronger even than blood kinship, is the tie of religion. From this comes their desperate perseverance in wanting to convert us Brazilians to the sects of the north, because once they succeed in uniting us to them in religion, the highway is open to dominate us in politics, in commerce and to establish in Brazil the American imperialism."

Four Hundred Thousand for France and Belgium

The executive committee of the Laura Spellman Rockefeller Memorial Fund recently passed a motion guaranteeing to give one dollar for every three contributed by others towards the rehabilitation of Protestant work in France and Belgium. Already the Commission on

Relations with France and Belgium of the Federal Council of Churches has drawn \$55,898.83 of the possible \$100,000. It is hoped that before this arrangement expires on December 31 enough more may be raised to meet the maximum possibility of help from the Rockefeller Memorial Fund. The Federal Council is also making a call for aid to the French churches in carrying on foreign mission work. Sixty million colonials now live under the French flag, and mission work in these lands must be in the French language. French Protestant churches have since the war doubled the foreign mission offerings but the Federal Council proposes to supplement their efforts with aid to the extent of eighty thousand dollars a year. Most of this money would be expended on African territory, and much in the lands from which the French colonial troops came when they helped in the winning of the war.

Over Eight Thousand Young People Become Missionaries

THE Students Volunteer Movement has become by all means the most important agency of the church in the recruiting of the missionary force in foreign lands. Since the movement began, a total of 8,742 young people have gone to foreign lands under the direction of the various mission boards. These young people were in their college life filled with the missionary passion and made intelligent with regard to the needs of the great fields of the world. The distribution of these young people on the various fields is significant. China leads with 2,709; India follows with 1,703; then come Japan and Korea with 1,052; Africa with 942; South America with 624; Western Asia with 289.

The past year has been the most gratifying in the whole history of the movement. The increase in number sailing to the fields over the preceding year was 25 per cent, and the increase over the average of the past ten years was over 50 per cent. In the early days of the movement President James McCosh of Princeton wrote with regard to the movement: "Has any such offering of living young men and women been presented in our age, in our country, in any age, or in any country, since the day of Pentecost?" If these words were true when they were spoken how much the more are they true in the light of the great missionary achievement of the past ten years.

The Student Volunteer Movement collects statistics with regard to the religious activities of their students while they are in college. It has been learned that the past year one in ten of the volunteers has been president of a Christian association. These young people have also been useful in the local churches, eight in ten of the women teaching in Sunday schools and five in ten of the men being similarly engaged.

Mission study in the colleges has been promoted among young people who do not intend to go to the foreign field. During the past year 271 institutions reported 781 classes in mission study, and

in these classes 19,269 men and women were enrolled. Twenty-two institutions organized "World Problems Forums" and these were attended by 4,508 students.

Strong demand has been made upon the organization to organize groups in the local churches, but this tendency has been resisted. The Missionary Education movement now serves that need and large numbers of young people throughout the land not enrolled in college are carrying on mission study courses. The Student Volunteer movement claims the credit of starting the Missionary Education movement.

Not only do the students study missions and induce others to do so, but they are making missionary contributions as never before. The movement in its annual reports from students makes inquiry about the giving to the various home and foreign mission boards. The amount last year was \$240,550 last year as against \$135,919 the preceding year.

College executives bear tribute to the educational influence of the Student Volunteer movement. It is one of the very few forces which induce students to think internationally, and the latter kind of thinking is one of the very greatest needs of the day.

The organization of the movement is carried on by sixteen men and women secretaries, so it will be seen that a relatively small budget suffices to keep the work going. These sixteen men and women touched the lives of ten thousand students last year in thirty-seven volunteer union conferences in the United States and Canada.

Amid all the alleged materialism and lack of faith among students in the colleges and universities today, the Student Volunteer movement is an encouraging evidence of the fact that this generation of young people, no less than preceding generations, has heard the call of the heroic and is willing to follow a leader in great exploits which will add to the annals of heroism which make the race glorious.

"The Church's Stake in the Armament Conference"

A SERIES OF EDITORIALS on "The Church's Stake in the Armament Conference" is beginning now in *The Christian Century*. In no peaceful period has the church given so much evidence of a vital interest in the essentially Christian business of abolishing war as in the past few months. Enlightened Christian churchmen are coming to regard the Washington conference as an event in whose issue and outcome they have, as Christians, the most vital stake. They feel, moreover, that the responsibility of creating an atmosphere not merely of ardent expectancy but of moral demand

rests peculiarly upon them and their churches in these crucial, vibrant weeks. This conviction has been finding steady expression in *The Christian Century*, in whose pages are discussed

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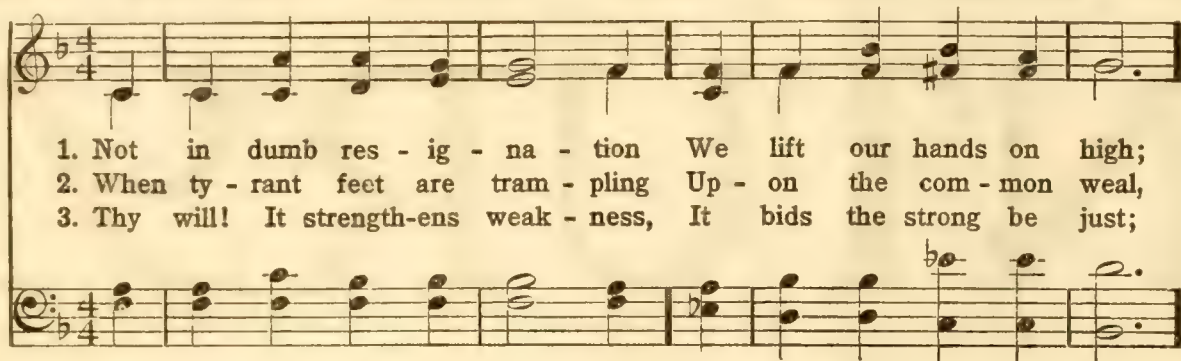
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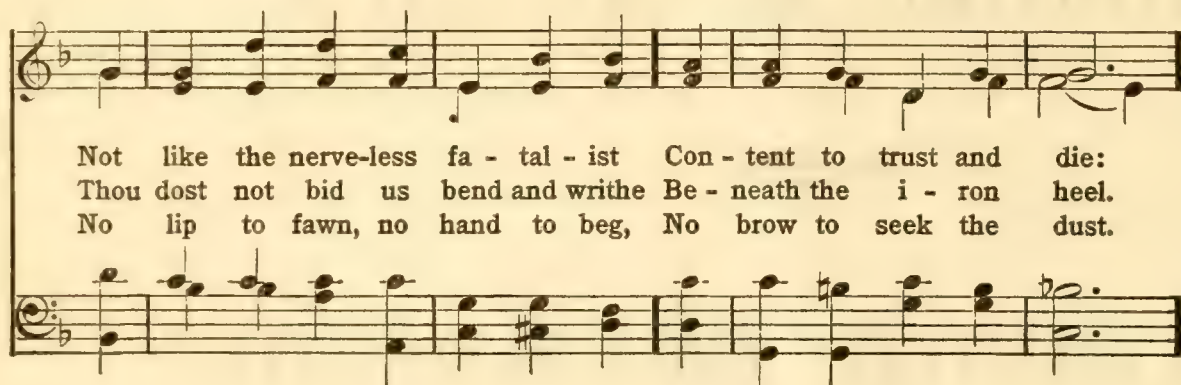
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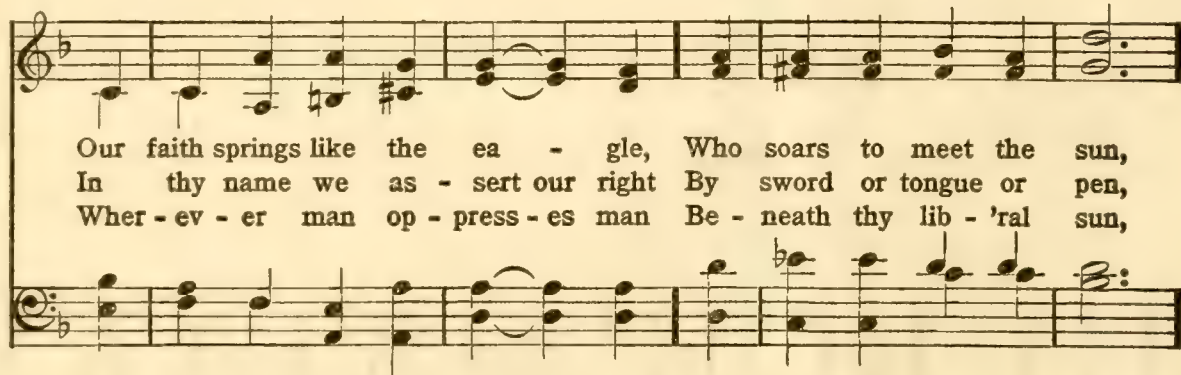
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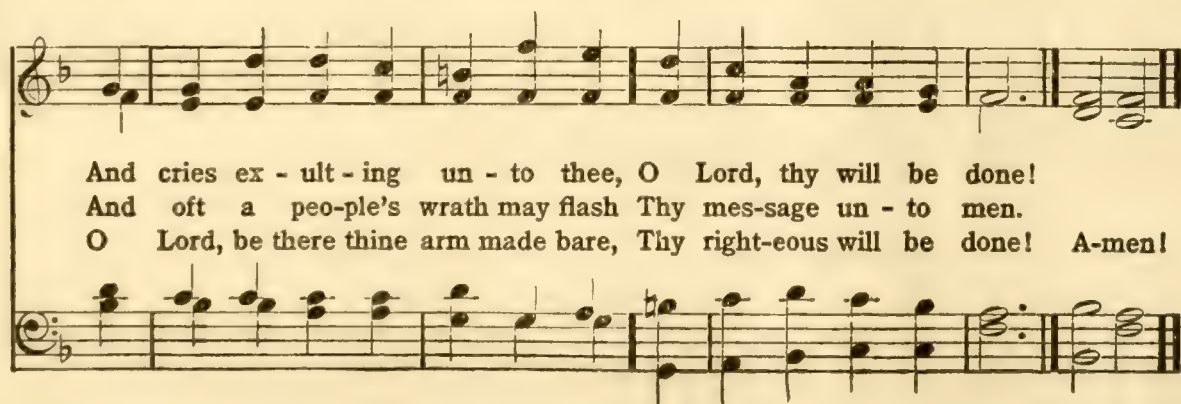
1. Not in dumb res - ig - na - tion We lift our hands on high;
2. When ty - rant feet are tram - pling Up - on the com - mon weal,
3. Thy will! It strength-ens weak - ness, It bids the strong be just;



Not like the nerve-less fa - tal - ist Con - tent to trust and die:
Thou dost not bid us bend and writhe Be - neath the i - ron heel.
No lip to fawn, no hand to beg, No brow to seek the dust.



Our faith springs like the ea - gle, Who soars to meet the sun,
In thy name we as - sert our right By sword or tongue or pen,
Wher - ev - er man op - press - es man Be - neath thy lib - 'ral sun,



And cries ex - ult - ing un - to thee, O Lord, thy will be done!
And oft a peo - ple's wrath may flash Thy mes - sage un - to men.
O Lord, be there thine arm made bare, Thy right - eous will be done! A-men!

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ful typography of
this hymn: large
notes, bold legible
words, and *all the
stanzas inside the
staves.*

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EDITORIAL

John Hay's Voice in the Washington Conference

AT this august moment with China forming the background of a conference of the world's powers looking toward peace, there is something singularly heartening in the words of the great hymn written by John Hay, secretary of state under Mr. Roosevelt, and author of the open door policy in China. Whatever hopes China has in the present conference grow out of or refer back to the policy defined by Mr. Hay when that sleeping nation was being awakened by the boisterous knocking of the western powers and Japan upon her doors, demanding commercial privileges and special concessions with bases and sphere of influence and all the now familiar rights of exploitation. The story of Mr. Hay's vigorous assertion of the policy of the open door makes one of the fairest of chapters in the record of American diplomacy. This same man speaks now at the Washington conference through the principles which his lucid statesmanship then and there gave formulation. But he speaks also in another mood through the great hymn which, all unconscious of its timeliness, the hand of the advertiser placed in last week's issue of *The Christian Century* on the page opposite the one on which the reader's eye now rests. For the purpose of the present editorial we have asked that it be placed there again this week. It is the master work of this master statesman. It should have been sung immediately after Dr. Abernethy's prayer at the opening of the Washington conference. It expresses the Christian attitude toward the mighty tasks in hand. Over against the helpless fatalism which found unfortunate expression in President Harding's pre-conference utterances as to what we might expect from the conference, John Hay protested that the destinies of mankind were in the control

of man's will backed up by the will of God. To pray "Thy will be done" is no impotent act of sterile resignation, but a militant act of courage and accomplishment. God wills international brotherhood. He wills the banishment of war. In the face of the thousands of years of war-filled history, in the face of "human nature as it is," to pray the Lord's prayer is to share God's will against war with a faith that

" . . . springs like the eagle,
Who soars to meet the sun,
And cries exulting unto Thee,
O Lord, Thy will be done!"

This, and this alone, is Christian faith. And this faith alone has the promise of victory.

Does Japan Wish War With the United States?

IT seems increasingly necessary that American public sentiment should discriminate between the two attitudes of mind represented among the Japanese people. There is unquestionably a very strong militaristic group which has in time past dominated the national policy. But it must also be kept in mind that this is by no means representative of the nation as a whole. The late premier, Mr. Hara, was chosen as an advocate of friendly relations with the outer world, and especially with the United States. The fact that his assassination has not changed the political program of Japan, but that he has been succeeded by a member of his own group, is significant. Moreover the assassination itself will organize sentiment in sympathy with the plans he had under way. Recent visitors to Japan, among whom is Dr. Fosdick of New York declare that the American people know but little

of the very impressive liberal movement which against heavy odds is making itself felt in Japan. This is manifested in a growing freedom of the press in attacking the government whenever its tendency is reactionary and militaristic. A professor, Mr. Ozarki, recently organized an important campaign in behalf of disarmament. Not long ago a group of young men who had completed their terms of compulsory military service were met on their return by their townfolk carrying a banner inscribed "Congratulations upon your release from prison." In a recent post-card canvass regarding disarmament, 30,000 replies were received, 94 per cent of which were in favor of the limitation of armament. The visit of Madam Yajima to this country, with her formidable petition from the women of Japan to President Harding invoking his services in behalf of world disarmament and peace, is another impressive sign of Japanese sentiment. It is unfortunate that people should put all Japanese in one category and imagine that America must be either pro-Japanese or anti-Japanese. It is rather our obligation to encourage the progressive, liberal and pacific spirit which is so marked among the Japanese people, and prove in as many ways as possible the friendliness of the United States to this trans-Pacific neighbor.

Would Make Lynching a Crime

THE peculiar American crime that compels our nation to hang its head is that of lynching. One can scarcely find any analogy of this practice in any civilized nation of the world. It is a sheer survival from a primitive state of society. Whatever defense lynching may have had when distance prevented the proper organization of legal machinery, has long since been lost. An anti-lynch bill is now before congress which would go a long way in bringing to an end this disgraceful practice. The bill is sponsored by Representative Dyer of Missouri. Any state or municipal officer who fails to protect a prisoner from death at the hands of a mob would be, according to this bill, subject to a heavy fine and imprisonment up to five years. In addition to this provision, any county in which a lynching takes place would be subject to a fine of ten thousand dollars to be paid into the federal treasury. The idea of fining a whole county is unique and helps to deal with those backward communities where it is impossible to secure any evidence against the men who participate in mob violence. The bill deserves the support of Christian citizenship, for the solution of the race question is greatly complicated by lynching. The Negro people have come to the place in their development where they are able to voice their protest against this caricature of justice, and newspapers throughout the country with Negro editors are talking very plainly about the various illegal practices under which they suffer. There is only one way in which two races can dwell together in the same land, and that is on the basis of equal justice to both. Any other basis means continual struggle. The white race is numerically stronger, and has many more centuries of civilization. It is clearly the duty of this race to take the lead in movements which will lead to the peaceful relation of blacks and whites in the republic. President Harding has recently spoken a

brave word in the city of Atlanta. He demanded for the Negroes their civil rights. There are mutterings on the part of the belated element in the southland, but for the most part the nation, north and south, approves.

The Church, an Eagle or an Ostrich

ECHOES of the recent Ecumenical Conference of Methodists in London betray unmistakable dissatisfaction with the results of its deliberations. Dr. George Jackson, in the Manchester Guardian, thinks it lacked picturesqueness as well as vitality; it made little impression, he says, upon London. Dr. Lofthouse of Handsworth College, Birmingham, says it reminded him of the fable of the eagle and the ostrich in the presence of threatening danger, and that it adopted the attitude of the ostrich. It had a magnificent opportunity to mobilize world-wide moral forces; "but, after the manner of most ecclesiastical assemblies," it contented itself with timid, tepid resolutions on the problems and perils of modern times. The conference convened in "a world impoverished by losses, torn by brute force, tormented by lust, and yet there was not a single reference to it all." Of course, he would make an exception in the case of prohibition, but that was provoked by the attack of Lord Northcliffe. Dr. Platt says that what impressed him most of all was the lack of religion, of the spiritual atmosphere. "Worldly wisdom and the desire to figure in the public eye obviously prevailed. There was endless speech, but little vital insight and eloquence." No doubt every religious gathering is disappointing to ardent, forward-looking men, but this is an unusual list of outspoken indictments; and it raises many questions about the utility of such assemblies. A world conference ought to deal with world problems, and it must have vision and courage. Reports of the conference in London suggest that there may be something in the widespread conviction as to the bankruptcy of religious leadership.

Denver Strike Report Published

DURING August and September of 1920 occurred the Denver tramway strike and controversy, which involved the loss of the lives of seven persons, and serious injury to several others; the demoralization of street railway service; the destruction of much valuable property; the importation of armed strikebreakers; the intervention of federal troops and military law for a month; the imprisonment of seven members of the executive board of the labor union on a sentence of ninety days; the wrecking of the offices of a daily newspaper; the dislocation of more than a thousand of Denver's workingmen, and their replacement by a new body of employes, and a marked increase of industrial strife and bitterness. The issue was so important to the moral as well as the industrial interests of the city that a representative company of church people met about the middle of August and appointed a Commission of Religious Forces to make a careful investigation of the conditions and their causes, and to make a suitable report. This commission was made up of nine members, with Mr. James H. Causey as chairman, and included representatives of the Protestant churches, Roman

Catholics and Jews. The services were secured of Dr. Edward T. Devine, representing the Federal Council of Churches, and of Dr. John A. Ryan and Dr. John A. Lapp of the National Catholic Welfare Council. A very careful and exhaustive inquiry was made into all the facts connected with the unfortunate episode, and an attempt was made to estimate the responsibility of the three groups involved in the controversy: the tramway company, the labor unions, and the city administration and public in general. The publication has been long delayed, owing to the complexity of the problems involved, and the difficulty of arriving at an unbiassed judgment. Now that the report has appeared, it will be studied with deep interest by those concerned for the progress of intelligent social concern for social questions, and the best means of obviating labor disturbances of this sort. The churches of Denver are to be congratulated upon the measure of solicitude manifested by them in this lamentable affair. The report may be secured on request to the office of the Federal Council of Churches in New York or Chicago.

General Foch True to His Religion

AS General Foch visits one after another of the American cities on his triumphal progress through the land, he does not hesitate to let his religious loyalties be known. While in Chicago he declined the protection of a guard on his way to church. It was his habit to go every Sunday without a guard. Though Clemenceau did not personally like Marshal Foch, he became convinced that here was the man who could mobilize not only the material resources of the allies, but their spiritual resources as well. It is after all in the matter of morale that a war is finally settled. Though Marshal Foch be of the Catholic faith, he will make it a little easier for men of all religions to stand by their convictions as he passes through the country. The young man whose hero is a military character learns from the simple piety of the old warrior that courage and piety are not mutually exclusive principles but rather are twin forces.

Deplorable Conditions on Ellis Island

THE newspapers have had many vivid reports of wretched conditions into which the immigrants at Ellis Island have been plunged on their arrival in America with high hopes for life in the land of liberty and opportunity. The rude and discourteous treatment of these unhappy people has been made the theme of caustic and revealing articles by special correspondents in different parts of the country. The authorities are claiming that these statements have been exaggerated, or that the conditions are being remedied. There are good reasons to believe, however, that very little has been done to change the deplorable conditions which prevail at Ellis Island, and which impose almost indescribable hardships and humiliation upon whole groups of people arriving from other lands. American citizens are in no mood to have the national ideals interpreted to people who come from other lands in terms of discourtesy by ignorant and impudent

public servants, who fail utterly to appreciate the treatment due even the poorest and most ignorant of those who seek the hospitality of American citizenship. The bureau of immigration should be made to realize that a very deep sentiment of indignation is being fostered in the minds of intelligent people by the continuance of these reports, and that drastic measures will unquestionably be taken as the result of this public sentiment if conditions are not improved. The good name of America is not to be smirched by irresponsible and arrogant conduct of men who treat human beings like animals as they are herded into immigrant quarters on Ellis Island.

The Reconstructed Church at Rheims

ONE phase of the European war which touches sensitively American Protestantism is the devastation wrought among the Protestant churches of France by the destructive agencies of the war. A score of churches belonging to the rather limited and unresourceful Protestant group were destroyed, and one of these was the Protestant church in the old town of Rheims, where such destruction was wrought upon the beautiful cathedral. One of the earliest efforts of the French Protestants has been the reconstruction of churches in the most important places, of which this is one, and on October 23rd the cornerstone of the new church was laid. Out of their deep poverty the Protestant community have gathered 250,000 francs, and friends have contributed an amount almost as large. Of the 400 churches belonging to the Evangelical Reformed communion in France thirty-five were partially wrecked and twelve totally destroyed. The new church at Rheims is only one of many efforts now being made by French Protestants to restore their faith throughout the land. They have wrought heroically to this end, and the laying of the cornerstone of the new church at Rheims is an evidence of their faith and consecration in spite of war and its terrible losses. They are deserving of the help of American Protestants, many of whom have already contributed through the Federal Council of Churches to the restoration work in France and Belgium.

Making the Bible Say What it Means

ANOTABLE service has been performed in behalf of a clearer understanding of the Bible by scholars who have turned the classic language of the Scriptures into modern speech. It is often the case that a measure of familiarity with the verbal forms of expression to which one has grown accustomed may prevent an adequate understanding of a passage. The more colloquial versions, like the Twentieth Century New Testament, the Common Speech New Testament, Weymouth's Version, Moffatt's and others of the same order have proved valuable in making old texts live with new meaning. Suppose one reads 1 Corinthians 13, with one of these recent renderings: "Love is never glad when others go wrong, love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient." It may be that something of the stateliness and classic pre-

cision of the Authorized and Revised Versions is missing. But there is an unescapable directness and thrust in the new phrasing which forbids its being read in any commonplace or complaisant mood. Objection has often been made to the employment of the newer and less conventional versions in public worship. That of course is a matter of individual taste and discretion on the part of the minister. But for private study of the Bible nothing is likely to be more freshening and suggestive than one of the authentic translations that put the thought of the original into the speech of today, and by avoidance of the familiar and reverential phrases of the common versions bring the mind with a certain mandatory compulsion face to face with the thought of the ancient writers.

The Church's Stake in the Armament Conference

NOT since slavery days has American Christianity experienced so unified and concentrated a purpose and feeling as during the four months since President Harding invited the leading nations into conference on the limitation of armaments. No wave of evangelism has ever called forth the emotion and commanded the will of the churches in a fashion equal to that of the cause of peace. The prohibition movement was more diffuse and sporadic in its progress, reaching at no time a stage of conscious crisis where the issue defined itself in simple terms which clearly demanded then and there the expression of Christian public opinion. The peace cause alone since the slavery issue has so defined itself. And the Christian consciousness throughout the whole nation has been aroused to a state of vibrancy and determination which must thrill every heart with a great new respect for the church and its holy faith. Ministry and laity in local churches, conventions and the responsible officary of the general church, and the entire religious press, show that they are recovering from the disillusionment and smothering effects of the Versailles treaty and are holding up their Christian heads again. The note of timidity and super-caution, of pessimism and fatality, which, alas, has crept into common and public speech in the past three years, has been conspicuously absent in the utterances of Christian faith in these recent days of approach to the Washington conference.

The church, it would seem, has come at last to feel deeply and with strongly rooted conviction that the business of making a warless world is primarily the church's business, if it is not indeed its primary and essential business. And it is flinging the weight of its words and the greater weight of its imponderable conviction with decisiveness into the scales of destiny. It is a sound reaction from the ethical bafflement of the war period, and a thrilling renaissance from the visionless indifference and irresponsibility of the two generations previous to the war when the pleadings of the peace cause found only here and there a soul with ears to hear.

The implications of this new awakening, this regeneration of Christian feeling that is now in process, are numerous and highly significant. Our churchmanship is coming to conceive the Christian task in large terms, in terms of the social, political and international system within which human life is carried on. Increasingly the church sees that it has a stake in every public crisis—in every strike, in every election, in every threatened war, in every legislative development, in every council of the rulers of the secular order. In the case of the armament conference the church's stake is enormous. The high purpose for which the diplomats have gathered in Washington is of the very genius of Christianity, and the new mood of our churchmanship will not let us rest until the full impact of the church's moral power has been brought directly to bear in furtherance of that high purpose. It grows more clear that the deputies of nations whose public opinion is predominantly Christian, are no mere instruments of the political state as such, but must be regarded as the organ of that public opinion which creates and upholds the state. And the responsibility of the Christian church to give to public opinion a Christian character, and to hold the state and its representatives responsible for carrying into practice that Christianized public opinion is one of the moral discoveries which our present day churchmanship is now in process of making.

The direct interest of the church in the Washington conference hardly lends itself to treatment in a specific article. A constant interpretation of religion's overt and objective involvement in the proceedings is being made in these pages and in all Christian newspapers during these weeks. But there are certain indirect and, one might say, subjective interests of which the church should be made conscious as the conference deliberations proceed. The first and most obvious of these may be stated thus:

The Washington conference is affording a providential opportunity for the Christian church to recover its prestige as leader of the moral life of mankind.

Such a statement carries our thought back to the fierce period of the war itself, back to certain facts from which all of us would rather avert our eyes. But the first duty of Christian thinking is to face reality. It is only a grim and honest facing of the truth, however humiliating it may be, that can make us free and give us the power of our mighty gospel. And the humiliating truth is that, taken as a whole, the church's relationship to the war was one of weakness, of spiritual unpreparedness, and of ethical bafflement. The effect of that tragic chapter in Christian history which is now drawing to a close has been to discount the leadership of the Christian church in the moral respect of mankind. And not of the church as an institution only, but of the very ideals and principles upon which it professes to be built. The war, which laid bare the skeleton structure of all our institutions and customs, exposing their weaknesses and injustices and false assumptions, showed no special leniency toward the church. It too went into the melting pot of public judgment, and it has not come out the same as it went in. Along with our political diplomacy, our educational system, our industrial

scheme, and all other institutionalized relationships of our common life, the church too was stripped of its traditional assumptions and its sacrosanct irrelevancies, so that on the one hand its indispensable function in human well-being, and on the other hand, the pitiable inadequacy of its performance of its high function, stood vividly revealed. To all men they stood revealed—to churchmen and to non-churchmen. The traditional apologetic of the church was thrown into confusion by the war experience, and the chronic cynicism of those who used to scorn the church found demonstrable support in the church's failure at the supreme test.

These are strong words to come from the lips of friendship, but it is better for our churchmanship to sit down with drastic truth that we may rise up with power, than to seek companionship with comfortable illusion and not rise up at all. The truth is that the war revealed the church as lacking both the conviction and the technique required for the performance of that portion of its mission which can only be performed *on a grand scale*, a scale involving the control or conversion of the mighty forces of the international secular order. The church was dumb and impotent in the face of those forces that center in the state. The state was controlled by forces that were as yet unchristianized—pagan, primitive, pre-Christian in their character. And the utter helplessness of the church in the great crisis when those forces were unleashed, disclosed how utterly Christianity had failed to change them even after nineteen centuries of Christian activity in western society. This is our humiliation today. This is the scandal under which our Christianity rests. And this is the aspect of our Christian problem which has haunted our hearts since the armistice gave us a chance to recover our moral breath. For three years the Christian conviction of thoughtful souls has remained limp and enervated, hiding its face in the folds of its garments for shame at its impotence in the great moment to rescue the nations from fratricidal madness.

Only as we break up the war event into its various phases and trace the relationship of effective Christianity to the war in each phase, can we see how sound and true is the more or less instinctive sense of humiliation under which the Christian conscience now rests. For such a purpose the war resolves itself into four phases in each of which the incapacity of the Christian church stands revealed. There was first the period of approach to the war, then the moment of the precipitation of the war, then the period of actual fighting on the battlefield, and finally the period in which the peace was being made. In all four of these phases of the war event, as we now look back upon them, we cannot avoid seeing how inept and unprepared and visionless was the Christian church in the execution of its mission on the grand scale, a scale commensurate with the majesty of its program of making the kingdoms of this world into the kingdom of God. Let us consider these four phases in reverse order, the last first and the first last.

In the making of the peace the power of the church was simply not felt at all. It was not considered. The con-

ference at Paris shunted every question that had to do with religion. But this was not the least serious aspect of the matter. It was not merely that the conference refused to face specific problems involving religious considerations, but it nowhere displayed any awareness of religion as a force that needed to be reckoned with in determining what kind of a peace should be made. Secular considerations, national interests, economic interests, punitive reparations, division of the spoils among the victors, the establishing of barriers of force against the recurrence of war from the same source—these were the substance of the problems of peace making. And these were the same considerations that had entered into the settlement of every war in history. The Napoleonic wars were settled in the same way, the Franco-Prussian war, the Punic wars—all wars. No new point of view emerged offering hope of a settlement, not merely of this war but of the whole problem of war. Yet the Christian church holds in its heart the secret of such a settlement. The President of the United States went to the conference with a vague but well intentioned idea of lifting the conference to a higher plane so that the ideals which we had come to believe we had been fighting for might be embodied in the peace. But his efforts resulted only in the creation of an organization of the victors to guarantee the results of their victory, an organization of force euphemistically named a league of nations. No Christian principle was utilized to remove the danger of future war. Demand was made that Germany repent. But there was no hint of repentance or of the need of repentance by the victorious allies for their age-long share in maintaining the very conditions out of which Germany's colossal crime had sprung. Germany's guilt was abysmal enough. But only less than hers was the guilt of all nations. The demand that Germany show signs of repentance and change of heart can never be made effective until all the nations accompany her to the mourner's bench with a confession of their common guilt. Yet during those tense months of secret counsellings at Paris this essentially Christian message appears not to have found a single spokesman either at that diplomatic front or in our national public opinion behind the line. The whole background of the war was ignored. One can scarcely imagine a more thoroughly secular, not to say pagan, atmosphere and point of view than that which obtained at Paris and Versailles. The voice of the church was not heard. The great note of religion was not struck. The solving word of Christ—well, nobody at Paris thought to consult Christ at all!

Going backwards from the Paris conference to the actual battlefield we find the church compelled to engage for the most part by proxy in the ministry which, in accordance with the essential genius of the gospel, should devolve directly upon Christ's own body. We stand with those who thank God for the Y. M. C. A. and appraise at the highest value the service rendered by that organization to our fighting men. But the very success of the Y. M. C. A. revealed the weakness and ineptitude of the church of Christ. The work done by the "Y" in France and at our home camps was the church's work, and should have been

done by the church in the name of the church and to the honor of the church's Head. Nothing in Christian history is more ironical than the picture of the church of Christ creating or adopting an extra-churchly agency to convey this ministry of pity to the wounded and distressed on the huge battlefield of our great war. Why it was necessary for Christ's body to act by proxy in a ministry so essentially his own is not at this time the point of our inquiry. There is an explanation. It both condones and condemns. But the fact is all that concerns us at this moment. Important as was the ministry of the chaplains who represented the church as such, and brought, in their degree, glory to the church, their numbers and their service were incommensurable with the magnitude of the Christian opportunity.

Carrying our inquiry back a step farther to the moment when the war was precipitated, we find the church's moral judgment at that moment flung into a state of paralysis. Its loyalties inhibited one another. In such a mental state it was inevitable that the Christian procedure would follow the line of least resistance, abandon its own high ethic and adopt the ethic of secular opportunism. This strange procedure even found an apologist in one of Britain's most influential theologians. Dr. Peter Forsyth brought aid and comfort to the stricken conscience of the Christian nations when he said: "To offer the esoteric Christian ethic for public use when national passion is rising or loose is to stroke a crocodile or tickle a tiger. The right and fit thing to do then is to fall back on an inferior ethic and make the best of it." This casuistical apologetic soothed the souls of Christian men who plunged into the confusion and excitement of the war determined to see it through on the basis of a sub-Christian ethic, leaving the moral reckoning with Christ to a later day.

So the church of all the nations, on both sides of the conflict, in Germany as in England, wheeled into line behind the state, taking its cues of moral action from the state and finding in the success of the state's policy its standard of right. Without question this abdication of the church from its position of moral sovereignty in Christendom discounted in public respect the Christian claims of the priority and intrinsic power of moral ideals. Probably our American churchmanship suffered appreciably greater loss in prestige than that of other nations because we had more than two years to deliberate, while the other nations were compelled to act instinctively. Yet in our long period of taking counsel the Spirit seemed to make himself no more clearly heard in our hearts than in the hearts of our brethren in Europe.

One cannot think of those two years and a half and of the merely sporadic and individual expressions of a Christian ethic without kindling reminiscences of Mr. Henry Ford's peace ship. After all the ridicule that has justly been heaped upon that quixotic project it will seem cruel to our Christian respectability to set that project up as a symbol of the futility, the individualism, the irresponsibility—in a word, the unorganic character—of our distinctly Christian conviction at the moment the war broke out. Yet nothing illustrates the fact so well. The picture

of that ship, afloat in the unconnected distances of the great sea, representing only a single individual who happened to have sufficient money to charter her and the several score of highly individualistic minded men and women whom he invited to make the trip, must not be allowed to fade too soon from the memory of the Christian church. The pathos and the grandeur of it, its fatuousness and its glory, its abject and predetermined failure together with its infinite suggestiveness as to what might have been—the very ghost of that enterprise must still haunt the souls of all Christ's people who have not been poisoned and caloused by the cynicism that the war produced.

But suppose! Suppose that instead of Mr. Henry Ford, an individual, the organic body of the American church of Christ had chartered not a single ship but a flotilla of ships, and sent to Europe a great delegation of a thousand churchmen, not ecclesiastics merely, but Christian statesmen, including conceivably their Christian President, Woodrow Wilson, representing not themselves alone but the Christian public opinion of the American nation and speaking with the conscious and publicly demonstrated support of that public opinion—suppose, we say, that American Christianity had been just enough better than the Christianity of Europe to have created an expedition of moral appeal and arbitrament which sprung right out of the organic body of our Christian faith—what reader of these words will reply that it would have been treated with scorn and ridicule and rebuff and indifference? We speak, of course, as a fool, after the Pauline manner. It is the limit of idiocy to build a speculation upon a model so universally discredited as the Ford peace ship. Yet the fact of our moral sterility, our unimaginative conventionalism, our Christian lack of that inventive impulse that can find a way wherever there is indeed a will, cannot be brought out so clearly in any other context as that in which the Ford adventure was implicit.

As to that phase of the war event which we have described as the period of approach, our memories teem with evidence that condemns us. During the generation and a half prior to 1914 the peace movement probably spent more money in propaganda and enlisted on its behalf a personnel of interpreters and advocates possessing a dignity and public influence beyond that represented in any reform in modern times. Even the prohibition movement is not an exception to this statement. Yet the church never rose to the place where it comprehended the peace ideal as belonging to its own essential genius. Absorbed in the cultivation of its denominational loyalties the church of pre-war days too often seemed actually to resent the intrusion of the claims of the peace cause, as though it were something exotic and alien to its real business as a church. The idea of international friendship never became a churchly idea. It was a political idea, a secular idea, but it seemed to have nothing in particular to do with religion. A "popular" peace meeting was always a cold and sparsely attended gathering. Only at "retreats" like that at Lake Mohonk where "high brow" leaders came together for discussion of peace problems was there warmth and hope.

One recalls the annual conventions of the Peace Society,

one in particular held in a sort of Pullman car auditorium in Chicago, addressed by men and women whose mentality and moral influence put them in the forefront of our national leaders, and attended by so sparse a group that even the chamber auditorium was not filled. The pathos of this period in the peace movement was brought out in a story of quaint facetiousness told by Miss Jane Addams at the funeral of Rev. Jenkin Lloyd Jones, whose death at the close of the war bereft Chicago of one of its most potent moral leaders and the cause of peace of a voice that had for a generation been crying in the wilderness of our Christian unresponsiveness without discouragement. Miss Addams told of a circle tour of middle west cities that Mr. Jones, Miss Julia Lathrop and herself had made in the interest of peace. One evening toward the end of the tour they saw from behind the scenes the usual scant house, and as they lined up to go upon the platform Mr. Jones, standing behind the two ladies, broke into this impulsive ecstasy, expressed *sotto voce*: "Jane and Julia and Jenk! Soldiers of forlorn causes! Forward march!"

Even the war experience failed to bring the peace ideal into the focus of our moral vision. It would have been paradoxical, of course, if it had. For there is an infinite self-deception about waging a war to end war. Our war-time opposition to war was passionate, emotional, irrational. It lacked ethical depth and reality. With our enemy defeated we found ourselves in the same old state of indifferentism toward peace. This was revealed at the national convention of two peace organizations which held joint convention in Chicago last May. There was no Christian public interest. Everybody present had the feeling that the apathy of 1914 and before was upon us again. A mood of depression took possession of many on account of the apparent unawareness of the Christian mind.

But now with the passing of the third armistice anniversary the signs of Christian earnestness in the reassertion of the church's moral leadership are the most heartening on the horizon. More significant, we believe, than the specific proposal to scrap 66 ships and to establish a naval holiday for ten years, is the fact, as it indeed seems to be, that the peace ideal is being woven into the very structure of Christian conviction. The great campaign for peace remains yet to be waged after the building of armaments has been restricted. Wars will not be repressed by the mere reduction of the number of dreadnoughts. The problem of peace is the problem of Christianizing the public opinion of Christendom. For America it is the problem of Christianizing the public opinion of America. That is a deep-going project. That is the Christian church's function. The opportunity the present armament conference has given her to make a substantial beginning is the measure of her stake in its proceedings and outcome. That she has already sensed the opportunity and has begun mobilizing her vast spiritual forces behind her Christian statesmen is thrilling token of her moral renaissance. It is the assertion of a leadership in the moral life of mankind that is more than the recovery of a lapsed authority; it is rather the ascending of a throne that she has never yet occupied.

The Playthings

A Parable of Safed the Sage

THE daughter of the daughter of Keturah hath Cousins, for I and Keturah we have other grandchildren. But they live in other cities, and they see each other only in the Good Old Summertime.

Now it came to pass on a day that the daughter of the daughter of Keturah and her little cousin, even the small son of my son, they played together, and for a time all went very happily. And so did it nearly all the time. But on this day they had played for a time when there arose a mighty wail from the son of my son. And when their mothers entered, behold, the daughter of the daughter of Keturah had all the playthings, and she held them high above the head of her little cousin.

And when Keturah and the beloved wife of my son inquired concerning the trouble, and the little lad made loud lamentation, the daughter of the daughter of Keturah spake with great Consciousness of Virtue. And she said: I am teaching my little Cousin to be Unselfish.

That is one way to do it, and the way it hath been done from the days of Eve down, albeit Keturah knoweth not how to do it in that way.

And I smiled much at the way in which the daughter of the daughter of Keturah taught her Cousin to be Unselfish, and I hoped that that method of instruction would not become too popular.

Nevertheless, there is something to be said for it.

When my friends who have automobiles take me driving, and I own more cars than any other man in town, then do I comfort myself, and say,

I am not wholly to be censured for thus cultivating good graces in the lives of my neighbors. Too easily might they grow Aristocrattick, and become proud of their Privilege. I am a most Virtuous man in helping them to cultivate their generous sentiments. They live the better and enjoy life the more by reason of the sharing of their good things, and I will help them in the distribution. I am teaching my beloved neighbors to be Unselfish.

Song to a Tree

GIVE me the dance of your boughs, O tree,
Whenever the wild wind blows;
And when the wind is gone, give me
Your beautiful repose.

How easily your greatness swings
To meet the changing hours;
I, too, would mount upon your wings,
And rest upon your powers.

I seek your grace, O mighty tree,
And shall seek, many a day,
Till I more worthily shall be
Your comrade on the way.

EDWIN MARKHAM.

A Close-up of Russian Life

By John Ralph Voris

THE general impression made on the traveler in Russia is that the whole country is run down at the heel.

Buildings of all kinds—public, business, dwelling, church, school—all show need of repair and of paint. There are practically no newly constructed edifices throughout Russia, and no improvement under way now. In the cities the store fronts have a depressing appearance. Deserted display windows, frequently made the more uninviting by the propaganda posters plastered over the glass, give one the feeling that the city has no eyes. We are so accustomed to brightness, the appeal to the eye, we think little about it until we are challenged by its absence in large cities where we usually take it for granted. I am not discussing here the underlying economic gain or loss. I am think of the loss in civic cheer and inspiration. It must have been a picture of complete desolation up to the late spring, lightened somewhat, and yet made no less apparent by contrast, by the few store fronts which show that business has begun again. This applies particularly to a few grocery stores, and some small millinery shops, which begin to add some rays of color. However, some of the small trading places that are now open, going on the basis that they must not try to lure the purchaser, have nothing whatever in the windows, or only a miscellany of unwrapped bundles thrown into them. An American merchant would literally suffer on going through the streets of Russian cities. This situation was changing, however, even while we were there. I saw a marked contrast between the show windows in Tiflis and Batoum from the first of August to the middle of September. Undoubtedly the improvement has been greater still since then. The small towns and villages have always had their bazaars rather than stores, and the deterioration there has not been so conspicuous.

CITY LIFE AND LIFELESSNESS

The city streets, both in the daytime and at night are almost deserted. One does not get the impression of life that one has ordinarily in busy municipalities. It is depressing. The sanitary side of Moscow and the other cities is beyond criticism. The streets are conspicuously clean, everywhere their rough cobblestones being continually swept during the day by old men and women, who seem to take pride in keeping them meticulously neat. One gets a sense of life from the great buildings, devoted to the enormous undertakings of the centralized government operations, both at Moscow and in other governmental centers; in the big hotels, given over to government workers for their homes, and in the few places of amusement open to the public, but for the most part there is a feeling of lifelessness. But there is still animation to be found in the villages and along the railroads. In the villages the open air markets are throbbing with human interest, while the constant movement of the troops, who, with their families are ceaselessly transferred from place to place, with never ending energy, and the sad rush of peasants fleeing from famine, certainly give one at the stations and

along the railroads a consciousness of vital masses of human beings living in these abnormal and unhappy ways.

The clothes of the people bespeak poverty of new materials. There is little or no finery to be seen. The women of the cities dress neatly, in cheap light-colored clothes, often going without stockings, or wearing cheap cotton hose, with sandals or slippers evidently made over from old ones. The men in the cities dress at somewhat greater cost, with their high boots, but their rubashkas and knickers are inexpensive. Many men are bootless, however, wearing cheap slippers or even clogs. The peasants and soldiers almost universally wear a sort of felt boot of woolen wrapping about the feet and legs. The women ordinarily wear but a scarf or nothing at all on the head.

It would be of interest to go further in all these things I have been describing, for they were of endless variation, but my purpose in mentioning them here at all is to indicate the general outward appearance of economic desolation in street scenes, housing, business and dress.

BUSINESS CONDITIONS

That the principle and practice of the government, in bringing all commerce under its control, caused the closing down of all ordinary business, is clear to the casual observer. The great buildings in Moscow and Tiflis formerly devoted to wholesale trade are either pathetically empty or else occupied by government offices. While I was there these wholesale establishments had not yet been opened. A few retail stores had been opened in the early summer. When we were there one could find a number of grocery stores, some of them of rather high grade; a few shops where one could purchase small articles of clothing, such as haberdashery; a number of millinery shops; a good many small places selling toys and home-made things; many small repair shops and trading centers selling second-hand goods. In most of the towns there was plenty of fruit to be had, while bazaars or open markets did a comparatively thriving business in both city and village. Cooperative stores which, like private concerns, had been closed, were opening up in Moscow. I went into two of them pricing the food, and learning something about the management of a system which so clearly reflected the former menshevist plan of which I had formerly read a great deal.

One would gather, both from observations of these conditions and from interviews, that the government has always been willing to permit trade, provided it represented a direct route from the producer to the consumer; as for example the millinery and toy shops. Judging from outward appearances and from talks with some small traders, there is no question but that bolshevism not only tried, but succeeded in crushing all ordinary methods of commercial transaction. And judging from outward signs, it did this without any constructive gain whatever. It is evident that the government has wished to eliminate the middleman. In the change which is now under way it will be interesting to see whether there will be a complete

swinging back to the complicated system of middlemen which rides like an incubus on our commercial civilization.

DEFLATED CURRENCY

In spite of the deflated currency, which according to the exchange announced when I was there, namely, about 30,000 rubles for the dollar, prices were as high for all necessities of life as they are in the United States; so that even if there were in Russia the general prosperity which obtains here in America, communism would have brought no gain in this respect. And surely the reduction of prices is one of the most important tests of the value of the elimination of the middleman. I for one regret that the experiment does not show some hopeful aspects which could be capitalized. Perhaps it does. I did not see any or hear of any. If instead of the destruction of business, the government, with the power of control which it had, had sought to eliminate abuses, to use as much of the system which had existed as would be compatible with bringing the producer and the consumer together, it might have accomplished something constructive. As it is the apparent total failure has been such as to eliminate, I fear, any possible experiment in a thoroughgoing control of commercial development. The present regime has not developed any commercial geniuses. All of its leaders are of a different type of mind.

But this does not mean that Russians do not have business sense, or at least the ability to recognize and use the business acumen of others. One cannot see the great, beautiful structures formerly devoted to wholesale and retail business, without realizing that there was here the same kind of material equipment for big wholesale and retail business that existed in Paris. Unfortunately too many if not all of these former business leaders have been eliminated from power, and perhaps, exiled from the country. One cannot help but regret that the present regime was too narrow on the one hand to include this type, and on the other that these men were probably unwilling to try to work with the present government. Soviet leaders would say that the boycott on the part of other nations is responsible for the deplorable condition in business. I think it is partially responsible, but certainly only partially so. If there were any constructive business genius in the soviet leadership, there would not have been complete commercial failure.

TRAINS AND TRAVEL

In traveling over this great country one is first of all conscious of the transportation—its weaknesses and its strength. Without going into detail in the matter, one is impressed all the time that the Russians are great railroad builders. Roadbed, trackage and bridges, all show constructive engineering ability. The principal roads are double-tracked. Considering the destruction of trackage and of bridges by the various civil wars, the present condition is remarkably good. Despite an inadequate supply of materials, the repairs on bridges were made promptly. On the other hand the rolling stock is in poor condition: hundreds of engines have been discarded through loss of parts, and partly dismantled, their parts used to repair those in use; the best of the locomotives are in poor condi-

tion. All coaches are shabby. The trains run regularly, however, and leave and arrive on time. Express trains run at thirty to forty miles an hour. To the layman the management of the roads seems to be fairly adequate. I have no way of knowing what the technician would think. However, since the railroads were strongly organized before the revolution it is probable that most of those then in charge have remained at their posts. Railroad stations are well designed brick or concrete structures, surrounded by parks. This is no credit to the new regime, except that they are on the whole well kept.

With the thousands of unused freight cars standing on the tracks, and the hundreds of locomotives, it is impossible to move even a small part of the people who are seeking to ride on the trains. Lack of coal and oil is given as the chief reason for the failure to operate even all the locomotives that were available.

SLUMP IN INDUSTRY

One is impressed by the absence of outward signs of manufacturing. Russia is not a manufacturing nation in the sense in which Germany or Sweden or America is. She never has been. But there is very little production now going on in those factories which she possessed. The lack of raw products, and of equipment, is given as the primary reason for this condition.

Russia's mines and oil wells are potential sources of untold wealth. But she is handicapped in mining now, not only through lack of machinery, but in her coal mining on account of the flooding of the mines in the great Donet coal basin region by Denikin as he retreated. The oil wells at Baku were once the second largest in the world. Today the production is almost nothing because the wells have been so damaged and so badly used during the war that new machinery is required throughout, and this new machinery they have not been able to obtain. Most of the oil now used in the locomotives comes from Grosnaya, an oil field not very extensively developed yet.

I think it is true that the workmen are better housed than at any time before, although they are limited to three rooms, as are others, but they are not better clothed or fed.

The railway workers are at the very top of the industrial ladder in present day Russia. And yet they cannot be said to be fortunate. According to my diary record they receive 9000 rubles a month and 14 ounces of bread per day, in addition to their home. This was 27 cents in U. S. exchange. A pound of butter at Moscow cost 10,000, or two months wages! In an interview which I had with Anixt, acting commissar of labor, I learned authoritatively of the labor conditions and plans for the workers. Asked concerning unions, hours and wages, he said: "The labor unions were powerful before the new regime. They are much more centralized, more cooperative and more powerful now. The progress during the past three years has been very great. There are more than seven million members of trades unions in Russia. . . . The general work day is eight hours. Up to April first, under the old soviet law, workmen received ordinarily a pound of bread a day and three quarters each for their wife and children. In addition they received

their living quarters, clothing and eight thousand rubles a month!"

DEPLETION IN AGRICULTURE

Russia is one great farm. Her vast fertile plains have been the granary of her own people and of others in the past. The Russian peasant is a natural born farmer. He works hard; takes pride in the land apportioned him by his commune; loves the soil, and animals; rejoices in bringing forth grain. While at no time in the past has he produced as much per acre as he could have produced with the intensive farm methods of western Europe, nor has he cultivated as extensively as he could have done if he had possessed modern farm machinery, yet he has had about the same yield that the United States had shown in her western prairie section of which one is reminded by the Russian steppes. He has used the steel plow. I saw no other kind of a plow in all Russia, while in Bulgaria I saw only the wooden stick for a plow. Russia is ready for the tractor. In fact the acting commissar of agriculture, Gregorovitch, told Mr. Johnson, our agriculturist, that the great need of Russia from the standpoint of agriculture is modern farm machinery and education in using these machines.

There has been a gradual depletion in Russian agriculture. It began with the period of the great war and has been accentuated during the civil wars which followed. These wars have meant a continual diminution of man power and of animals while the unused machinery has been rusting and becoming useless. Thus year by year a smaller acreage has been planted. There has been less of surplus grain and what is even more important to consider, the depth of plowing has been lessened until this last winter it was but five inches. A severe drouth would cause a more bitter famine than if there had been deeper plowing. This gradually depleting condition could hardly do otherwise than lead to destruction.

THE FAMINE

The famine has been caused by this depletion in production; by the consumption of all surplus produce, including much of seed grain in the past; by the inability to secure new machinery; by poor transportation, and finally by drouth, coming on the half plowed ground. It was not caused by deterioration of morale or ability on the part of the peasant farmers. And yet, acknowledging all these causes, it is probably undeniable that in addition the present economic system was one factor in bringing the famine about. I am not referring now to the civil wars when the present government was defending itself; nor to the general feeling of incertitude, but to the lessened production of machinery, the closed avenues of trade, the lack of incentive during the past years to produce to the fullest extent.

The famine is there. It is there in all the present and potential ugliness painted by the correspondents. There are ten million or more people affected. They will not have any food out of their own district beyond December 1, or from the remainder of Russia no help for more than a fourth of the sufferers. It is a question either of get-

ting help from the outside or of wholesale starvation, and of the failure to plant seed next spring with consequent further famine.* My one conviction is that one of the greatest crimes of history will be the indifference of the world to the need of Russia. Sufficient grain should be supplied these starving people to keep them until the next harvest, and to seed their ground this next spring. I do not worry over any permanent breakdown of Russian agriculture. Whatever the economic system, the Russian peasant will produce if he has the land, machinery, seed, grain and peace.

TREND TOWARD CAPITALISM

I have pictured conditions as I saw them, as any one traveling through Russia would see them. I have had no personal reason to protect or to decry the present regime. I have tried to look at the situation as it is, and to describe it as I saw it. It looks bad. No government in which so much power was centered could stand up against this sort of thing without running the race of its life. I do not believe the present regime would endure through the winter were it not for the tendency toward moderation which is gradually putting business and industry on its feet, and winning other nations to friendliness.

Unquestionably the present government has been recently attempting to adapt itself to necessary conditions. It is becoming more moderate. Although we knew something about this moderating trend here in the spring, we took it like all other Russian news, with a grain of salt. I heard about it again in Constantinople through friends who were deeply interested in the Russian problem. Only they had a tendency to interpret their news Constantinople-wise, as the harbinger of the fall of the present government. We found the rumor to be fact in Tiflis, Georgia, which takes the Russian decrees seriously, although only a federated republic. Here we saw the beginning of individualistic expression. And then in Moscow we came, I believe, near to the heart of the real situation.

We, ourselves, had word as to the new methods first from Kamineff, head of the Moscow government, and director of famine relief of all Russia; then from Tchitcherin, commissar of foreign affairs. These two referred to the matter incidentally. And then we talked with Crassin, commissar of trade relations with foreign countries, and his interpretation of the changing system was clear and extended, although given with the end of assisting conclusions relative to the famine. These noted men, who stand among the first half dozen leaders of the Russia of today, made it clear and authoritative that the economic system has been changed. Of course it had been announced by Lenin several months before, but now it came to us direct. I cannot do other than believe it.

This new moderating scheme is as follows: Whereas the government had taken over all operations which had, before the revolution, been under private management and ownership, such as factories, markets, all methods of production and exchange, including cooperative projects, now by decree these fields were to be open to private operation

*See report of the Russian Commission.

and control. Individuals could own and sell merchandise, or operate factories or estates. While all the title to property would be held by the government, as I understand it, yet leases would be given to individuals, or to groups, either foreign or home. Instead of the government supplying the living to workmen engaged in such industries, they would have "wages." This is to state the bald fact somewhat more baldly than the leaders stated it.

ENGLAND AND RUSSIA

Crassin, who spent several months last year in England and Canada, reported personally to us that which we had already understood, namely, that England was ready to trade with Russia. Lominosoff, former director of railways in Russia, now commissar for foreign railway purchases, reported that Germany and Sweden had agreed to furnish needed locomotives and that some of these were ready to be delivered. I know that there were trade commissions at Moscow, most significant of which was perhaps the British, and that there were trade relations in Transcaucasia with a number of countries, the leading operations being with Italy.

More interesting perhaps than these official bids for outside trade are the plans within the country itself. I talked personally with the commissar of labor for an hour, an intelligent, alert, scholarly man, yet not so much a scholar in appearance as the three men mentioned above, but rather more that of a man of executive leadership. He spoke of hours, of wages, and of employment, saying many interesting things to some of which I have already referred. But nothing was more significant than his returning time and again to the "new system," that is, the method in vogue since April 1. It seemed to me that his very eagerness to prophesy what would happen under this new method, and his desire to avoid speaking of the rewards under the old, were rather pathetic proof of the breakdown of the system of the past. I wondered if they were not too hopeful in their visualization of the results from the plan now to be pursued, just as they had been in their attitude towards the rainbow benefits of pure communism.

It is probably true, unfortunately so, I believe, that a regime depends more upon its economic success than upon its educational ideals, however fine the latter may be. Unless a system is able to create prosperous conditions, maintain or increase productivity, agricultural and industrial productivity, and stabilize finances, it cannot live. A hungry Russia, a frozen Russia, will not in the long run be an educated, idealistic Russia. It has been hunger and cold and possibly ostracism—caused by underproduction, famine, boycott and wars—that have driven Russia to see the necessity of a moderate and a moderating system. But whatever the cause, it is here. Call it what she may, Russia is installing a moderate semi-capitalistic system.

INSUPERABLE OBSTACLES

Will this save the day for the present government? I presume the most friendly admirer of the present soviet leaders would admit that they have been having a close call. By that I mean to recognize that they have been up

against almost insuperable obstacles: continuous war; famine; drouth; economic blockade—all resulting in a constantly falling production which spells ruin if not stopped. One could hardly expect a government to live under such pressure.

And so it would appear that the present government had come to the end of its string. It has changed its economic system. It is faced with famine so great it has appealed to other nations. It is surely all over but the shouting. The czarist and other anti-revolutionary folk at Constantinople and Paris may prepare to move in at once.

But is it all over? It is not, if present appearances throughout Russia count for anything. Lenin, chairman of the central council of soviet governments, is apparently as strong with the leaders, and the masses, as any existing leader. This is really a remarkable tribute to the strength of the man, for he has gradually led in the modification of the plans, so that the extremists would think him a deserter to the cause on the one hand—and on the other he represents to the masses of people the one who might in reason be held responsible for their troubles. The other leaders seem to be sitting securely. Perhaps it is because of the red army. And yet if there were widespread dissatisfaction no government could hold up, notwithstanding a strong army. Russia is made up of widely different peoples, many of whom have the heritage of a wild sort of freedom—the Tartar tribes of the eastern part, and the Kossacks, particularly. If there were widespread dissatisfaction there would be at least sporadic revolt.

There is, of course, talk against the present regime. We heard it occasionally from peasants, and, I understand that, contrary to expectation on our part, there are numerous groups in Moscow organized to fight the present government. And yet it stands. Whether it is the red guard, or the inertia of the people, or inherent belief on the part of the people in this experiment, I do not know. But it stands.

WHAT IS THE ALTERNATIVE?

And after all, why should it not stand? I have spoken of one side—of hunger, and hardships. There is another of which I shall speak in a future paper, namely, the social program. But look even on the economic side. Take the workers. They have low wages and little food, but they have better homes than they ever had before, and they have a sense of self-pride, of independence. They have a chance. They are no longer down—to stay down forever. They may be hungry, but so is everyone else. They are fighting together for better conditions. Take the peasant. He is having a hard time. He does not understand and he does not like these wars. But has more acres, twice over than he ever had before, and there is filtering down into his brain the idea that he is a real human being, and is recognized as such. That sounds bromidic. As a matter of fact, it is about the biggest truth I have run across.

And suppose they should rise up against their leaders. What could they expect? To whom would they look for leadership? Would they look to the men who led the

armies across central and southern Russia, who fought against their own countrymen to get power; who left a trail of blood and destruction such as has seldom been seen? I am thinking as I write of the hundreds of burned boxcars, engines and other rolling stock of railroads we passed; of the bridges and stations and houses destroyed. Is that love of country? I am thinking of Lominosoff's statement that the coal mines and oil wells were rendered useless by Denikin's army. The mines were filled with water. The Germans did that in France and Belgium, with the curses of the world. Denikin—unless I am misinformed—did it in his own country. And these are the leaders France and other nations supported, including, in a sense, a moral sense, our own. Are the peasants, ignorant though they may be, going to give up the present regime for the leadership of such men? I think not, and it is not likely that the workingman will do so, anyway.

But what really would happen if the present soviet government suddenly collapsed? There would be anarchy. A hundred little principalities, tiny communes, a reign of terror, banditry, fear and blood, compared with which the terror of the red guard is as nothing.

For other nations to do anything which will thrust Russia into such a state is surely shortsighted for themselves. The present famine condition with attendant cholera, is a menace to the world, leaving out all considerations of human interest in those who will die unless they are aided. The reign of anarchy which would follow the fall of the present government, is beyond computation dangerous. Who would control the hordes of people who would wander over Russia seeking a way out? Who would control Russia within herself? What nation or nations could be trusted to send their armies into Russia to keep peace? What bloodshed would there be if armies of occupation did go in? What would happen to certain people whom the red guard now protect—the Armenians for example?

It may be a poor government, but it is the only government they have. And there is certainly no doubt but that it is recognized! I traveled from the extreme south of this government—southern Armenia, to Moscow, and back down another section through many provinces, and I am sure it is a recognized government in all of those regions.

Samuel McChord Crothers

Fourteenth Article in Series on "Some Living Masters of the Pulpit"

By Joseph Fort Newton

A Nevada minister once described to me the action of a brother minister in the early days. The minister went to a certain town where he offended the lawless element, and was threatened with physical violence if he persisted in his intention of preaching. My friend described the method by which the liberty of prophesying was asserted. "He went into the pulpit, laid his revolver on the Bible—and then preached *ex tempore*."

The manner of narration savored of the soil. The Honest Miner under the circumstances would subordinate everything to emphasis on the correct homiletical method. No matter how able the minister might be, it was evident that if he were closely confined to his notes, his delivery could not be effective.

THESE words from an inimitable essay, "A Community of Humorists," show us the difference between the humor of the backwoodsman and that of the miner of the west—whither Dr. Crothers went from Union Seminary, driven by an illness which required the high, clear air of the mountains. The humor of the pioneer consisted in a grave, grotesque exaggeration, while that of the miner is a delicate, deliberate understatement, like the considerate notice posted by the side of an open shaft: "Gentlemen will please not fall down this shaft, for there are men at work below." But the passage has a further significance more pertinent to the matter in hand. As a fact, so I have been told, it was after some such fashion—happily without a threat of violence or the need of a revolver—that Dr. Crothers himself learned that he could preach without manuscript or notes; a discovery which added a whole dimension to his power as a preacher.

The story, as it was told me on good authority, ran somewhat after this manner. It was the first Sunday the young theologian ever appeared in a pulpit, and, supposing that he was to have but one service on that day, he prepared only one sermon. The sermon was carefully written and apparently got itself preached without mishap; but to his amazement, during the morning service he was asked to announce a second service in the evening at which he was to be the preacher. As the afternoon was taken up with engagements, and he had no time to prepare, he was obliged to preach off hand, so to speak; and he did it with such ease and joy that he has never used manuscript since. It was a fortunate circumstance, and one often wishes that something of the sort might happen—as in the case of the prophet of Nevada, who dared not take his eyes off his audience lest he be shot—compelling all preachers to speak freely, frankly, and directly concerning the things that matter most.

WHERE THE WEST BEGINS

The passage quoted above has a still further significance, as showing the wide experience Dr. Crothers has had of America, and especially of the west, which he has interpreted with so much insight and understanding. If asked where the west begins, he would answer that it begins "at that point where the center of interest suddenly shifts from the day before yesterday to the day after tomorrow." No one knows America, he insists, until

he has been touched by the fever of the west, and one who has felt that fever never completely recovers, but is always subject to intermittent attacks. Indeed, his life in Nevada and his ministry in Minnesota qualify him to write that psychological-geography of "The Land of the Large and Charitable Air," which he suggests in an essay of that title. Hence a chapter on "The Lure of the West" in the best book ever written in interpretation of Emerson—the best in its appreciative discrimination, and because it treats the Sage of Concord not as an oracle, but as a comrade and "contemporary"—who did "more than any one else to redeem the New England group of authors from the kind of provincialism which was their darling sin." Like Emerson, he knows the robust, prophetic idealism of the west, and loves it the more because it is still pushing its way up through the hearty, wholesome materialism of a new country; and so long as America keeps these two things together, it will not go far astray.

WESTERN BACKGROUND FOR EASTERN MINISTER

Such is the background of the ministry of Dr. Crothers to one of the most thoughtful and cultured congregations in New England, in the old First Parish of Cambridge—where not a little of the old provincialism which Emerson sought to correct is still to be found. There, in a church mellow with history, in a setting exquisite in its simplicity—colonial in aspect and arrangement—I heard Dr. Crothers preach not far from twenty years gone by. The atmosphere and impression of that hour are still vivid in my heart, and still more the radiant and benignant personality of the preacher—his grave, quiet manner, his deliberate delivery, his chaste and limpid style, his sly humor, his lofty and logical thought. At this distance I do not recall the text, but his theme was "Three Ancient Types of Religion," the priest, the prophet, and the philosopher; and he seemed to me to be a compound of all three. It so happened that I was in the first flow and enthusiasm of my discovery of Emerson, and I felt as King Herod must have felt when he heard of the preaching of Jesus, and thought he was John the Baptist returned from the dead. Indeed, all through the sermon I felt almost as if I were listening to Emerson—not that Dr. Crothers was an echo of the sage, or even a disciple, but he had the same wise and serene elevation of thought. So much was this true that I have hesitated to describe the impression of that day, fearing that the two men were blended, if not blurred, in my mind, like a dissolving view. But since reading his book on Emerson—in which we see how much the two have in common, and in what ways they differ—I am not sure that I was so far wrong, after all; and my faith is confirmed by a letter from a great and wise man who has attended the First Parish church for many years:

The study of Dr. Crothers as a preacher presents an interesting problem; for, in the ordinary sense of the word, he is not a preacher. He uses no hortatory eloquence, or application of his theme; nothing of the "Finally, my brethren," or "O, my dear friends." He simply delivers himself of a thought, and lets it have its own way. In the details of parish affairs he is very childlike, and the simplest notice is a stumbling block to him. He is but slightly interested in the enrichment

of worship, or its technical details. On the other hand, when he passes to the development of his thought, he is the finest master of logical and convincing speech I ever knew. With no shred of manuscript, and no appearance of effort, his sermon advances up the heights of insight and power with extraordinary continuity and force. In other words, he is at his best when his thought is most elevated, and least effective when dealing with ordinary affairs. He is the lineal descendant of Emerson in the pulpit, directing a transparent stream of purifying thoughtfulness. Such a method removes him altogether from the position of a model for other preachers. An earlier generation of Unitarian ministers ran much risk of being spoiled by using a method which is described as "Emerson and water." To imitate Crothers without his genius for lucidity would be a hopeless task. He is as much alone in the pulpit as Emerson is in literature. The consequences of this kind of ministry are, however, instructive. It is generally recognized in his parish that he cannot be depended upon as a mechanic or organizer. Accepting his inspiration, others do the work of organization, and his church has become distinguished for its multifarious undertakings of social service. In other words, the wheels go round because there is a quietly moving and powerful engine among them, like the Living Creatures among the wheels, whom Ezekiel saw.

Unfortunately, for the purposes of this article, Dr. Crothers is more widely known as an essayist than as a preacher; and he can never be really known as a preacher save by those who hear him. His sermons, as we read them, are essays—like most sermons in the Unitarian ministry to which he belongs—that it might be fulfilled which was spoken by the prophet Emerson:

A new commandment, said the smiling Muse,
I give my darling son, Thou shalt not preach.

But his essays are often sermons, and good ones, too, such as "The Cruelty of Good People," or the chapter in his study of Emerson entitled "Spent the Day at Essex Junction." A more helpful sermon than that chapter it would be hard to name, teaching us that we must learn how to find fullness of life everywhere, anywhere, even in "a place on the way to somewhere else." But the reason why one must hear Dr. Crothers in order to know him as a preacher is that his sermons are seldom, if ever, printed as they were delivered. Often there is as much humor in his preaching as in his essays, but the sermons are revised by him from the report of the stenographer, and he edits the humor out. This is matter for regret, not only because humor has a place in religion, but because the humor of Dr. Crothers is unique, blending the elusive smile of Emerson, the whimsical wisdom of Lamb, and the inverted exaggeration of the Honest Miner, with many ingredients all his own. Anyway his printed sermons hardly give an adequate idea of the impression made upon his hearers. How he prepares his sermons some of us would like to know, just as we should like to know what use he makes, in these arid days, of a certain fund left to the First Parish by a benevolent saint of long ago, intended "to supply the minister with tobacco and rum." Of course, a man who has access to "The Pardoner's Wallet" enjoys obvious advantages; but the matter excites curiosity.

Almost thirty years have now come and gone since Dr. Crothers published his first volume of sermons, entitled

"Members of One Body," which happily may still be had. It was made up of a series of Sunday evening addresses during his ministry at St. Paul—when he was a kind of bishop of the northwest, starting new centers of liberal faith at Duluth, St. Cloud, and as far as Helena—dealing with the different types of the religious life, Catholicism, Calvinism, Methodism, Rationalism, Mysticism, and a final address on "The Unity of Christendom." Even in those early days he was master of the same lucid style, and had the same large outlook in which many apparently contradictory qualities were joined—breadth and depth, rationalism and mysticism, catholicity and missionary zeal, the wisdom of a philosopher and the ardor of a reformer. A more sincere appreciation of the great qualities of the Roman church it would be hard to find; and so of the other types, his plea being for men of the spirit who are cooperatively minded, which requires them to get rid both of narrowness and fastidiousness. Toleration is not enough; there must be insight, understanding, appreciation. We must not simply live and let live, think and let think; we must learn that the devout life is everywhere the same, "flowing underneath the thickest ice of theory," if we try to discern and understand. What is greater than any one of our sects? All of them! Our very recognition of the truth which each contains should make us realize how fragmentary each is. As we may read:

When we assume this attitude, we begin to see through all its variations of thought the essential unity of Christianity. The most opposite types have points of kinship. Each of them is aiming to get beyond sectarian narrowness, and to build a universal church. They agree as to their ideals: they disagree as to their way of reaching them. . . . How may this unity be practically realized? I have little hope in any external power that shall compel uniformity. I think such external union under present conditions neither desirable nor practicable. When we read that different competing firms have united their interests in one great trust, we expect very soon after to find a modest item in the papers to the effect that this trust has taken measures to limit production. And, were all the churches of Christendom united in one church, the next move would be to repress the liberty of prophesying. If we cannot have liberty and union, we must cling ever to liberty. But I am one who believes that through the most perfect liberty will come at last the most perfect unity.

There is no power in any sect or church that can prevent that largeness of sympathy which every man of true religion exercises. I like the good old New England puritan who, when he was excommunicated by the church, refused to stay excommunicated. We read that for twenty years the good man came every communion Sunday, and brought with him a bit of bread and bit of wine of his own, and there, in the safety of his high pew, communed with the church, in spite of the deacons. When a man brings his own communion with him, who can prevent? Whether we shall enjoy the communion of saints depends on ourselves. The best that belongs to Calvinism and the best that belongs to Romanism is mine, if I seek it. The fellowship of the spirit, which is the only fellowship that one need care to obtain—this fellowship is ours, if we will.

From heart to heart, from creed to creed,
The hidden river runs.

A second volume of sermons, entitled "The Understanding Heart," appeared ten years later—he has published but two, though many of his sermons may be had in pamphlet form—yet one would not know that it is a vol-

ume of sermons at all. There are no texts to tell us so. There is none of the urgency or appeal that goes with preaching; no exhortation, no fervor of evangelism, such as we find in Theodore Parker. It is a book of essays for the elect, who know that the problems of the understanding heart are educational, and that only so we readjust our thought and faith to the facts of a growing, but friendly, universe. How may our religious inheritance be harmonized with our fresh experiences? How may the institutions which have purely spiritual ends be adjusted to those which serve our material welfare? How may we at the same time live according to the rules of sound reason and according to the inspirations of religious faith? Such questions are discussed with fruitful insight, a gentle and revealing wisdom, and a grace of form which marks all his work. The readjustment must not be merely formal, but must come through the multitudes of men and women doing their work with joyous and confident intelligence, following the new developments as well as recording the old—organizing the religion of freedom, as of old men organized the religion of authority.

CLOSE TOUCH WITH LIFE

However, it is an error if I have left the impression that Dr. Crothers lives aloft, writing exquisite essays in an ivory tower, aloof from the interests and agitations of his age. Not so. If to many he seems to live apart, his very detachment gives him a clearer perspective, and more than once in his own communion he has relieved the tension as much by his wisdom as by his humor. Some years ago when John Haynes Holmes proposed, in a brilliant speech, to commit the Unitarian church to a definite program of reform, it was Dr. Crothers who made protest, not against reform, but against tying the church to particular schemes. It was a picturesque occasion, and while he had to pay the penalty of being a man of humor, his triumph was due to sound sense. His protest was in behalf of freedom, and against any kind of coercion—whether by conservative or radical—and wisdom was on his side. First find your dogma, and then adapt yourself to it—such was the archaic method. It does not work theologically, and he did not believe it would work sociologically either. In other words, he did not want a new sectarianism for the old but freedom in the largest, fullest sense—liberty of prophesying, and "the liberty of not believing more than half the prophet says." He said that if he had been in Jerusalem when Jeremiah proposed to let Nebuchadnezzar punish the nation as the scourge of God, he would have voted against him. The kind of prophets he likes are "prophets that have some sense, and a prophetic fervor behind"; as if any age ever regarded its prophets as sensible! In the same address he said:

A year or two ago a revivalist came to Boston preaching the new evangelism. The ministers met together and had daily meetings to stir the conscience of Boston, to bring again the old sense of sin. He was a good preacher. As a practical application of his preaching, the evangelist said to the business men who had come to the noonday meetings, "Let us go and march in a procession to find and save the sinners." Where do you think they went? They went up into the North End of Boston. A gentleman coming out of the meeting said to me, "That ends my interest in it:

why did they not go on State street?" The ethical questions of today are like the ethical questions of the time when slavery was a source of revenue to good people. They go deep, sometimes they touch your interests and mine, and earnest men know that full well. Every attempt to found a church today on glittering generalities, where the preacher does not dare to follow to its practical and necessary issues the religion of the present generation, has no future: it has no interest for the young. . . . I believe these are great days, interesting days for the young men who are about to enter the ministry—men of clearness, of sagacity, of patience, of common sense, all mixed up with a great sense of humor. If they are patient enough and do not allow things to get too much on their nerves, they are going to win out.

Some of us think Dr. Crothers at his best in his Harvard

lecture on "The Endless Life," if only because he has described once for all that of which—when the clouds are off our souls—we dare assert immortality. There he moves in a realm of moral and spiritual values, where his calm and clear insight shines like a friendly beacon. The future life, at once the polar expedition of philosophy and the polar star of faith, becomes in his hands a quest of the quality of life which reveals its own eternity. For him the final assurance is "the confidence of the simple man who stands in his integrity undaunted by death"; and while he does not profess to see "the lights o' Dover," he leaves us confident, but not curious—knowing that all is well because man brings down to the Gate of the Mist something that ought not to die.

Sectarian Disarmament

By Edgar DeWitt Jones

CONDITIONS in the realm of religion parallel closely the problems of politics, industry, and commerce. How could it be otherwise? The world in which we live is not many worlds, but one world. The same people who make our laws, conduct our international affairs, manage our industries and shape our politics, also compose the membership of our churches. Christianity, alas, has its "war party," its "jingoes," its "dollar diplomacy" and ecclesiastical Prussianism. "The Pentecost of Calamity" in 1914 was not the war itself but the tragic fact that Christendom divided and, therefore weakened, was powerless to avert the war. Crass nationalism in the state, vicious partisanship in politics, sectionalism in society, and sectarianism in the church are of one spirit and have a common source.

Every denomination has some sectarians in it, and to the extent of their number and influence they embarrass and delay the progress of the kingdom of God. Sectarianism is a crude mixture of bigotry, prejudice, jealousy and intolerance. It is the very opposite of Christlikeness. It does not speak the truth in love. It does not suffer long nor is it kind. It is captious and divisive. It is perhaps too much to hope that sectarianism can be completely routed in any one or several generations. Limitation of sectarian armament is as much as can be expected at present. Such limitation has begun—let the good work continue!

COMPETITIVE CHRISTIANITY

A reduction of unnecessary church building enterprises with the consequent over-lapping and duplication of activities is imperative. Some portions of the country are woefully over-churched, other portions are without any church privileges at all. In 1911 in Colorado, one hundred thirty-three villages were found to be entirely without a Protestant church, over one hundred of them having no church of any sort. On the other hand, in a Pennsylvania village of four hundred fifty people there are six churches, each one struggling against heavy odds and presenting to the

community an inadequate, a despairing, and an utterly discouraged spectacle. In a New England village of one hundred fifty inhabitants there are six churches. In another eastern township, eighteen churches minister to a population of about a thousand. It was Dr. Earl Taylor who said—and he was in a position to know—"The great problem with the Protestant churches is not so much to get together as it is to keep apart—at least half a mile apart." Says Professor Durant Drake: "The needless multiplication of churches means half filled pews, half-hearted enthusiasm, a generally dreary and depressing atmosphere in which it is difficult to cultivate an eager spirituality; it means division of forces . . . impaired prestige . . . diminished power to fight sin and wrong."

Reflecting on an experience of twenty years in the ministry, it occurs to me that the two best services I rendered society was to organize and build a church for one community, and to discourage the organization and building of a church in another community. It is the second of these contributions that is to the point just here. It came about in this way. A committee of three women from an Illinois town of less than five hundred population came to see me in my study. I had visited in their village and was familiar with the community. There were five churches in the town—Baptist, Methodist, Presbyterian, Mennonite and Catholic. With the exception of the Catholic, not one of these churches was able to carry on a strong and attractive work. The committee informed me that they had formerly been members of Disciples churches elsewhere; that there were fourteen of their fellow Disciples in that town, nine of whom were then members of the Baptist church and five having united with the Methodists. They had been thinking some of organizing and building a church of their own faith and order. One of their number was quite well-to-do and willing to put \$3,000 in a building enterprise, should it prove feasible. Since I was the minister of the largest church of the Disciples in that section of the state and had lived there many years, they came to ask me what I thought about the project. As I recall it, my answer

was in substance this: "I have no authority to tell you what to do in a matter of this kind, but since you have asked me for my opinion I gladly give that for what it may be worth. The cause of Christ in your village is already suffering and its fortunes are at a low ebb. You are already sadly over-churched. You could support one good strong Protestant church there, certainly not more than two. The organizing of another congregation and the building of another edifice in that community would be a sin—it would weaken instead of strengthen the cause. Go back and if possible unite some of the churches that are already there. Spend your money and give what talent you possess to the organizations that are already at work and you will do more for Christian unity and the prosperity of Christianity in your home town than you could possibly accomplish by adding to the number of churches already there."

The committee listened respectfully, and when I had finished the spokesman said she believed the advice was good. The others expressed themselves likewise. The church was not built and that already over-churched community was saved further humiliation and division.

NO "CHRISTIANS ONLY"

What a blessing it would be if communicants of churches could rid themselves of the idea that the only true church is the one to which they belong. There is no church that has fully apprehended Christian truth or that mirrors flawlessly the ideals of Jesus Christ. There are no "Christians only" in the fullest sense of the term. Those who are Christian are Christian plus some practices that are not Christian and minus other practices that are Christian. In a city on the Pacific coast with a population of fifty thousand, it is reported, there is a church called "The Church of God." The members of this church quarreled and the off-shoot from the original church called itself "The True Church of God." This church in turn also quarreled and a third church was formed which was named "The Only True Church of God." This is bigotry gone to seed, the quintessence of sectarianism. God has not given to any one race, any one nation, any one religion, a monopoly on Truth, or elected any particular communion to be the custodian or orthodoxy, not even my own. I rejoice in the "sweet reasonableness" of the position in the religious world of my communion, with its noble plea for Christian unity, and personal confession of Christ its only test of fellowship. I belong to a third generation of Disciples. I find a charm and interest in the history of this movement that rose within the church, pleading for the reunion of the churches. but I humbly confess that we have not received all that the Spirit has in store for us. Others have labored, and we are enjoying the benefits of their labors.

Once in a conversation with the beloved and inimitable Archibald McLean, one of the choicest spirits our communion has given to the world, I said to him: "Do you believe the Disciples have pumped the well dry?" He looked at me quizzically, smiled, and replied: "If I did I'd hunt up another well." That was a sensible as well as a witty reply.

Most of us need to pray to be delivered from the bondage

of prejudice. There is a slow poison in prejudice. It affects the eyes so that one cannot see the Truth clearly; it affects the ears so that one cannot hear the voice of God distinctly; it affects the taste so that one loses his appetite for the most wholesome of spiritual food; it affects the heart so that it does not beat in response to the great appeal of love. Dr. Peter Ainslie, in conversation with Dr. Shailer Mathews asked him, "What in your opinion is the greatest barrier to the union of Baptists and Disciples?" Dr. Mathews answered, "Prejudice and history." There can be no doubt that prejudice is a barrier, although I am not so sure that knowledge of history is a factor in hindering Christian unity. I should prefer to believe that ignorance of history hinders and delays this great consummation. If the rank and file were familiar with church history, might it not be that such knowledge would open their eyes to the folly of the sectarian spirit and the chaos and confusion that ensue from insistence on theological pécadillos and creedal pronouncements? I have thought it might, until I remembered theological professors grown gray over church history who are still fiercely partisan.

There is only one cure for the sectarian spirit, and that is love, even the love of Jesus Christ. Love is the only panacea.

He drew a circle that shut me out—
Heretic, rebel, a thing to flout,
But Love and I had the wit to win:
We drew a circle that took him in!

The spirit of controversy and of bigotry is quenched and forgotten in the doing of a great service for God and man. Inward peace and a clean heart are the only guarantee of outward peace and assurance of the reign of love. In his noble prayer for the unity of all who should believe upon him, Jesus begins with the inner life, with the thoughts, with the purposes, with the will power, the affections. He begins at the beginning. He puts first things first. As a man thinks, so is he. Outward conformity cannot of itself produce Christian unity. Unity is of the spirit, it starts with the individual's relation with his Lord, and from that fair beginning it manifests itself in gracious ministries to others. "Christ in us" is not only the hope of glory, but the true basis of Christian unity. The united church of Christ cannot fully come until sectarian disarmament has taken place and the outward creeds, antiquated theological tests, and ecclesiastical enginery has been scrapped and forgotten.

Sanctuary

LET us put by some hour of every day
For holy things—whether it be when dawn
Peers through the window-pane, or when the moon
Flames like a burnished topaz in the vault,
Or when the thrush pours in the ear of eve
Its plaintive melody; some little hour
Wherein to hold rapt converse with the soul
From sordidness and self a sanctuary,
Swept by the winnowing of unseen wings,
And touched by the White Light Ineffable.

CLINTON SCOLLARD.

Denver Churchmen on Tramway Strike

SECOND in interest only to the Interchurch Steel Strike Report is that of a group of Denver churchmen on the tramway strike of 1920 in that city. In some ways it is a more significant piece of work in that the committee was made up of local churchmen representing Protestants, Catholics and Jews. Local prejudice against any kind of public disclosure of unfavorable local conditions is always strong, and there will always be found in the churches themselves strong opposition to any sort of an investigation of financial or industrial matters.

This group of Denver churchmen was appointed in an open gathering of representatives of the city churches, under the initiative of both pastors and laymen who believed industrial warfare on the streets of their city should be investigated exactly as a riot or any other disturbance of the public peace, and that the church had played a neutral part long enough. Several innocent citizens, including children, had been killed, scores had been wounded, the city streets had been the scene of battle between armed thugs brought in by the company and rioting strike sympathizers, and both the state militia and federal troops had been called in to maintain the peace. There was wrong somewhere, but the public, which must be the ultimate court, had been propagandized by partisan statements, and men of affairs knew there was a long and complex story of misadjustments behind the whole war. So they determined to discover the facts, analyze them impartially, tell the public the exact truth without bias or fear, and thus educate public opinion against such outbreaks of internecine warfare. Three nationally known experts on social and economic problems were called in in the persons of Dr. Edward T. Devine, Father John Ryan and Mr. J. A. Lapp. The result of this inquiry is a report of seventy pages. It may be obtained from the Social Service Commission of the Federal Council of Churches, 105 E. 22nd St., N. Y.

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What Causes a Great Strike?

Strikes are not called out of hand in the morning before breakfast and they are seldom determined upon for the reasons that are riveted down upon the public mind. Such talk as that the steel strike was made by bolshevists who wished to take over the mills, and the threatened railroad strike was a rebellion against the government, may be reiterated in newspaper columns until the public mind, heated and distracted by the situation, comes to fix upon it as true. All this sort of stuff was floated during the Denver strike. As fine a group of almost strictly American wage earners as can be found were maligned as radicals and "reds", accused of disloyalty and of being the dupes of agitators, and finally transfixed under the slogan of being led by I. W. Ws.

The strike covered a long period of friction and fruitless negotiation by the local unions with their own inside leadership, and while the rioting was largely done by the tougher elements of the city, and not by the strikers, there is not one scintilla of evidence that there was an I. W. W. anywhere in it.

Up to 1917 the company was operating under a 5 cent fare and paying a wage that came to 30 cents an hour only after five years of service, and the cost of living had gone up by leaps and bounds. Demands for a living wage brought increases of first one cent per hour, then three and finally six. A 6 cent fare was allowed to cover these increases and the company attempted a 7 cent fare but the people revoked both and compelled a restoration of the old 5 cent rate. Back of the public's attitude was a long history of franchise financing and political manipulation of the type that has wrought deep prejudice into the minds of American citizens which manifests itself whenever public utility monopolies are mentioned. The War Labor Board was called in and fixed the wage at 48 cents per hour after one year's service, and the state

Public Utilities Commission allowed a fare of 7 cents. Another public utilities company was attempting to annul the commission's authority in Denver matters; and then the sword began to cut both ways. If the commission had no authority when a utility did not like its decision it would have none when it did. Arbitration was agreed to by both company and men, and the result was a grant of 58 cents an hour to meet the rising cost of living. This raise was allowed upon the express principle that "regardless of the financial condition of the employing company, it is right that it should in any event pay what may be called a minimum living wage." The company then gave notice that it would abrogate all agreements and restore its own wage rate of 34 cents per hour, and the men countered with a strike notice. It seems all might have gone well on the basis of a 7 cent fare and 58 cent wage had the public not been convinced that the company's valuation was largely watered and that on the basis of a real valuation a 5 cent fare was sufficient to pay both dividends and living wages. This was done in cities like San Francisco, Cleveland and New York where public valuations had been made and strict municipal supervision applied.

* * *

Turning Peaceful Differences Into Violence

It is easy to understand why a strike should be unavoidable under these conflicting conditions. But why violence creeps in is not so easily comprehended. The first thing that happened in Denver was a sweeping court injunction forbidding the men to strike and the company to reduce wages below the arbitration award. Good lawyers agreed that the order could lawfully apply to a franchise-holding corporation after agreeing to an arbitration, but doubted if it would hold against a walkout. For two months fruitless negotiations were carried on. Now enters, under cover, the open shop campaign, and the men became convinced that a definite and determined effort was to be made to sap their strength, undermine their organization, and then procure a dissolution of the injunction when they were no longer able to contest with their full strength. Without doubt the councils of the more arbitrary and radical minds prevailed ("radical" in the proper sense of that word, not of "red") and the employees shared the general temper of labor in this war time. At any rate they determined to strike before they were struck, so they countered the company's efforts to put wages down to 34 cents by a demand for 75 cents.

It now became a fight at bottom between the company's determination to break up the union and the more radical councils of unionism in regard to wages. Convinced that the injunction could not hold against them they struck on August 1, 1920. The company had been "enforcing discipline" in a drastic manner; this convinced the men of their determination to disintegrate and finally break up the union. There was no doubt that they welcomed the walkout; they had all preparations made for it and had carried them on in a manner to inflame the men. Next the union leaders were found guilty of contempt of court, then granted a writ of supersedeas and released on bail. Meanwhile the company brought in hired strikebreakers. Evidence points to the conclusion that they had been engaged beforehand and affidavits by the men declare they were paid \$150 per month, transportation and all living expenses. The people had to walk, the weather was hot, the men had made overt demands and broken a court order, and then the floods of propaganda were turned loose. Law-abiding American citizens, the majority of them men with families, some in the company's employ as much as twenty years, were called "reds" and I. W. Ws. and the dupes of agitators. The public was told that there was streaming into Denver troops of men "that knew no law save ruin, one that recognized no spirit save that of the mob." Luridly they were described as coming from every direction

"flocking to Denver like the vulture swoops toward the carion, gaunt men, narrow eyed men, bearded men, treacherous men." This sort of stuff was manufactured out of whole cloth but it served to prejudice the public mind.

The bloodshed can be traced more directly to the imported gunmen than to any other cause. One of the first acts of the federal army officers upon arrival was to disarm them. They preyed upon the public, shooting into a crowd killing children and bystanders but no strikers, and affidavits made by two of their number show that they preyed upon the company and one another as well. Yet as over against the above lurid word picture of the strike sympathizers they were pictured as "men guided by the ordinances of the city and statutes of the state," as soldiers of fortune, keen eyed young men after adventure but with the spirit of the late army within them in their enmity to red radicalism, many of them, it was told, were college men and they were en-hallowed by a romantic halo. Is it any wonder that the plant of the paper so picturing them was wrecked by the mob? Their presence incited the mob which was made up of the hoodlums and lawless element of the city and not of the strikers themselves and thus brought riot. Behind them and with them came the labor spy. Their leader, the notorious "Black Jack" Jerome, boasted of his spies in the union meetings and proved his boast by showing minutes of the secret proceedings. The company even went so far as to get reports on the meetings of the churchmen through them. Their illy spelled and ignorantly received reports were accepted by the company and even by the officers of the law. Truth and

justice had about as much chance under such conditions as it has in a blood feud. It was war to the bitter end and the real issue was that of a union or no union but back of it was a long story of friction instead of cooperation.

* * *

The Commission's Conclusions

The Investigating Commission makes interesting conclusions which are published under the committee's o. k. They find that the public deserves good transportation service, the companies adequate dividends upon actual investments, the employes a living wage plus a reasonable surplus and that the community should be more concerned about that wage than about cheap fares. They believe a living wage is the first obligation upon any employing concern instead of profits. They criticise the municipal government for not providing adequate police force to maintain order and protect property and condemn scathingly the employment of spies and gunmen by corporations. They believe an injunction against a walkout is an extreme order to say the least but that the wage earners were culpable for calling the strike in the face of it as they were later in not calling it off when rioting began. They find the company's initial trouble in the history of their mixing in politics for selfish ends and in their financial history. It is a striking story of how a great strike is made and worth any man's fifteen cents plus an hour's time to read it.

ALVA W. TAYLOR.

British Table Talk

London, November 1, 1921.

THERE are many of us, who, unpledged to keep church festivals, keep the memory of All Saints; its true lesson is the close of the eleventh chapter of Hebrews which deals with others also "of whom the world was not worthy." Of modern poets, none has sung of it more nobly than Lowell:

"One feast of honey days the crest
I, though no churchman, love to keep;
All Saints—the unknown good that rest
In God's still memory folded deep."

The day will be past before these words appear, but at the moment such are the thoughts of many hearts—of an increasing number in all the churches. We are thinking if we are not speaking of the saints

"that loved heaven's silence more than fame."

* * *

Ireland and Washington

At the present hour all things seem confused. The prime minister is striving gallantly to keep the Irish conference from failure. If any man can save it, he will. But there are many adversaries. Meanwhile the question whether or not the premier will be able to attend the Washington conference depends in part on Ireland. The general desire of all people of goodwill here is that he should be there. We shall certainly not be adequately represented without him. It is hard for anyone not in this country to know the tremendous power which Mr. Lloyd George wields. Everyone admits this, whether they love him or hate him. It seems hard to have any less emphatic feeling toward so vital a being. They who seek to wreck the conference with Sinn Fein may easily wreck the best hopes of the world.

The most representative women of this nation are doing their best to encourage the prime minister in his journey, if there is to be a journey, to Washington. The following appeal comes from Miss Maud Royden, who cannot be credited with a blind loyalty to Mr. Lloyd George: "The women of America are giving expression in characteristic manner to their enthusiasm in regard

to the high purpose of the disarmament conference, and the women of this country have in their hearts a like enthusiasm. The depth of this enthusiasm should find expression. Lady Astor, Mrs. Fawcett, Mrs. Snowden, Mrs. Wintringham, and myself, therefore, are asking that all women who care for the cause of peace, whether they agree with Mr. Lloyd George as a politician or not, should send him, as the British representative, a 'God-speed.' We ask that each woman and every girl over fourteen should send a postcard with her name and address upon it, and the words 'God-speed to you at Washington,' and address it to 'The Prime Minister, 10 Downing street, S. W. 1' (not S. S. Aquitania, as previously announced), two days before he goes."

But will he sail? My readers may know by the time they see this. My prophecy is that he will.

* * *

Dostoevsky

It is a hundred years ago since Dostoevsky was born. When he died in 1881, our leading paper, The Times, took no notice. Russian literature had not then won its true place. But today there are few lovers of great imaginative literature who do not know Dostoevsky. To many, as to the present writer, the reading of "Crime and Punishment" marked the dawning of a new vision. It is the most terrible of books. Other tales of crime seem crude and bloodless by the side of this agonizing story. There is redemption in it. The great Russian seeing life with fearless eyes, descending into all its hells, sharing human doubt and defiances, believes in redemption through suffering love. Dostoevsky is a strange ally, but he is on the side of the Faith. Stretched on a bed of agony, he will cry out his "Amen!" to the gospels and to Jesus the crucified. One passage I should like to quote. It is from the lips of a dissolute drunkard, who pictures the merciful judge at the last dealing with men: "And when he has finished with the rest, our turn will come too: 'Draw nigh,' he will say to us. 'Draw nigh, ye drunkards, ye cowards, ye dissolute men.' And we shall draw nigh without trembling. And then he will say unto us: 'Ye are sots! Ye bear the mark of the beast on your foreheads, yet come unto me.' And the wise and intelligent will say, 'Lord,

wherefore dost thou receive these.' And he will answer: 'I receive them. O ye wise and intelligent men, because not one of them thought himself worthy this favor.' And then he will hold out his arms, and we shall throw ourselves into them; and we shall burst into tears; and then we shall understand everything. All the world will understand, and Catherine Ivanovna also. Thy kingdom come, O Lord!' Poor theology! some will say; but no one has learned the alphabet of Russian character till he had read his Dostoevsky; and in those crowded, noisome, plague-haunted scenes it is never possible to escape from one who laid his hand on such possessed and fever-stricken men and women in Galilee.

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**Making Ready
for 1923**

Nineteen twenty-three seems a long way ahead; but already plans are being formed for an important Conference on Christian Politics, Economics and Citizenship to be held in that year. In preparation for it there must be an expert and full inquiry into "the fundamental problems of theology upon which Christian social teachings must be based." . . . "Such questions as the relation of love to freedom and to the use of force, or as the reconciling of individual with corporate obligation, or as the place of sex, nationality and race in the scheme of things, have to be investigated before we can apply our gospel to the details of economic and political life." The application will be divided into five sections: education, property, industry, politics, the attitude of Christian communions towards economic and political issues." Dr. Temple of Manchester is to be the chairman of council; and the council itself nearly three hundred strong is remarkable for its variety. Here are a few names as they come in alphabetical order: Miss Sybil Thorndike, our greatest tragedienne; Father Thornton of Mansfield, the author of "Conduct and the Supernatural," an Anglo-Catholic; Professor Frank Tillyard of Birmingham, who used to be called the Poor Man's Lawyer in Mansfield House Settlement long ago; later Father Waggett, an Anglican and Father Walker, a Jesuit, are next to each other, and not far from the great scientist, Sir German Woodhead, who is a Congregationalist. It is a council with remarkable resources, and the fact that it is in being is most significant. But when the scope of its inquiry is understood, well,—1923 does not seem too far away!

* * *

Other Things

It appears that Dr. Weston of Zanzibar, a fierce controversialist and a very great Christian, is on the war-path against Dr. Temple. A former episode in which the attack was directed against Dr. Percival has been immortalized in the rhyme:

"There once was a Zanzibarbarian,
Who thought that some bishops are 'Arian,'
So he wired off to Randall
For bell, hook, and candle,
But Randall—well, Randall's a wary 'un,
a wary 'un."

Randall is still at Canterbury, and he is still as unlikely as ever to be enticed into action such as Zanzibar desires. And the archbishop is more than wary; he is a wise and courageous leader who has seen farther than many of his critics. . . . The new daily paper, of which I wrote, is to appear next Monday. Mr. S. A. Spender is to be the political editor and as he has been for many

years of the Westminster Gazette, and a finer publicist is not to be found; from Birmingham Sir Charles Starmer is to come as general manager of the paper; he has been the head of a group of provincial papers, run by a company of strong and courageous public men of whom, I think Mr. Arnold Rowntree is chairman. The new paper is to be the "Westminster" turned into a 2d morning paper. He is going to get up early, but its character is not to be changed, though the familiar green color is to go.

* * *

I like to add some verses when I find them in remote places. Here are some from "The Country Heart," a quarterly magazine devoted to the exposition of the simple life, which keeps near to mother-earth and waging a gallant battle against the reign of machinery. Dr. Greville Macdonald, a well known physician and writer, a son of George Macdonald, is one of the editors and the literary quality of the magazine makes it a delight to read. But here is the poem. It is called a Socialist's Prayer by Spencer Hurst:

"Lord of Thy clemency
Give us the wit to see
Truth in simplicity.

Lord in Thy patient care,
Give the world strength to bear
Self-gotten misery.

Give our hearts grace to feel
Each for the commonweal
Passionate charity.

Lend our hands skill to make
Work fair for beauty's sake,
Pardon our drudgery.

Lord of Thy clemency
Give us the wit to see
Truth in simplicity."

EDWARD SHILLITO.

Through Science to Faith

By Newman Smyth

"As knowledge grows, it is true that superstitions vanish; but religion remains, the romance ever new and ever true of our human life. And the title of this book itself is the confession of an abiding belief that reason is not condemned to pursue a darkening way down a blind alley, to face at last a blank, dead wall; but evolution is a thoroughfare which leads from God to God. And all the way through, reason walks with God."

Thus does the author state the argument of this book, which has become a standard work for young and inquiring ministers especially. (\$1.75, plus 12 cents postage.)

The Christian Century Press
508 South Dearborn St., Chicago

Contributors to This Issue

- EDGAR DEWITT JONES, minister Central Church of Disciples, Detroit.
- JOSEPH FORT NEWTON, member editorial staff of The Christian Century.
- JOHN RALPH VORIS, associate general secretary Near East Relief, just returned from Russia.

CORRESPONDENCE

Does Not the Original Article Go a Little Deeper than this Criticism?

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just been reading Dr. McAfee's article in The Christian Century for October 27 on "Some Un-Christian Aspects of Christian Missions." It makes some rather serious charges against the missionary enterprise, namely, that it is narrowly sectarian in policy and patronizing in its spirit. The charges are not true, nor entirely untrue so far as the past history of missions is concerned. But it seems to me that the general impression of the article is that these evils have not been and are not being eradicated or alleviated. This is not so. It seems to me that any fair-minded student of the activities of the Home Missions Council or the Foreign Missions Conference, or of the relations of the various denominational boards, home or foreign, one to the other, will have to admit that the prevailing spirit of these boards is one of large-minded and far-sighted cooperation in the interests of the kingdom of God, not that of petty denominationalism.

No one can of course claim that this spirit actuates all of the boards everywhere, or that it has found its perfect expression upon all fields. But to say that none of the policies that have been instituted have given any evidence of being typical of the prevailing spirit and ideal of our missionary leaders does not seem to me a fair representation of the case. The surveys and allocation of fields by the Home Missions Council and similar methods upon the foreign field at an even earlier date do not point in this direction.

There is, unfortunately, little doubt that the spirit of patronizing superiority toward the objects of missionary activity is altogether too prevalent among the rank and file of our church members. But that this is the spirit in which our mission boards are conducting their work is not borne out by my acquaintance with them or with their utterances. The emphasis laid upon the development and strengthening of the native church, the efforts that are made to encourage it to assume an increasing measure of self-direction would seem to point in the other direction. Anyone who will take the trouble to study the literature put out by the various departments of missionary education will find the strongest possible emphasis placed upon the spirit of sympathetic cooperation as the only right and Christian attitude. It takes time for this point of view to filter down to the membership of our churches, but it is none the less typical of the leadership in the boards themselves.

One further statement in Dr. McAfee's article admits of even more definite and positive refutation. He refers appreciatively to an article by the late President Howard S. Bliss of the Syrian Protestant College at Beirut, entitled "The Modern Missionary," which first appeared in the Atlantic Monthly for May, 1920. Dr. McAfee says that anyone who read this article would be moved to exclaim: "If this is what missions means, then I am for them." But he goes on to state that Dr. Bliss did not speak for any mission board and certainly leaves the reader to infer that his utterances did not have the approval of any such board.

Dr. McAfee seems not to be aware that this article, within two months of its appearance in the Atlantic Monthly, was reprinted by the American Board of Commissioners for Foreign Missions, in its envelope series for July, 1920, and distributed by the thousands among its constituency. With that reprint was a prefatory note signed by Dr. James L. Barton, the foreign secretary of the board, expressing in the strongest possible terms approval of Dr. Bliss' message and accepting it as a fair presentation of the spirit and policy of the modern missionary movement.

I have no quarrel with a frank statement of facts, even though they may be disagreeable, and I recognize the stimu-

lating value of constructive criticism. But constructive criticism takes account of all honest efforts toward improvement and this Dr. McAfee's article does not do. In these days when the missionary enterprise is facing unparalleled opportunities at home and abroad and when its needs call for the utmost of loyal and self-sacrificing support, it would seem to deserve all that can honestly be said in its favor. And this is all that it asks.

HERBERT W. GATES.

Secretary, Missionary Department,
Congregational Education Society,
Boston, Mass.

Thank the Lord for Ignorance

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just read Mr. Gallagher's criticism of the "Unchristian Christian Century," and "To Mr. Bryan's Defense," and to strengthen your courage I enclose my check for renewal of your excellent paper. I would not do without it. I am a Congregational minister, and like your paper better than any religious paper I have ever read. I think you are at least 98 per cent Christian. I have had the profit of a university course. I have studied the results of years of scientific research by men who have devoted their lives to it, and my study of science and philosophy have made my Bible seem so much more real and so much more true to me. I confess I have no desire to sit under Mr. Bryan, who presumes to speak with authority upon subjects his training does not justify his speaking upon. I thought your article on Mr. Bryan was exceedingly fair. I am reminded of the man who said to Phillips Brooks upon an occasion when Mr. Brooks had given a reasonable interpretation of a biblical incident: "The Lord doesn't need your book larnin'." "No," replied Mr. Brooks, with a smile, "and he doesn't need your ignorance, either."

Ravenna, Nebr.

ROWLAND N. CLOUD.

"Let Us Reason Together"

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just finished reading the correspondence pages of the latest Christian Century, and I note that considerable of this lively space is consumed these days by criticisms of your theological opinions. Now I am sure these attacks are productive of no little good. They do no particular harm to your publication and they certainly must afford enormous relief to your critics. There are few things the general public enjoys more than to speak its mind freely about its minister's sermons and its editor's policies. I am human, so I also derive great pleasure from this exercise. Ergo I take my place in the line and await my turn to punch a hole in The Christian Century's correspondence page.

First, let me say that this journal has been making regular visits to my mail box for several years because it is not primarily a propagandist publication. I get sick and tired of receiving mail matter which attempts directly or indirectly to "line me up" with something. When I tear the wrapper off it says, "Read me and then get into my procession." The Christian Century says, "Come, sit down and let us reason together."

Then, I read your journal because it sometimes gives me a "jar." There seems to be some who think that no religious paper which is not as mild and meek as a Sunday school sheet has any place under the sun. Some people ought by no means to subscribe for The Christian Century. The pain of thinking is too much for them. They can't stand it. Let them follow their chosen protagonist and go in peace. One would think, however, that a man who assumes to know enough to be a minister, especially if he is a college graduate, would have a judgment reliable enough and a faith secure enough to examine all things. Minds, like soil, produce best if they are torn up, tilled and pulverized occasionally.

When a man mixes the ideas of The Christian Century with

his own stock and stirs them in his mental crucible the resulting product is always gratifying. Its predominant nature after the process is completed may be in your favor or his own, but in either case the mere fact that there was activity will produce much good.

My spiritual health is more robust for being a reader of The Christian Century. I arise and give thanks for this refreshing breeze which sweeps across the monotonous plains of "cut-and-driedness."

Newton, Ia.

PAUL E. BECKER.

Soliciting For Missions

EDITOR THE CHRISTIAN CENTURY:

SIR: Loving the Lord and all men, I arise early in the morning ready to do great things for the cause of religion. I had dreamed during the night that my church had given twenty-three dollars and seventy-five cents for missions. I had thought in the last few days of doing something for the kingdom at home and abroad. My soul is full of ardor on the subject. Go to now,—I will go out among the brethren and do something for the missionary society. Perhaps, I can raise a nice sum.

As I crank my fliver I whistle a tune from our hymn-book. By the way, I have heard Brother Tytefist whistle that tune very often. Gayly I drive forth in my 1910 model, with a small note book in my pocket and a well-sharpened pencil. I drive in at Brother Gotlotts.

"Hello, Brother Gotlotts!" And I shake hands in a pastoral fashion. We sit down together beneath the spreading maple tree.

"How did your oats turn out?" I ask. Of course, I do not care much about his oats, but you see I must get on common ground with him. Oats or hogs make a fine subject with which to start a conversation when you are after missionary money.

He informs me that he has just marketed his hogs. I knew that some of his hogs had died of cholera, and many of those shipped were exposed. But what of that? Did he not belong to my church? And did he not hold tenaciously to the faith once delivered to the saints? Indeed, yes! And besides, it would not do to interfere with the business of my parishioners. My business is religion. Then also, Brother Gotlotts pays twenty-five dollars to my salary, and when the Ladies' Aid gives a social he brings his whole family. It does not pay for the minister to upset such vast financial resources of the church.

Incidentally, I ask Brother Gotlotts how his family is. I know that they are all well, but I am sparring for time. I discuss with him why it does not rain lately, and why Brothers A and B do not come to church any more. Suddenly, by a flash of inspiration I make up my mind to press Brother Gotlotts for a generous gift for the Lord's work. But say,—how the inspiration cools as my eyes turn from the vision to the prosperous form of my parishioner. How formidable he looks. Finally, in a sneaking cort of way, I ask Brother Gotlotts if he would not like to donate a little something toward the missionary offering.

How you feel under such circumstances! Once I felt that way while I was in college when I solicited the merchants for money with which to support our baseball team, which had not won a game all season.

Well, you know Brother Gotlotts is shocked for a moment. But he recovers in another moment. Then there is a far away look in his eyes. It is not toward heaven, but toward the corn crib. My question has raised a battle in his soul. He is meditating. Ah, the great and mighty battles of the soul! After much travail he seems near a decision. I know that last year he gave a dollar.

"What did Brother Acres give?" he asks.

I hesitatingly say, "Seventy-five cents."

Hurrah for our dear parishioner! Hurrah for the power of suggestion!

"Put me down for the same." Thus does Brother Gotlotts prayerfully reduce his subscription to seventy-five cents.

Auxvasse, Mo.

A. F. LARSON.

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THE SUNDAY SCHOOL

Handicapped*

THE night brings out the stars—difficulties develop latent energies. Paul reached Rome—his dream came true—but notice how he was handicapped. He did not come to Rome, mount a great platform and find himself preaching to masses of men. He came in obscurely, chained to a guard. At two or three places near the Imperial City little groups of Christians met him, but the sect was everywhere spoken against. Christians were disregarded, neglected, despised. It was nothing to be a Christian! The trial dragged along; the Jews seeming not to have enough interest in it to force the issue. He was allowed to rent a house and to have comparative freedom, except that always he was chained to the solitary Roman soldier, who was often a cynical worldling, all out of sympathy with Paul and his interests. Could anyone be much more handicapped? Champion of a despised cult, anxious about the outcome of his trial, bound to a foreign guard, suffering the humiliation of such a position, compelled to rent his own church, unable to speak from the big forums, deserted except by a faithful handful, suffering constantly from his "thorn in the flesh," short of funds, and a thousand miles from home! Only a strong heart, only one who had learned to lean hard on God, could endure all that. But Paul not only endured, he triumphed over every obstacle. His burning soul converted the guards, who in turn became advertising agents and for two whole years Paul preached to a steady stream of earnest souls. They touched him and were made whole. His fire kindled them. Fire spreads, and, after a while, servants from Caesar's palace heard the wonderful story of the Saviour. The church grew. The disciples took courage from the heroic endurance of their master and withstood all scorn for the Name's sake; they glorified in their sufferings. It is stated that one misguided enthusiast went about trying to get himself killed! It was Paul who wrote in large letters, "Endure hardship like a good soldier." Paul thought of himself as a servant of Jesus Christ; "Bond-servant" the word really signifies. If a man has that conception of himself it changes his whole attitude toward life. How many of us think of ourselves as bond-servants of Christ? A servant does not expect much for himself, he will be willing to toil and endure suffering.

This lesson should breathe courage! It should rebuke the blues. Who is handicapped like Paul? You live in a congenial city, you are surrounded by friends, you may have enemies but they are few and you waste no time thinking of them (As Henry van Dyke says—"Think seldom of your enemies, often of your friends and everyday of Christ.") You have fair health, Christianity is popular, it has the seal of good form and general approval, you are free to go and come, a beautiful church provides a forum for you, a class of delightful and stimulating people come each Sunday expectantly to hear you; you may be limited in finance but you have no reasonable fear; what excuse have you for blues, fears, doubts, suspicions, envyings or anything else to mar your happiness and usefulness? Paul comes in this lesson to inspire us, to drive away our miserable dejections. After we study this story we can stand up and go a day's journey with song and strength.

Or perhaps you *are* handicapped. Perhaps you have suffered in health, or you have had heavy financial reverses, or you are in a strange city, or your church is misunderstood and scorned, or your Sunday school is second-rate and hopelessly behind the times, or you are surrounded by critics and narrow-minded hypocrites; some Roman guard of an elder is always by your side refusing you the slightest freedom, keeping you chained always to the blood-rusted past—well, think of Paul. He overcame his handicap. He triumphed in spite of the world, the flesh and the devil! Nothing can hold a true soul back, you can't keep a good

man down. If your faith is hot enough it will burn away all bands. Cheer up and drive on.

Many ministers are discouraged today. Who has a better right to take this lesson personally? You may be misunderstood, my brother, heretic hunters may dog your footsteps, those who ought to help only find fault, small crowds may attend your faithful preaching, a small salary may cause you to be constantly anxious about what you shall eat, drink and wear, but Paul comes to drive away your discouragement. "Count your blessings." Overcome your handicap as the great apostle did his. We need this lesson. Paul rises like a great rock in a weary land. We resolve to "carry on"—to gloriously triumph!

JOHN R. EWERS.

BOOKS

THE NEW STONE AGE IN NORTHERN EUROPE, by John M. Tyler. Many years have passed since the advent of Darwinism, and many archeologists have devoted their lives to the search for the remains of early humanity, yet the question of where and how man originated is still unsettled. We know that the earliest remains of man-like animals are found in eastern and southeastern Asia, and in Java have been found the remains of a creature that was probably much like man's ancestors. From the first ape-man to the hunter of Neanderthal, made famous by H. G. Wells, is a long step; one that occupied thousands of years in the taking. From the primitive Neanderthal man to the first known homo sapiens, typified by the remarkable "Old Man of Cro-Magnon," was another long step, or series of steps, the whole history of which can never be known.

The Cro-Magnon Man was the highest product of the Old Stone age; shortly after his arrival in Europe it ended. The change from the age of chipped stone implements to that of polished ones took place from fifteen to twenty thousand years ago. Researches in Asia indicate that there the transition was of much earlier date, and that the "New Stone" men migrated westward from the region of the Iranian Plateau. As Dr. Tyler shows, they were possessed of a tolerably high culture. They buried their dead, built temples, farmed and kept numerous domesticated animals, plaited nets, and did rude weaving. Some of them erected elaborate dwellings on the borders of lakes, while others lived on the land. They appear to have fought few wars, for most of their implements are designed for hunting and other pacific industries.

The evolution of man during the New Stone age was largely one of ethics and invasions. Dr. Tyler shows how the continued influx of more highly cultured peoples from the east, bringing with them many ideas and institutions differing from those of the crude New Stone peoples of Europe made for a continual progress in civilization. Industry and activity were given high premiums, for with the crowding of the country came wars, in which the most capable won. Along with wars came the necessity for social life, pooling of interests in self-defence, and steady progress in invention and control of the inanimate. New ideas clashed with old, and thought, both philosophical and practical, was stimulated. Finally came the use of metals in place of stone, and the New Stone age gradually passed. In it was laid the foundation for the civilizations of Europe and Asia, and eventually of the world, in later ages. That foundation was struggle, war, competition of matter and of mind,—a foundation that, in the opinion of a steadily increasing number of people, threatens to destroy much of the structure that has been erected on it. (Scribner's. 3.00).

CARROLL LANE FENTON.

BOOKS Any book in print may be secured from The Christian Century Press, 508 S. Dearborn Street, Chicago. Give name of publisher, if possible.

*Dec. 4, "Paul in Melita and Rome. Acts 28:1, 11-16.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Federal Council Pays Tribute to Unknown Soldier

The honors paid to the unknown soldier at Washington on Armistice Day included a special service conducted by the Federal Council of Churches. Bishop McDowell had promised to be present, but in his illness Dr. Watson read a beautiful prayer which had been prepared by him. The tribute which was brought consisted of an American flag with a white cross in the center, which was carried by the Rev. Gaylord S. White, Rev. F. Paul Langthorne. Dr. William Adams Brown of Union Theological Seminary delivered the address. He said: "In the spirit of unity and faith, grateful to God for past guidance and protection, we, representatives of the Protestant Christians of America, bring to this historic spot our tribute of affection and pride. Center and symbol of our national life, this place is consecrated anew by the valor and devotion of our beloved dead, whom this unknown soldier we honor here today represents. In this solemn hour deep calls to deep; patriotism is answered by religion. Gratefully will we cherish, resolutely will we guard this well-loved land, our spiritual mother, home of the patriots to whose vigilant courage and unstinted sacrifices we owe our liberty as a nation. But we dare not forget, least of all at this hour and in this place, that patriotism alone is not enough. Servants of the Prince of Peace, we are called to a wider citizenship, a fellowship in which all the peoples of mankind may share. In the kingdom of God, which is the brotherhood of men of good will of every land and race, those who were once enemies may find in work for the common weal reconciliation and peace. In this faith we welcome those who have come to us from across the sea, to join with us in seeking a better way. To this larger service, this higher patriotism we now rededicate ourselves, in the unconquerable hope that in spite of every obstacle we shall attain at last the goal for which these heroes gave their lives—a warless world. God forbid that we should fail them in this hour of our opportunity."

Pacific School of Religion Has a New President

The Pacific School of Religion which operates adjacent to the University of California at Berkeley has recently called Dr. Herman F. Swartz as president. Dr. Swartz has served as field secretary of the home mission board of the Congregational denomination. He was also executive secretary of the Pilgrim Memorial Fund. The Pacific School of Religion is now operating as a union enterprise, and its faculty is composed of men from various communions. It is in quite as commanding a position on the west coast as is Union Seminary on the east.

Seminary Enrollment Increases in Some Schools

The debate among Christian leaders as to the facts with regard to enrollment

for the study of divinity continues. The editor of the Christian Register conducted an investigation recently, and discovered that thirteen representative institutions of first grade had made a considerable gain in attendance. These institutions had in 1921 1,506 students as compared with 1,209 in 1914. The largest enrollment is in Southern Baptist Seminary at Louisville, where there are 345 students now as over against 235 in 1914. The Divinity School of Boston University comes next with 277 as over against 238 in 1914. The instructors in reply to the questionnaire insisted that the quality of the students has not fallen off during the past twenty-five years. On this topic there can be only opinion, of course.

Women Call Conference on Unity

A group of devoted Episcopalian women of Boston recently called together a conference on Christian unity in St. Paul's Cathedral. Bishops Lawrence and Brent were present and spoke on next steps in the cause of unity. Among the other speakers were Dr. Nehemiah Boynton, Congregationalist, and Rev. W. L. Sperry, Presbyterian. The Methodists were represented by President Murlin of Boston University. Mrs. H. W. Peabody spoke for the Baptists. The spirit of the meeting was fraternal in every way and those present went away feeling that the walls between the denominations grow feebler every day.

Prospective Pastor Proposes a Creed

Rev. A. C. Dixon, who received a call recently from University Baptist church of Baltimore, attached some rather unusual conditions to the acceptance of the call. He insisted that the church should adopt the fundamentalist creed which is sponsored by the conservatives of his denomination. He also made it a condition that no pew rents should be permitted in the church, but that the church should be supported by the practice of Christian stewardship. Dr. Dixon was once pastor of Moody church of Chicago and is counted as one of the strong leaders of the premillennialists of America. Usually the churches have been blamed for laying hard conditions on the ministers in its demands for orthodoxy. Here is a case in which the minister proposes a creed that would greatly narrow freedom of opinion.

Status of Methodist Reunion

The present proposal of the Methodist Episcopal church is that there shall be a constitutional convention of the two Methodisms to arrive at a plan for reunion. The idea of a convention has not been very congenial to the thinking of the southern group, but it seems that there would be an impasse on any other plan so many leaders of southern Methodism are writing and speaking in favor of a convention. In case a convention agreed upon a plan for reunion, this plan

would have to go back to the respective general conferences, and to the annual conferences for ratification. The project has not looked hopeful the past summer but it becomes increasingly evident that sectional division cannot continue to flourish.

Y. M. C. A. Works at Problem of Interracial Peace

Colored men and white men will sit down together to consider the problem of interracial peace at a great Y. M. C. A. conference to be held at Cincinnati December 1-4. Leaders of both races will participate as speakers. The keynote of the meeting will be sounded by Dr. John R. Mott. Among the other distinguished speakers will be Dr. W. W. Alexander of Atlanta, director of the Interracial Commission; Dr. R. R. Moton, principal of Tuskegee Institute; Dr. George E. Haynes, formerly director of Negro economics in the United States Bureau of Labor. Responses have been secured from enough people already to guarantee that the conference will be a great success.

Chicago Churches Send Message to Washington

Ministers of Chicago were not afraid to speak out on Armistice Sunday. Dr. Howard Agnew Johnson, secretary of the Chicago Church Federation, has issued a report in which he says that 450 ministers representing a constituency of 225,000 members, delivered the peace message on a single Sunday. The various churches holding the services adopted a resolution which was sent to Washington. A telegram went to President Harding and Secretary Hughes apprising them of the action of the various Chicago churches.

Presbyterians Will Emphasize Giving

The Presbyterian church in the U. S. A. has been stirred up on the subject of giving by the achievements of the United Presbyterians. The latter denomination gives pretty nearly three times as much for benevolence per capita as the Presbyterians. The stewardship idea has been emphasized by them for years, and this is believed to be the secret of their success. The Presbyterian church will emulate this success, and Dr. A. F. McGarrah, church efficiency expert, is trying to induce Bible classes to study stewardship. In the Chicago Presbytery 1,115 men were in classes studying stewardship on October 16. The number grows continually.

Preacher Charges War to the Diplomats

Rev. W. L. Barth, pastor of Second Christian church of Cedar Rapids, Ia., spoke on Armistice Sunday on the ideals of peace, and his sermon was so impressive that local papers published it in full. War in his view is a product of wrong leadership. He said: "War is the unclean spawn of professional diplomats—of men whose business is war, human life is relatively of

little account with them. The staggering price of war is borne by the common people, and by them alone, for the unclean tragedy of all wars is the fact that the ruling classes are stronger and richer after war than before. They tell us we shall have war with Japan. They tell us that a war with Mexico is more than a probability in the not distant future. Is there any one who can give an intelligent reason why we shall fight the Mexican people? Would there be any talk of a war with Mexico if Mexico had no booty, no oil wells or copper mines or resources of fabulous richness? Of course these considerations will never be urged. We shall piously talk about a backward people, and the blessings of liberty and civilization we shall bring them; but incidentally, when the war is over, we shall own a generous slice of her oil wells, their mines and natural resources."

New Teacher of Missions at Moody Institute

Moody Institute of Chicago has a new teacher of missions in the person of Rev. Robert H. Glover, a missionary of many years' experience in China. He will direct the missionary course of the institute, succeeding Rev. E. J. Pace, who will henceforth work in the institute's extension department. Dr. Glover received his education in Toronto University, the University of New York and the New York Missionary Training College. In his many years of service in China he pioneered an enterprise in a section that had not been previously open to missionary work. In recent years he has been supervisor of the work of three provinces of China for the Christian and Missionary Alliance.

Moderators of America Join in a Public Appeal

So far as known the moderators and presiding officers of the evangelical denominations of America have never until this year cooperated in a joint appeal to the nation on a public matter. The Federal Council of Churches called them together recently, and they united in speaking to the nation on the subject of world peace. Among the many weighty utterances in this document are the following: "A sweeping reduction of armaments we hold to be an imperative necessity. The present riot of expenditure on armies and battleships throughout the world, at a time when our resources are needed for constructive tasks, even at a time when millions of men are dying of starvation, we regard as a sin against humanity for which we all alike need humbly to repent. Worse still, competitive armaments will lead again, as in the past they always have, to the distrust and suspicion that nourish the seeds of future war. For the perplexing problem of the Pacific acceptable solutions must be found. If causes of irritation are not removed, if jealousy and fear be allowed to spread till they lead at last to conflict in arms, it would mean not only all the unspeakable evils of every war, but also the death knell of the great enterprise of Christian missions which through years of patient and unselfish service have been breaking down barriers between race and

race and ministering to international brotherhood."

Rheims Protestants Lay Cornerstone

On the site of the old building destroyed by the shells of the Germans the Evangelical Reformed church of Rheims laid the cornerstone of their new structure recently. During the four years of bombardment of their city many of the members of this church lived in underground rock-hewn caves. Here they worshipped, and their children were born. In these days of reconstruction they have given heroically for the rebuilding of their sanctuary. They wish to build not only a house of worship, but a parish house as well, with a gymnasium and rooms for the various social activities

which are now associated with city work. A library will be installed in the new parish house. The French people will erect the house of worship, and the Federal Council of Churches of this country has made of itself a collection agency to receive a hundred thousand dollars for the parish house.

Not a Pacifist but Opposes War

The ministers are nearly a unit in this country in opposing war. Many have been converted to a theoretical pacifism, and would go to prison rather than cooperate with another war. Others have more of the opportunist attitude in bringing in the great reform. Such evidently is the case with Rev. J. J. Castleberry, who spoke on Armistice Sunday on the problem of world

The Detroit Gathering of Methodism

A NATIONAL conference called by leaders of the Methodist Episcopal church for Detroit, November 15-17, was held in Central Methodist church. The entire official body of the church was present, and besides these many leading pastors and laymen from various sections of the country. The meeting came together with the express purpose of considering the national, international, social, political and economic needs of the world. New opportunities have come to Methodism as a result of the Centenary Movement. At the same time no provision has been made to carry on at the present high level of achievement after the present fund is all expended. Though only 67 per cent of the pledges are being paid, nevertheless Methodism has more money than it ever had in its history before, and much more than any other Protestant communion has ever had.

The devotional element was emphasized in the meeting, and near the opening of the conference the sacrament of the Lord's Supper was administered by the resident bishop and his attendants. Bishop McDowell brought the delegates up standing with his clear call for a larger devotion to Jesus Christ. He said: "Our first business here is to be sure that Jesus has the mastery over our lives and plans. It is easy to say 'Lord, Lord,' easy to declare our orthodoxy, easy to make a shibboleth out of the supremacy of Christ. But we shall not get through this difficult hour on a verbal statement, however sound. Deep issues are not met by easy treatment. Our first question is: Who is our Master at this hour? In the heart of us we can have but one answer: One is our Master even Christ. He has our vote. We have no compromise candidate."

The racial question was handled with gloves. Dr. Emmett J. Scott, secretary-treasurer of Howard University of Washington, D. C., who during the war was special assistant to the secretary of war advising in matters relative to colored troops and civilians, spoke on "Present Day Negro Thought." Dr. Scott said: "In all my acquaintance with the leaders and thinkers of my race I have not found even one who did not regard the discussion of the subject of the so-called social equality

as a psychological makeshift adopted by some men to choke off the economic, educational and political advancement of a race which is forging ahead in spite of this paranoiac phantasy of delusion. It is social justice that the negro seeks. A great and powerful country cannot afford to assure him less. In substitution for lynchings, he wants justice in the courts; he wants the privilege of serving on juries; the right to vote; the right to hold office like other citizens. He wants better educational facilities, abolition of the 'Jim Crow' car and of discrimination and segregation in the government service; the same military training and chance for promotion in the United States army that other men enjoy; destruction of the peonage system and equal wage, better housing, better sanitary conditions and reforms in those penal institutions where men and women of his race have suffered grievous wrongs."

Dr. Lucius H. Bugbee faced in his address the problem of securing adequate leadership for Methodist enterprises. He asserted that "the church is not attracting to the ranks of its ministry young men of outstanding genius and character." In seeking for explanations for this disheartening fact, he said: "There must be adequate freedom. Young men must know that if they are entering into any form of Christian service they will not be hampered and hindered by ecclesiastic restrictions and regulations. Men are impatient just now of denominational shibboleths and incidental differences. There must be time to think and pray and experience for one's self that the Christian messages may bear the stamp of that authority which comes from individual thinking and experiences. We must stop handing down ready-made programs from church officials and encourage the individual leader to express his own initiative in his own program."

The closing session in Woodward Avenue Tabernacle was the largest of the series, for the citizens of Detroit were admitted. At this session a topic of national interest was presented called "Christ and the Nations." At this high level the conference closed and Methodism having taken stock of itself will go to the routine task once more determined to realize on its hopes.

peace. He said: "I will not take the extreme position that war is never justifiable, but to say the least it is a mighty vampire sucking the life blood out of civilization. It not only is an economic evil, but it is a moral crime. The moral havoc wrought by war is worse than the physical effect—dastardly as that is. Bridges can be rebuilt, cities restored and blasted fields made to blossom again with beauty, but the moral wreckage simply is beyond repair. Hence the inexorable laws of God are against war and the decree has gone forth: 'They that take up the sword shall perish by the sword.' The time at last has come in the evolution of civilized society when war, like slavery and witchcraft, must be done away with. It is a political and moral anachronism and belongs to the outgrown past—the age of tribal animosities and conflicts—not to the age of brotherhood, goodwill and fellowship."

Disciples Again Show
a Good Gain

For many years the Disciples were known as the most rapidly growing religious body in America. During the war the growth came to an end, and for several years a small loss was registered. This loss has been explained by many observers according to individual temperament and viewpoint. Some spoke of war conditions, others of a more accurate method of gathering statistics, while still others saw in the theological turmoil of recent national conventions a disturbance of morale. The new year-book now on the press shows a gain the past year of 30,000 as compared with a loss the previous year of 6,805. The state of Indiana reports the biggest Disciples gain for the past year, 14,000, while Kansas is second with 10,000. This year strong emphasis is being given evangelism and there is evident an appreciation of the fact that new times demand new recruiting methods.

Presbyterians Will
Hold Field Days

Presbyterian field days will be held in various parts of the country during December. Dr. H. C. Swearingen, the new moderator, will speak in a number of these meetings. Few moderators have taken so many trips as Dr. Swearingen in the discharge of their duties. The Field Day campaign will open in Chicago December 5 and 6; it will be carried to Cleveland, Toledo, Cincinnati, Columbus, Detroit, Indianapolis, St. Louis and Milwaukee. All the great Presbyterian benevolent causes will be presented in these meetings, and the loyalties of the church mobilized in their behalf.

Disciples Make Progress
in Florida

The church and its work prospers with the endowment of any backward section of the country. Many sections of the southland have been in a process of rapid development in recent years, and among these is the state of Florida. Miami and Jacksonville contend for the honor of being the most rapidly growing cities of this state. Disciples churches have been erecting some very creditable buildings in this state. In Miami, under the leadership of Homer E. Sala, a building has

been erected costing \$130,000 and dedicated without any public appeal for funds. In Jacksonville, First church has recently raised \$100,000 for an enlargement of the plant. Main Street church of Jacksonville is enlarging the plant and will soon have equipment valued at \$125,000. Riverside Avenue church of Jacksonville has the plans drawn for a \$100,000 edifice. The state convention was held in Orlando recently with one hundred and thirty delegates from out of town. Rev. W. A. Harp of Clearwater was elected as president.

Largest Electrical Church
Sign Now in Philadelphia

New York City formerly boasted the largest electrical sign advertising a church, but that honor is now passed on to Philadelphia. Oxford Presbyterian Community church has a sign which is built something like a monument with a broad base and a towering shaft. Reading up and down one discovers the word "Community," and reading cross-wise, the word "Church." On the base of the sign in smaller letters are the words "Oxford Presbyterian." Not only does the enormous sign give the name of the church, but it carries a message daily

which is illuminated for the passers-by. One of the recent messages read: "Try the up tonic, lift up, smile up, cheer up. Pulling down your own face lifts up no one's heart." Rev. Herman B. Guhse is the pastor of this church.

Disciples Group at
Northwestern Organizes

Northwestern University is no longer exclusively Methodist but large numbers of students come from the various evangelical groups. Sixty Disciples are enrolled at Northwestern this year, thirty-five of them women. The women students have organized a Women's Circle which will engage in mission study and cooperate with the Disciples Brotherhood House of Chicago. A Sunday school class has been organized for the exclusive use of Northwestern students in the local Disciples church, which will be taught by a bright young attorney.

Congregational Women Want
Armenian Women Rescued

The Congregational Woman's Board of Missions of the Interior held its fifty-third annual meeting at First Congregational church of Chicago recently. Mrs. George M. Clark presided over the meet-

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ing. Of general interest is the action these women took with regard to the Armenian girls still in captivity. Half of the Armenian nation has been wiped out by the Turks, the most colossal crime of history some say, and thousands of the most beautiful and attractive girls of the nation have been carried away into the Turkish harems. The Near East Relief has lacked facilities on account of meager funds in the rescue of these girls. The Congregational women in a series of resolutions pledge their support to a movement for the rescue of all Armenian girls in captivity.

Deaconesses May Become Deacons

A deacon in the Episcopal church is simply a candidate for holy orders who has advanced one step on his way to become a priest. Deaconesses belong to an order of women who are licensed to serve the church in a special way. These deaconesses will be changed into deacons if a new canon to be introduced in the General Convention of the church next year should pass. The deacon under present law can baptize, marry and bury the dead. The new order of deacon will not have these rights if the canon should pass. The older communions are much put to it to placate the rising feminist consciousness of the world and this bill would appear to be one of the many sops which is being offered to placate the militant element among the women.

How Lloyd George Comes to Be Both a Disciple and Baptist.

The church affiliation of David Lloyd George has been a moot question ever since he first became premier of the British Empire. He has been claimed by both the Baptist and the Disciples communions. Rev. Ernest C. Mobley, a Disciples minister who formerly held the pastorate of the Disciples church at Southampton, made a visit to the Welsh home of David Lloyd George some years ago. He reports an interview with the uncle and foster father of the premier. This uncle is pastor of the local Disciples church. Nationality is a stronger tie in Great Britain than denomination, so when Lloyd George went to London he began attending the Welsh Baptist chapel, since the Disciples had no service in Welsh. When at home in Wales he attends the Disciples church.

Sanctity of Marriage Association

Only the most backward reforms are now without organization, and one can scarcely think of an idea which does not have a secretary. Among the newer reform organizations is one within the fellowship of the Protestant Episcopal church called the Sanctity of Marriage Association. The president is Rev. Milo H. Gates and the general secretary Rev. Walker Gwynne. During the past year the organization has published two thousand each of four different tracts on the divorce question.

Well-Known Churchman Visits His Boyhood Home

Rev. Charles S. Macfarland recently visited his boyhood home at East Bos-

ton and participated in a union meeting of the churches there. In the early nineties he was pastor of a mission in this section and president of a union of all the young people's societies of this district. The old adage about the lack of appreciation in one's home town seems to be reversed in the case of Dr. Macfarland, for he was given a great ovation by his townspeople.

Large Methodist Churches

The Methodist churches with over a thousand members are interesting to the statisticians of the church. The recent year-book shows that there are now 323 such churches as compared with 163 in 1915. The largest church in communion with the Methodist Episcopal denomination is colored. The East Calvary church of Philadelphia has 3,320 members. The second largest is North Woodward Methodist church of Detroit, which has 3,117. Ohio has 38 of the large churches and Pennsylvania 30.

Pope Will Call Council on Easter Question

The Roman Catholic church will call a council in Rome next April to consider the question of a change of method in fixing Easter. The pope will not only invite leading ecclesiastics of his own communion, but astronomers and scientists. It is rumored that the pope will invite many prominent churchmen out-

side the Roman communion. These will be invited, not as representatives of their churches but as individuals. As is well known to historical students the present method of fixing Easter was the result of a compromise. It is believed that the coming conference will decide to fix the Sunday nearest to April 15 as the annual date. Under the present system it is possible for Easter to come as early as March 22 or as late as April 25. Should the pope invite Christian leaders outside his own communion this fact will be rather more important than a change of date for Easter.

Unitarians Holding Evangelistic Meetings

The Unitarian Laymen's League has insisted that the program of the Unitarian churches should have less arid intellectualism and more interest in the souls of men. Under the leadership of the league the two Unitarian churches of St. Louis will each hold a week's series of evangelistic meetings in carrying out this program. Men will be invited to unite with the church "for the worship of God and the service of mankind in the spirit of Jesus." Rev. William H. Sullivan of All Soul's Church of New York and Rev. Palfrey Perkins of Weston, Mass., are the preachers. The visiting ministers will keep office hours for seekers after the truth. The Unitarian Laymen's League will be very active in publicity and personal work during this effort.

Canadian War Cripples Plead for Peace

Dramatic exemplification of the horrors of war was given the Central Congregational church of Winnipeg when the pastor, Rev. George Laughton, brought into his congregation one Sunday evening fifty war cripples, some of them without an arm and some without a leg. A few had both legs missing, and others were blind. Behind these marched in a hundred war widows. At the close of the sermon by the pastor on the destructiveness of war, a resolution was presented which had been previously passed by the Winnipeg Branch of the Amputations Association of the Great War. The resolution read as follows: "Whereas there is about to be held in Washington, D. C., a conference between the leading nations of the world, at which Canada will be represented, to discuss disarmament.

"And where as: the recent war did leave us with a legacy of widows and orphans and disabled men, and an overwhelming burden of taxation, with its accompanying depression of trade and unemployment.

"And whereas: We as members of The Amputations Association of the Great War, having each lost a limb or limbs in the said war, know to a peculiar and intimate degree the handicap which war imposes on us as individuals.

"And whereas: It is our earnest desire that the present and future generations of the world be spared the horrors of the years 1914-1918, and the subsequent handicap under which we as Amputations suffer.

"And whereas: The armistice and peace treaty did not bring about the peace we had a right to expect; but instead has left the seeds for future wars, which will be greater in their intensity, hatred and mutilation.

"Therefore be it resolved: That we, 'The Winnipeg Branch of the Amputations Association of the Great War,' whilst once again asserting our loyalty to his majesty the king, Canada and the British Empire, do strongly oppose the settling of all and any national disputes by means of war. To this end we wish to assure Canada's representative at the forthcoming conference on disarmament of our whole-hearted support of any action he may take to bring about a better understanding between the nations, leading ultimately to a peaceful league of nations."

Having read these resolutions the pastor called upon all who believed that these should be forwarded to Sir Robert Borden, with the endorsement of the congregation present, to rise. Without a single known exception that vast audience rose to its feet. The resolutions, with the account of their endorsement by the people present at that service, have been forwarded to Canada's delegate at Washington. Mr. Laughton has announced that every Sunday evening, while the conference at Washington is in session, he will discuss some phase of the deliberations. This he does at the request of the board of management.

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“We cannot regard what Jesus was,” the author concludes, “as an open question; we must assume that to be settled by nineteen centuries of Christian witness. Hence when critics of the gospel records of his ministry diverge from the accepted view of the church on this point we can only reply that they are not in a position to determine it; we know Jesus, not from criticism of literary sources, but from the unimpeachable fact that there is a continuity of Christian life which claims to derive historically from him and to be immediately dependent upon fellowship with him in the ordinances of the church and the ministry of the word.”

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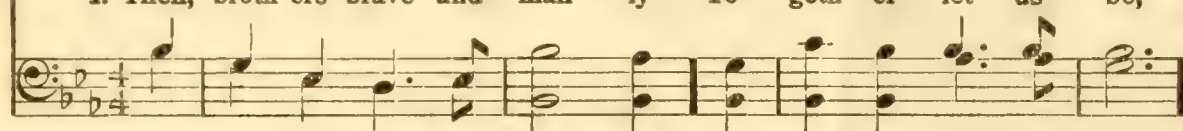
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2. My Mas - ter was a com - rade, A trust - y friend and true,
3. My Mas - ter was a help - er, The woes of life he knew,
4. Then, broth - ers brave and man - ly To - geth - er let us be,




And he who would be like him Must be a work - er too;
And he who would be like him Must be a com - rade too;
And he who would be like him Must be a help - er too;
For he, who is our Mas - ter, The Man of men was he;



Then wel - come hon - est la - bor, And hon - est la - bor's fare,
In hap - py hours of sing - ing, In si - lent hours of care,
The bur - den will grow light - er, If each will take a share,
The men who would be like him Are want - ed ev - 'ry - where,



For where there is a work - er, The Mas - ter's man is there.
Where goes a loy - al com - rade, The Mas - ter's man is there.
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EDITORIAL

The Washington Conference

THE conference at Washington has proceeded far enough toward positive performance to warrant faith on the public's part that President Harding was amply justified in calling it. Our more wary minded people will be slow to accept the initial utterances of the diplomats at face value. It is the essence of diplomacy to state one's first reaction to a proposal or a demand in agreeable and favorable terms. Acceptance "in principle" leaves room for later taking exception to certain "details" the effect of which would be radically to modify the principle. But on several of the main matters now before the conference it seems safe to speak hopefully. The reduction of dreadnoughts in accordance with the Hughes proposal is one of the results most likely to issue from the conference. Two factors operate with irresistible persuasion to force some such action. One is the insufferable taxation burden that rests upon England and Japan, as well as the United States. The other is the tacit threat of the United States that if the navies are not reduced we will out-build all others. The play of idealistic moral motives for reduction is not apparent, though one must not infer that the persuasive considerations are wholly economic. In national as well as individual action motives are usually mixed. The fact that the terms used in discussion are economic and self-interested does not warrant the cynical inference that there is no idealism in the conference. A second promising feature is the growing likelihood that the Anglo-Japanese alliance will be dissolved. This alliance is increasingly felt by American public opinion to afford undue protection for Japan in her aggressive designs in relation to the Asiatic mainland, and to menace the interests of the United States in the event of war with Japan.

There are signs that British public opinion is becoming aware that American feeling toward Britain cannot, in the nature of the case, be comfortable so long as this now unnatural alliance continues. A third hopeful aspect of the conference relates to the emancipation of China from the clutches of alien exploitation. Her ten points have been given unexpected hospitality. It is the general belief that the diplomacy of the United States is quietly bringing pressure to bear in the sub-committees to secure for China the substance of her demands, including a retroactive interpretation of them. With China free, autonomous and truly sovereign, with the unnatural concessions such as extraterritoriality revoked, the problem of the far east will be in position to solve itself. It is China's helplessness which, more than any other element, has been the occasion of our eastern troubles and fears. A strong China with guaranteed rights and guaranteed freedom to exercise them, will do more to bring peace and cooperation into the Pacific situation than any other single achievement.

Premier Briand's Heroic and Pathetic Appeal

SPEAKING for France, Premier Briand made both a heroic and a pathetic figure at the Washington conference. That his description of his country's insecurity and dread, due to an unrepentant and still resourceful Germany, is true to essential fact, no one need doubt. Mr. H. G. Wells thinks that France wants to keep a strong army and enlarge her navy, especially by building submarines, so as to be ready for what she is alleged to believe is an inevitable war with England. He holds that Mr. Briand's picture of the subtle processes of war preparation now going on in Germany is merely "conjured up" by the French premier. But such an interpretation is

far fetched. Why should any one doubt that Germany is doing precisely what M. Briand says she is doing? What nation in her position would be expected to do otherwise? Did not France herself after 1870 do essentially the same? Germany, defeated but unbowed, writhing in the sense that she has been made the victim of a flagrant breach of faith on the part of her conquerors, suffering under the terms of an impossible peace for which in the main the ancient enemy at her border is chiefly responsible, could not of course be expected to show signs of penitence or reconciliation. There are only two conceivable ways that France may hope to achieve the security for which her premier eloquently pleaded in his conference address. One is to render Germany economically and militarily impotent, to wipe her off the map of Europe as a positive nationalistic quantity. This, while conceivable, would be a prodigious and, with the world's eyes on her, probably an impossible undertaking. The other course is to make peace with Germany direct. The day must come when France and Germany will have a peace conference of their own and reach a *modus vivendi* based upon justice, directed toward fellowship, and not implying that Germany alone is a sinner while France thanks God she is not like other nations and particularly this German publican. Both France and Germany are historically involved in guilt for their ancient feud. No such peace terms as those pharisaically conceived at Versailles will settle this feud and bring security either to France or Germany. A Christian peace, that is a peace which looks not backward to find grounds for punishment, but forward to find grounds for reconciliation and redemption—such a peace France herself must some day negotiate with Germany. In that day she will achieve real security, and in that day Europe will find peace.

Paganism Persisting in Christianity

HISTORY tells the story of a church which in its march of triumph through the earth has met various rival religions, and overcome them by the simple device of appropriating them. The result is that the Christianity of the twentieth century, in spite of various efforts at reformation from Martin Luther's day to our own, has in it large elements of paganism. Many popular conceptions of God are altogether pagan. When he is represented as seeking his own glory and as a lover of revenge, we are talking in terms of Olympus rather than of Calvary. A pagan practice of prayer still persists. For some Christians prayer is a process of getting things by much repetition. The ideas of death and the hereafter which are commonly taught in evangelical churches have large elements which are extra-biblical, and which are pagan both in content and spirit. It is this pagan residuum which offends a great many young people of a thoughtful turn of mind. College students grow cold in their church loyalties as they begin to form individual judgments of the religious teaching which they hear in the churches, and more particularly in the Sunday school classes and prayer meetings. Perhaps we have by no

means recognized all the pagan elements in our religion. Will it sometime be recognized as pagan to pray for success in war? The church has been happy in the thought that her reformation is going forward progressively, and that she is today nearer the ideal of the pure religion of Jesus, but she must not be too sure. Some of the commonest things of the Christian church are still paganized. The sacrifice of the mass is a kind of idolatry. Baptism as conceived in many churches is a species of magic. Jesus used forms to set forth dramatically great spiritual truths. These forms the church still degrades. The reformation is not something long since complete, but rather something just well begun. What remains to be done is greater than what has been accomplished.

The Church and the City

SO long as the church was chiefly engaged in snatching brands from the burning, it was of course unnecessary for the minister and the official board to know anything about the city. The essential work of the church was to find one more possible convert. It began to dawn on church people a few years ago that some people are not possible converts simply because of the conditions under which they live. It was seen that not only does mass evangelism move men toward the church occasionally, but that there are other mass movements in a direction away from organized religion. Hence the modern church, either as an efficiency measure or because of a brand new conception of its program, has begun to study the city in which its work is done. An average American city has an ascertainable history. Often that history is a mere collection of facts and figures waiting some one with vision who has power to interpret. Most cities are quite unaware of the diversity in their population. The immigrant, the Negro and the oriental are to be found, and the American stock may be so diversified as to offer different problems. Every large city has the problems of poverty, vice, unemployment, radicalism, besides many others. All of these affect vitally the program of organized religion. Running a rescue mission to save a few stragglers is a laudable endeavor, but the task of making a whole city Christian in its heart is a much more formidable task. Some cities like Philadelphia have never wholly lost the glamour of a glorious past. The spirit of William Penn still broods over that city. It is possible for devoted men and women to introduce into the life of cities now in the making some such sense of idealism. It can be done only through the labors of those who, like William Penn, see the problem of religion to be that of establishing a religious community.

A Chance to Practice What is Preached

CLOSE relatives often do not like each other and the communion known as the Christian denomination and the Disciples of Christ have not always seen eye to eye. A church of Disciples was once sued in Ohio on account of calling itself "Christian," and partly in return

for this there have often been slighting remarks about the smaller communion in Disciples pulpits. Recently the editor of the *Herald of Gospel Liberty*, the official journal of the Christian denomination, has suggested that the leaders of the two communions should get together in conference on the subject of union. Both communions have spent a century talking about Christian union. They stand in each other's presence abashed by the fact that their professions and their practice do not tally. Either they must in the future talk differently about union, or else they must act differently. The Association for the Promotion of Christian Union, an organization representing the Disciples, should see in the present situation a challenge to act. It might be that after conference and a period of better acquaintance, the line of demarkation might be wiped out.

Spoiling the American Legion

PRESS reports of the national meeting of the American Legion held in Kansas City early in November have not been over candid, but sufficient has been said to indicate that a disorderly element of the organization must be in control. Boisterousness and riotousness characterized the meeting. Groups gathered around the hotel lobbies to shoot craps on the floor, and swore at any luckless hotel official who tried to stop them. Into the rotunda of the finest hotel in the city a steer was led one evening. Liquor flowed for three days more freely than in the old saloon dispensation. Along the line of march the hats of citizens were knocked off if they were not taken off quickly enough. At last a young riot developed, and policemen were beaten with clubs for discharging their duty. When one contrasts all this with the meetings of the G. A. R., or with the sessions of the Spanish War Veterans, it is evident that the American Legion does not at all represent the 90 per cent or more of decent and law-abiding young veterans who have put off their military uniforms. The veterans of the world war were within their rights in organizing to maintain the fellowships and memories of their great adventure. Any group of men has a right to organize for any lawful purpose. But the American Legion has no right to drag the uniform of the American army into the dirt, and make a mockery of all patriotism. Either the organization will reform itself, or it is likely to get a name such that no self-respecting man will belong to it. Then *finis* will be written to its history. The veterans may have to create another organization which will more properly represent the majority sentiment of the men. Kansas City will not want to invite again the hoodlums who took possession of their city last month. What city will want the Legion if it remains in such hands?

Something Worth More than Radium

A GRAM of radium worth \$100,000 was presented to Madame Curie at the University of Chicago on the occasion of her visit to America last summer. The pres-

entation speech was made by Prof. R. A. Milliken. It was a curious fact that the address which dealt with the significance of radium in the scientific world should have closed with such challenging words as these: "From my point of view there are two things of immense importance in this world, two ideas or beliefs upon which, in the last analysis, the weal or the woe of the race depends, and I am not going to say that belief in the possibilities of scientific progress is the most important. The most important thing in the world is the belief in the reality of moral and spiritual values. It was because we lost that belief that the world war came, and if we do not now find a way to regain and to strengthen that belief, then science is of no value." What institution fosters this belief in ideals? Is it not evident that the church, if we are to follow the logic of Professor Milliken's statement, has the most important task in the whole world? If the church fails to work at that task, it cumbers the ground. But if it contributes ever so little to quicken conscience, and give conscience a definite witness, it has wrought mightily for the welfare of mankind. The sense of spiritual values helps us to find satisfactions that are denied to the pagan and philistine mind. Spiritual insight means a more human and sympathetic world. Certain public interpreters of religion try to make out that the man of science is an enemy. In the laboratories of the institutions of higher learning men who happen to work on physical problems are by no means materialists.

Chaplains for Army and Navy

AT the outbreak of the war one of the first causes to receive the attention of the Federal Council of Churches was the need of properly selected chaplains for the service. Almost at once there was created the General Committee on Army and Navy Chaplains, and care was taken not only to secure properly fitted men for this important work, but a just distribution of chaplains among the various religious bodies. In this manner the Protestant denominations were assured their proportion. With the diminution of the army to a peace basis no new appointments are being made, although the work of the committee continues to be imperative. The normal arrangement is one chaplain for every 1200 officers and men. At the present rate of absorption by resignations, deaths, retirements and otherwise it will take from three to five years to reduce the number of chaplains to the authorized strength. There are now 181 chaplains in the regular army, including 41 Methodists, 39 Roman Catholics, 26 Baptists, 17 Episcopalians, 16 Presbyterians, 12 Lutherans, 9 Disciples, and others in proportion. Recently the regulations regarding reserve chaplains have been published, and 600 reserve chaplains have been appointed. Practically all these are men who served in the war, and have passed through the Chaplains' School, either in this country or France. According to denominations they are distributed as follows: Roman Catholic 165, Methodist 115, Baptist 91, Presbyterian 71, Episcopalian 54, Disciples 31, Congregationalists 23, and other bodies

23. Several special contributions have been made to the work of the committee for the year ahead, including \$1000 from the Southern Methodist church, and \$10,000 from the Y. M. C. A.

Faith and the New Time

CHRISTIANITY has continually reinterpreted itself throughout the centuries since it was first proclaimed. It has worn the garments of Lois of Lysitra, of Priscilla of Corinth, of Hilda of Scotland, of Joan of Arc, of Isabella of Castile, of Florence Nightingale, of Francis Willard, of Jane Addams. It has passed in its career Paganism, Shinto, Confucianism, Hinduism, Judaism, Parseeism; and is today passing Buddhism and Mohammedanism, its two chief competitors for world dominion. It has cast off in its progress the traditions, superstitions and dogma pinned to its garments by many eager partisans, and is more than ever endeavoring to speak the truth needed by the age. In this it realizes the ideal of the words of the writer of II Peter where he speaks of the "present truth." The present truth, as the writer conceived it, is the truth adjusted to the times. It is the present gospel, the good news put in the language of one's own age. Men change and doctrines pass away. Jesus Christ alone abides. And the interpretation of his life and program which best reveals him to the present time is the present truth, the faith for the time.

That faith must be biblical, intelligent, liberal, and vital. The Bible is the classic literature of Christianity. It is the description of the most impressive religious experience in history. It is the supreme book of religion. There are many sacred literatures, but only one Bible. It is a volume which must be studied in the light of the most competent scholarship. It must be granted all the values which critical study have yielded in our day. In the light of literary science, historical investigation, archaeological research, and comparative religious inquiry, it has become a new book in our time. On this book we can depend as a competent witness of the divine activity in history. We do not go to it as a level book, all parts of which are of the same value; nor as an inerrant book, guaranteed against all mistakes of historic or scientific statement; nor as a miraculous book, whose origins have been wrapped in the mystery of unearthly events. But we go to it as a luminous honest, trustworthy and inspiring manual of the religious life. It presents to us the story of a people used of God for the development of the highest pre-Christian ideals of morality and religion; it gives us a convincing portrait of Jesus and a reliable report of the impression he made upon those who knew him best; it sets forth the lives, teachings and achievements of his first interpreters; and it recounts something of the beginnings of the Christian movement in the world. It enables us to understand in some measure the apostolic faith, the apostolic spirit and the apostolic service.

The faith for the age must also be an intelligent faith. The New Testament itself is witness to the fact that in the light of increasing knowledge the early church dis-

carded within the first century erroneous or imperfect views. The highway of Christian history is strewn with the fragments of rejected dogmas, once deemed necessary to the faith. Who that contemplates the crude theories of the divine decrees, the worship of the mother of God, angel mediation, supralapsarianism, baptismal regeneration and other curious ideas that once held sway in large sections of the church, and still survive in belated groups, can fail to perceive the widening vista of religious truth in our day, and the sincere effort now made to eliminate the useless incumbrance with which theology once burdened itself.

What would you think of an institution of religious education which proclaimed its five fundamental points of teaching to be the verbal inspiration and inerrancy of the Bible; the virgin birth of Jesus; the substitutionary theory of the blood atonement the physical resurrection of Jesus, and the immediate, visible second advent? Yet that is the published statement of belief to which assent is required in at least one such institution in our land. Two of these ideas are false and incredible, judged by every canon of modern scholarship; one is a theory which is at best highly questionable, and not one of them, in the form stated, would have found recognition as an essential truth in the apostolic church. At best they arouse question if not dissent. They do not touch the fundamental bases of our holy faith. To earnest men and women concerned with the elements of the moral and spiritual life and with no time to waste over merely speculative matters, such a confession of faith looks trivial and irreverent. Matters of this subordinate order belong only in the theologies of despair—Romanism, the darker Calvinism, verbalism, and millenarianism.

An intelligent faith must take due account of the great disciplines which have helped to make luminous the Christian religion in our day. The study of the physical universe, which has found in the principle of evolution the best explanation of God's ceaseless work in the world; the scientific study of the Bible; the light that psychology has thrown upon the problems of belief and religious education; and the social movement which has made all of us more sensitive to the needs of great classes in the modern world—all these and other inquiries have given new form and value to belief, and have helped to shape an interpretation of the gospel which is suited to the times.

The twentieth century has become very weary of the presumption and dogmatism of the fourth. It has discovered that the men who issued in such abundance the promissory notes of religious assurance in the earlier ages of the church often had no funds in the bank. The complacency with which they described their snug little universe, with its three compartments of heaven, earth and hell, would astonish the most audacious theologian today. The days for such patronizing of God are over in all but the most ignorant groups. The day of the man who backs under a half-understood text at the approach of an idea is past. The present generation of students, business, professional, and laboring men, and of educated women, must be convinced that the affirmations of religion are underwritten by certainties which can be made clear to them. Much of the older explanation of Christianity sounds remote and uncon-

vincing. What is needed is an intelligent faith, that can suffice for an age of question and a world of sin.

The faith for the time must also be a liberal faith. That is, it must be large, generous, ample; not liberal in the sense of being thin, shallow and negative. It must emphasize the great things of religion. It must not content itself with negations and protests. That is not a liberal faith which throws away the most precious of religious possessions, and then boasts of its opulence. A liberal faith is hospitable to truth wherever found. It has love for all God's children. It recognizes all whom Christ has received. It builds on large, yet simple foundations, and rejoices in the growing city of God.

A faith for the times must be a vital faith. It must place Jesus in the center. It must accept his leadership as progressive, dynamic. It must solve its problems in the light of his experience and teaching. It must make its own the realities that to him were of first-rank importance. It will hold firmly to faith in God, in Christ, in the redemptive work of the church, in the life of trust and holiness, and the hope of the life eternal. In such an atmosphere the great problems of social redemption will find solution, the church will have a convincing message for the world, and the purposes of the apostolic builders of the new social order will find fulfillment.

The Meaning of St. Paul For Today

THE tendency in recent years has been to disparage St. Paul, in the effort to get behind his "speculation" into the purer air of the teaching of Jesus. Often the great apostle has been set forth in contrast, if not in conflict, with his Master, as if he had introduced alien elements into the gospel. Volumes have been written to prove that St. Paul was the creator of churchianity, as opposed to Christianity. All this is altogether wrong, as any one who faces the realities of Christian history must discover.

The two master facts of the New Testament are, first, the experience of God in the life of Jesus; and, second, the experience of Christ in the life of St. Paul. It was his profound, creative, mystical experience of God in Christ that made St. Paul the greatest interpreter and preacher of our faith. Yet one of the strangest things in the history of the church is the rapidity with which the teaching of St. Paul was lost to sight. This was due to many causes, chief among which was the fact that the human mind was unable to grasp the spirituality and liberty of the religion of Jesus as St. Paul taught it. Only a few here and there, even yet, enter into "the liberty of the Spirit" which he never wearied of proclaiming. Perhaps St. Augustine himself did not penetrate to the heart of the teaching of St. Paul, but he did see his greatness and value, and did much to rediscover and re-enthroned him in the church. Had he done nothing else, he would be entitled to the gratitude and veneration of all lovers of Christ.

Once again, in our own day, there are signs to show that St. Paul is being rediscovered; and as men come nearer to the Master they find that the apostle had been there before them, taking deep-sea soundings in the mind of Christ. An instance in point is a remarkable little book, entitled "The Meaning of Paul for Today," by Dr. R. C. Dodd of Mansfield College, Oxford. It is a gem of insight and exposition, as witness the thesis with which it is introduced, which is that the spiritual experience of St. Paul was a realization of the profoundest reality of our religion. Stated in briefest form it is after this manner:

"The story of the Gospels is an unfinished drama. Its historic interest is pivoted upon the conflict between the new liberating message of the kingdom and the religious system represented by the pharisees. There is, on the one hand, the Way of the Nazarene, with his startling assertions and denials; on the other, all that the piety of the time prized as the essentials of revealed religion. The plot thickens, until in the dim morning of the fatal pass-over the antagonists stand face to face—a nation on one side, the rejected prophet on the other. The clash comes, and when the earthquake and eclipse are past, the established order remains supreme. The gospel of emancipation has been added to the limbo of shattered illusions, and pharisaism is triumphant. That is the crisis of the movement. The situation holds all the elements of real tragedy: a conflict of passionate human interests in which the ancient good, become uncouth, overcomes the better that might be, and the stirrings of the human spirit after freedom are baffled by historic necessity.

"But the plot is not finished. The whole development has pointed forward, to this conclusion certainly, but not to this as a conclusion. . . . In the intoxicating joy of Easter morning the defeat is forgotten, and the divine Victor holds the stage. But the faith of the resurrection is so far a matter of personal religious experience; it is not, as yet, history. . . . Various hands have essayed the construction of a convincing Last Act. For the realist school the illusion of the resurrection is but the deepest note in a final and irredeemable catastrophe. The President of the Immortals has finished his sport with the Nazarene. This, however, is to abandon the data of the plot; for the drama is cast not for disaster, but for joy. For the school of romantic melodrama there must be a vindication of poetic justice; and the risen Christ takes his sword of vengeance and sees his desire upon his enemies. It matters here little whether the scene is a Michelangelesque Last Judgment, or whether, the venue being removed to solid earth, Christ is shown triumphing over the ruins of Jerusalem in the fatal year of Titus' victory. Such a denouement is a denial of the central motive of the drama. The character of the Hero must be consistent with itself; and the triumph of a vengeful Messiah is not the triumph of the Victim of Calvary. It is therefore no resolution of the tragic plot.

"For a convincing denouement the Hero of the drama—the Speaker of the Sermon on the Mount, the Prisoner of the Sanhedrin—must emerge, He and no other, as the conqueror by His own weapons and no other, of that unchanged pharisaism, so noble in its stuff, so pernicious in

the final issue of its spirit, which had by an inner necessity of its being destroyed him. This is the denouement which history has written. The beginning of it can be told in a few words: "A Hebrew of the Hebrews, in regard to the law a Pharisee. . . . I was laid hold of by Christ Jesus. . . . I am crucified with Christ, and yet I am alive—not I, but Christ is alive in me." Was ever revenge more complete? Imagine this man, among those fanatical Jews who would not enter Pilate's hall "lest they should be defiled," yet stood without clamoring for the death of the Carpenter-Prophet who had dared affront the majesty of their hoary law. Then see him yielding utterly to the spell of the Cross upon which he or his like has fastened the Rejected. That is real conquest. That is the method of the Christian Revolution."

Here is real insight, not only into the experience of St. Paul, but into the depth of the Christian gospel, with its "strange power which men call weakness." Hence his vision, one of the most radiant that his glorified religious history, of the possibility of the universal redemption of man by mystical union with God in Christ—a vision the depth and meaning of which we have not yet fathomed. The interpretation of this vision in his teaching, in his philosophy of history, in his enlarging experience, is followed out by Dr. Dodd with consummate insight and suggestiveness. Its meaning for today is so obviously significant and far-reaching, at once so inspiring and rebuking, that it need hardly be pointed out. Jesus shall reign, inevitably, but it will be the conquest of Love.

Old Fifty-Two

ONCE upon a time there was a World's Fair in Buffalo. And there was a Railway that ran into Buffalo from the region toward the going down of the sun. And its officers said among themselves, Go to. Let us run a train against time, and peradventure we shall beat the World's Record for a Long Run.

And they took two fine new Locomotives that had been built to haul the Empire State Express, and they brought one of them to Chicago, and the other they placed at Collinwood, which was midway and nigh unto Cleveland.

And the first of these fine new Locomotives left Chicago, hauling a Baggage Car and a Day Coach and a Parlor Car. And in the Parlor Car were the officers of the company. And they had Instruments whereby to Register Speed.

And the fine new Locomotive pulled out of Chicago and hastened toward the Sunrise. And it made a good run, but when it pulled into Collinwood, it was Three Minutes under the World's Record for that distance.

And the Officers said,

This will never do. The other new Locomotive must do better.

And as they were starting to hook up the other new Locomotive, behold, they discovered a Broken Valve. And they said, We cannot use that Locomotive.

Then were their hearts heavy.

But they said, Give us an Engine of some sort, for we must get to Buffalo.

And the Yardmaster said, Behold we have only one Locomotive in the yards with Steam up and that is Old Fifty-Two, that years ago went off the main line, and hath long been hauling Local Freight on a Branch Line.

And the Officers said, Give us anything that hath Wheels and a Boiler, for we must get on to Buffalo.

So they hooked up Old Fifty-Two.

Now the Engineer of Old Fifty-Two was no longer young, but in his day he had been a Great Engineer, and he knew his Engine. And he said.

Old Girl, we will give them a Run for their Money.

Now the Officers were sitting in sackcloth and ashes, when they chanced to look out of the window, and behold, the Telegraph Poles went by like a Picket Fence. And they looked at their Instruments, and behold, they were going Sixty-Four Miles an hour.

And they began to Sit Up and take Notice.

And after a time, they looked, and Behold, they were going Seventy Miles an Hour.

And they became Greatly Interested.

And the fireman was sprinkling in the coal, and keeping the steam pressure just where it belonged, and, behold, the train climbed up to Eighty-Four miles an Hour. And when they pulled into Buffalo, the telegraph instruments along the way were hot with the reports of the flight of that train.

And the World's Record for a long distance run was broken.

Now listen unto me, all ye men who stand idly upon life's side-track thinking that there is no great place in life for you. Hauling freight on a Branch Line is no disgrace, but highly honorable. Yet are there men who are fooling away life on Short Hauls of Less Than Car Load Lots, who ought to get out onto Life's Main Track, and actually Get There.

I am no longer young, but I am running on the Main Line, with the Throttle Wide Open, and the Track Clear; and I invite other men who are no longer young, but who are capable of Going Some, to back out of the Round House, and undertake some job worth while and renew their youth.

The Armament Conference

DREAMLIKE, the tumults of the stricken world
Surge round the Council-hall; envoys who read
In one another's eyes the looming need,
Traffic to keep the proudest war-flags furled.
Down the dark waters where kings were hurled
Shall follow the great swords that quelled their greed.
So the dream summons; distant is the deed;
Over the whelming waves one brand is whirled.

A mystic bugle wails across the seas;
The unknown warriors of all time rise here,
Bleeding or crowned with perilous victories,—
All that made battles brave or triumphs dear.
And with them other millions, praying still
For statesmen's minds to work the people's will.

HELEN GAVIN.

Is Christian Theology Christian?

By Shailer Mathews

THE question is of course rhetorical. The answer will be affirmative or negative according to the definition we give the term Christian. From a strictly historical point of view, whatever is Christian is Christian. That is to say, what our religion has produced is undeniably a characteristic of our religion. From such a historical point of view there is no ideal Christianity towards which actual Christianity moves and by which it can be judged. The only question as to whether a doctrine is Christian is whether it has been held by Christians. From the historical point of view the mass is Christian just as thoroughly as is the memorial meal of the Baptists; the veneration of the Virgin Mary, just as truly as the worship of Jesus Christ. From this historical point of view the question is capable of only one answer: of course, Christian theology is Christian. It is a characteristic of the religion.

A FUNDAMENTAL INQUIRY

A comparison of the Confessions of the various branches of Christians will show a large common element of doctrine. Barring numerically small groups, Christians have accepted universally the general position of Catholicism as expressed in the Nicene Creed and that of Chalcedon. According to the first, the Son is of the same substance as the Father; according to the second, in the historical Jesus there are two natures in one person. In addition to these metaphysical agreements, Christians generally accept the Bible as the inspired Word of God, although there is no absolute agreement between Roman Catholic, Protestant and Syrian churches as to just what books constitute the Bible. There is also general unanimity in the teaching that human nature is sinful and that the sin has been derived from Adam; that Christ's death is an element in divine forgiveness, and that there is to be a resurrection of the body. As regards these general doctrines held in common, it is quite idle to ask whether they are Christian in the historical sense of the term. Obviously they are. They help to constitute the Christian religion as it now exists.

But I take it the question has back of it something other than history; that the word Christian implies something more fundamental than a historical description. It is the question whether the Christian theology we have inherited really represents the mind of Christ, and is in accordance with his ideals and life? In a word, is a theology not merely Christian, but Christlike?

I

Suppose, following good scholastic example, we assert the opposite. Suppose we say bluntly that our inherited theology is not Christlike. Even then, at the expense of appearing to split hairs, I wish to call attention to the fact that the estimate which the creators of a doctrine place upon its moral worth may very likely be different from that which later ages put upon it. The religious thinking of a brutal age is not apt to be very sensitive to the ideals of gentleness and honesty and yet can express

its belief that God is loving, even if he is (as it may seem to us) unworthily described. For example, it is hard today for us to recognize any Christlike quality in the old teaching that made Christ and the Father partners to a pious fraud upon Satan. To us such dishonesty seems un-Christian. But for hundreds of years Christian people believed that Christ in his desire to save men gave himself on these terms as a ransom to Satan. The doctrine was Christlike in motive. It really did help people, unemancipated from the low morality of those centuries, to believe in the forgiving love of God.

The same can be said of many another doctrine. Each has sprung from a praiseworthy attempt to make intellectually and morally tenable the Christian message of salvation from sin. Christian thought, even when discolored by contemporary morality, has sought to set forth the fact of God's goodness and love. Every Christian doctrine is a transcript of the social mind and some political practice of the age in which it was produced. Thus the satisfaction theory of the atonement came out of feudalism, and the Calvinistic doctrine of divine sovereignty out from the developing monarchy. From the point of view of the modern man, whose political conceptions are democratic and who repudiates heartily the political and social subjection of one class to another, such social ideas are even more inappropriate in religion than they are in politics. But it would be altogether unjust to say that they originally did not express fundamental Christian belief in the forgiving love and the supremacy of God. Even the doctrine which most shocks modern sensibilities, the bald committal of men to eternal torments because they do not accept an orthodox formula comes within the field of this interpretation. For the church sought to save men from this fate by preaching doctrines showing the way of salvation. Its purpose certainly was Christlike. In so far, its doctrines were also.

THE FUNCTIONAL TEST

I think that the same is true of all the great doctrines. When once viewed functionally and in relation to their age rather than as scientific formulæ they represent the effort which successive periods have made to justify rationally the Christian trust in the love of God and the salvation revealed in Christ. It would be as incorrect to say that men who fought with bows and arrows were not warlike because they did not use gunpowder, as it is to say that the men who formulated what may seem to us to be inadequate formulæ were not Christian. Their motive rather than its instrument gives quality to their teaching.

II

But this very fact argues that a theology may become un-Christian when it fails to express a more intelligent and Christlike Christian attitude and hope. Any anachronism in religion injures reasonable faith. Only so long as a formula ministers to religious needs is it really helpful. When it ceases properly to function, it becomes a

burden rather than a help. Outgrown dogma, like any vestigial organ, may become a source of danger, however helpful it may have been originally.

It is not possible to make sweeping statements about specific doctrines. Human nature and experience are so various that a doctrine which may fail to express the religious faith of one man may be helpful to another. I once knew a pastor, a member of a religious body severely loyal to a sixteenth century confession, who held to one theology for himself as a private person, but as a pastor preached another, acceptable to his congregation. I do not justify his policy, for to me it seems hypocrisy; but it illustrates the possibility that two theologies can express the same Christian faith.

Yet are all theologies equally true to Christ's gospel? The teachings of Jesus and the example of his life are altogether too plain to be utterly ignored as tests of theological statements. Yet they appear almost never in creeds and confessions. What he requires of his followers is less a precision of definition than moral sympathy and obedience. While the moral atmosphere of an age has led to interpretations of his gospel which fall far below its own ethical ideals, the purpose of his teaching has always been plain. If doctrines are to be tested by him, there will be no question as to certain conclusions. Among these are the following:

THEOLOGY AND BRUTALITY

1. No doctrine can be Christlike which justifies brutality either in man or God. There can be no question on this point. God is love. Contemporary penal practices may deaden a man's view as to what is really brutal, but so much the worse for the doctrine and human conscience. Brutality is brutality. If there is anything plain in the gospels it is that Jesus condemned anything which brought suffering to other people. He even declared that the conception of the messiah as the son of David was inferior to his own. The man who would be his disciple must take up his own cross and not compel others to suffer. God is a father, not a fearful avenger. Men are to be brothers, not persecutors of each other. Any doctrine which praises a lower conception of God, attributing to him joy in the sight of human suffering; any doctrine that, as one of its representatives says, sees Christ in the future trampling over corpses, his clothes red with the blood which has spouted from human bodies; any doctrine which denies the supremacy of the spiritual in human affairs or the incapacity of a God of love to make love a regenerating force in social as well as individual life; is not in accordance with the spirit of Christ. It may have been believed by the early Christians, it may have functioned well in the early church, but it simply is not in accordance with the spirit of him who told men to pray for their enemies and to bless those that cursed them. History discloses that suffering follows sin, and any theology that obscures this fact is in so far incorrect. But this fact cannot justify a theology that presents a God and a Saviour who rejoice in miseries which make the horrors of the battlefield insignificant, or transforms the hope of the gospel into spiritual pessimism.

CHRIST AND GOD

2. Any theology is un-Christlike which represents God as unlike or morally inferior to Jesus. The center of the morality of Jesus is that of sacrificial love. Its symbol is the cross. Authority is his, but it is the authority of a revealer and not of a politician. One cannot think of God as Jesus reveals him without thinking of him as being moved by the same sort of motive as Jesus himself. To think of him as a judge that needs to be placated, as rejoicing in the suffering of disobedient humanity, is to lower him beyond the revelation made in Jesus Christ. True, the facts which such doctrines set forth are indubitable. God is God; not the cosmic bankrupt that some writers apparently regard him. In the nature of the case his will must ultimately prevail or cause suffering. This terrible truth cannot be obscured by any person who attempts to understand the real world in which he lives. But to stand in awe before this solemn fact is not to attribute to God the vindictiveness which so often accompanies the possession of power among men. Figures of speech may be allowed a little more license than literal statements, but when they are built into doctrines they must not violate or fall below the moral standards expressed by Jesus Christ. Reconciliation through Christ must be taught, but not in terms which shock the Christian heart or threaten faith in the Christian goodness of the heavenly Father who is seen in the Son.

3. No theology can be strictly Christian that rests upon ethical conceptions lower than those which are operative in our social order. Any theological estimate of God ought certainly be as noble as ideals of government. At this point difficulties particularly arise when one thinks of various doctrines of the atonement. It is not that one finds difficulty in the fundamental truth which these various doctrines attempt to express. Functionally they may be all nobly Christian, but when it is insisted that a doctrine of the atonement is literal truth, our moral sensibilities are justly shocked when such a doctrine attributes to God moral acts which would bring impeachment to a governor of a democratic state. Here again one can allow license to figures of speech, but when even the noblest idealizations of an irresponsible oriental monarchy are lifted into dogmatic importance, they may become morally injurious to democrats. We are but carrying forward the selective process of the life of the church when, in maintaining that the love of God is neither arbitrary good nature nor contrary to the discernible moral order, we organize a theology by the use of social conceptions which are at least on a moral plane with our best political ideals.

FREEDOM OF THOUGHT

4. A theology cannot be thoroughly Christian which denies freedom of thought to Christians. Freedom of investigation is a moral issue. If the Holy Spirit is to lead the believer into all truth, there must be liberty for such guidance. To say the Holy Spirit can lead only in accordance with the formulations of past ages is to exclude from such leadership modern men who believe in the Holy Spirit—i. e., a real and personal God immanent in human experience. All facts are ultimately to be harmonized. The

hindrance to such harmony is ignorance. As that is removed, better knowledge of God results. Again and again ecclesiastical authorities have attempted to prevent free investigation in the interest of some theological formula; and as many times has such restraint brought skepticism and unbelief to innumerable persons who have seen in its stoppage of investigation the church's fear as to the tenability of its own preaching. Theology that refuses to adjust itself to the reasonable, accredited facts of science will not only cease to be respected by intelligent persons, but it will obscure God himself.

III

The conclusion of the whole matter seems to me very simple. The worth of a theology is functional. When a doctrine ceases to make faith more reasonable, when it represents something which must be believed in addition to a personal experience of God in Christ, when it carries over into the religious thought of one age the outgrown social morality or scientific knowledge of a past age and makes such anachronisms essential to itself, a theology is not Christian in the truest sense of that word. For a truly Christian theology will not be a set of formulæ imposed by a majority, but the intellectual apparatus by which a believer unifies his faith in God with his knowledge of other realities. In the age-long struggle between a religion dominated by ecclesiastical authority and the religion of Jesus Christ, the present-day struggle is only one phase. Today, however, as probably never before, the attempt to maintain as an unchanged and final authority even those formulæ which expressed the profoundest

hopes, faith and moral ideals of earlier ages is producing widespread fatal results.

The attempt to impose a theology which makes the test of Christian life, not the moral passion and sacrificial love of Jesus Christ, but conformity with itself, is rapidly making certain branches of the Christian church enemies of modern culture. The intelligence of the community will not be in the membership of their bodies. This in itself is a tragedy, both for the church and for educated people. Such an attempt is more than obscurant and intolerant. It is breeding into a world that is coming to recognize social ethics and to devote itself to the extension of justice, a conception of God and of his relations which mocks such attempts. It is no accident that the champions of such a theology denounce the social gospel. Attributing to God attributes and motives which they would repudiate in man, they are doing precisely what the Pharisees did when they condemned Jesus Christ. In all solemnity would we remind such teachers who see Satan in the application of Christ's principles of justice and love to social and international affairs, that it was such misrepresentation of Christ that led to his warning against blaspheming the Holy Spirit. Far be it from me to be a judge of my brethren, but even farther be it from me to think that the love of a God of law, the sacrifice of Jesus Christ and the impelling influence of the Holy Spirit are to be restrained and misrepresented by theological formulæ once competent to express glorious reality, but now, like old wineskins filled with wine, incapable of serving the moral aspirations of a new day.

The Soviet and Its Army

By John Ralph Voris

EXTREME economic communism has broken down in Russia, but this does not necessarily mean that the soviet form of government is or should be in danger of discard. I see no reason why the soviet form of government should not be as democratic as that of a republic. Indeed, the federated nations are called Soviet Socialistic Republics. Sovietism is not inherently wrong, or undemocratic. There is no more reason why Americans should oppose Russian sovietism as such for Russia, than that they should oppose the special forms of democracy to be found in England or in Switzerland or in France. There are many reasons why Americans should be sympathetic with the soviet ideals as contrasted with an aristocracy or a monarchy.

What is the soviet plan? I shall here quote from notes or describe from memory the general scheme, without attempting to go into detail. My terminology may not be entirely correct. My understanding and presentation of the general scheme are true to fact. The central soviet council is composed of the presidents of all the provinces of Russia, of which there are forty-six. This central council does not include the presidents of the federated states, such as Georgia or Armenia. The chairman of this

council is Lenin. The chairman has no power except such as is delegated to him from the council. This body meets at stated periods, or at call, and remains in session for only a few days, only long enough to dispatch the business in hand. The characteristic point about this council, and the similar subsidiary bodies, as distinct from the usual democratic gathering, is not so much the manner of election, although that is different, as it is this: This council and its members exercise not only legislative functions but the executive as well. That is, it is similar to forms of municipal commission government where the commissioners not only plan the immediate methods of work, but execute them as well. Or it is similar to some boards of directors who may have executive relationships to subsidiary companies, and whose chairmen are not only chairmen of the board, but the executives of their boards as well.

WHERE AUTHORITY LIES

This council makes decrees which are in authority over the whole of Russia. I understand that they are supposed to be accepted by the Federated Republics, even though these may not have anything to do with the making of the decree. But this is from merely observing the fact that plans in Moscow are at once accepted in Tiflis, or Batoum.

These decrees may be changed at any council meeting. I understand. It is not difficult therefore for this council to modify existing laws. This is at once a virtue, for it means no dead laws; and a vice, for it means lack of stabilization. With no courts it provides small basis for contractual stability, and it promises frequent miscarriages of justice. The "province" or "government" presidents (the word "government" is now used to mean "province" or "state") are elected by the district presidents. These districts are the division between the province and the local unit, which, I believe, is the village or the town. At any rate the local unit is made up of soviets, or groups of workers, organized according to craft. Since all are supposed to be workers, and all workers are organized into craft unions or guilds, this touches all industrial classes. There is only one other class,—the peasants,—and they have been organized into communes for many years.

In each case the presidents of one stratum of the organization or division elect the representative or president of the next larger district. But these leaders have been in the first place elected by and can be recalled by their draft Local or their commune. Thus Lenin is a representative of a Petrograd local union, and if it wishes it can recall him, so I am informed. This means that in theory it is a representative government in which every citizen has a vote. The voting age is, I believe, eighteen years. Both men and women have the vote. Whether it is a wise system to combine executive and legislative functions is a matter that may well be the subject of debate. In common with most other American citizens I think our system far superior. But that is not at all the question. It is whether this system will be equally fair to all the people. I believe it can be made as nearly fair as any other system of government. At any rate it has nothing whatever in it inimical to other governments and as a system it is an experiment of great potential value and of interest to all nations.

THEORY AND PRACTICE

But the next question is—Has this theoretical system been put into actual practice? It has not. But it is in process of being democratized. The government has been a dictatorship in two ways: first, it has been a dictatorship of the proletariat, with malpractice against those it has not considered proletariat; in the second it has within the proletariat been largely a dictatorship of the communistic leaders, rather than a government of all the people.

In announcing and standing for a dictatorship of the proletariat the soviet government has been following the communistic scheme—the Marxian ideal. As interpreted and actually practiced by many of the communistic zealots it is a stupid, vainglorious, monstrously egotistical ideal. In the practice of discounting and eliminating the leadership, or comradeship, of the merchants and manufacturers, the professional men, the intelligentsia, it could be equalled by but one other world's stupidity, and that is for any one or all of these classes to think they alone should rule. To believe that in some miraculous way, by a single economic and political system, men who have never had anything to do with production and manufacturing on the one hand, or governmental operation and executive work on the

other, could do a better job of it than the other crowd, not to speak of following the higher ideal of a fair deal to all classes, is one of the age's amazing insanities.

But, be that as it may have been in the past, there are other and more hopeful things to be said now about the development. For one thing, in so far as an absolute revolution was needed to give the peasant and worker a square deal, history will vindicate the practices of the soviet leadership. By that I mean, where landlordism was so unhappily and so unjustly entrenched; where an ignorant and a pitifully impotent people were deliberately kept in darkness and powerlessness, where the "upper classes" had all the power and were unwilling to share it with "the lower classes"—there in the Russia of the past was needed a volcanic eruption. Picture the fact for example that hundreds of peasants had but one vote to the vote of a single landowner. It placed capitalism in governmental control. The fight against capitalism was not so much economic as political. At any rate, if the revolution was not needed, it came anyhow and that is what we face.

MANY INJUSTICES

With this eruption there were many monstrous injustices against the intelligentsia, the middle classes of people, in addition to the inexplicable hallucination that the workers were not equal, but superior to others. Probably the world need give little sympathy to rich or cowardly men and women, if any, who fled voluntarily from Russia to the soft life of Paris who long for the old czarist regime; who counter-plot against the present government. But it can deeply sympathize with the thousands of others who either in Russia are working with the government and are suffering untold hardships, or who, driven out by the zest for proletariat rule, found no place for themselves at home, are suffering indescribable mental anguish. Not only Russia as a nation, but the present regime is the loser by this. Strong though I believe her present leaders are—as strong as those who have been driven out, perhaps—they have discarded from their country multitudes of men and women who are needed there during this period of reconstruction. If purposely they keep these people out—because they are not of the proletariat—these leaders are surely strangling the future possibilities of their country and are showing their own narrowness. But the tendency as present is not at all so bad as this picture would indicate. There is a growing opinion, both among Moscow leaders and Paris exiles that the exiled intelligentsia are needed in the Russian movement of to-day.

But let us return to the question of the injustices. Grant the suffering of the intelligentsia, and the rich. Does it total one small part of the suffering of the untold millions under the old regime which fattened the few and starved the many? It is temporary. The old was age-long.

Many of those of the intelligentsia who have suffered must see in the present development a rainbow of promise. Surely if they can do this to-day it behooves the rest of the world to take a fairer point of view than it has taken in the past. As a picture, both of the suffering of the bourgeois and of the fine confidence which some of them have in the future development, I want to give, at length, the

story of two incidents of a Sunday afternoon and evening in Tiflis, Georgia.

I was invited by Madame X, a Russian gentlewoman, to take tea with her and her family. I met her at one of the "dining rooms" where the children were being fed with American funds. I was told that she was the widow of a very wealthy Russian, and that they represented the older aristocracy of Tiflis. I took one of the tiny little carriages, common to that whole region, drawn by similarly tiny horses, whose bones seem to be pressing through the skin. We made our way with many jerkings of the lines, and coaxings and whippings, over the cobblestones, and finally drew up before a great white stone building that looked to me to be a hotel or an apartment house. I entered the lower hall, and thought the lower floor deserted, for outside and hall curtains were drawn close. I went up the wide marble stairs leading to a second floor and found myself amid a large number of people who evidently lived here in the room looking out on a great open court. I inquired of half a dozen where Madame X lived, managing to pronounce her name so they could not fail to understand. No one ever heard of her until the sixth person, who thought she might perhaps live below.

SOME INSIDE REVELATIONS

I went down stairs, and knocked at the door. The curtain was drawn slightly apart. I was recognized and admitted. I was in the sole living room of the family which had owned this entire house. They had been assigned three rooms when their home had been taken over by the government, the one in which we were seated about a table, which served as living room and dining room; a front room, which was the common bed room, heavily curtained off with sheets; and the kitchen. Here they lived in their three rooms and unknown in their own house. I wonder if outside of this special dispensation of our Lord, the year 1921, there has ever been anything quite like this!

I was introduced by the madame to the family. I wish I might describe them in detail, but I do not wish to characterize them so clearly that they would be recognized, although there was nothing said that would incriminate. (Even as I write this I am conscious that I must not say anything that would get any of these people into misunderstandings—and they are six thousand miles away. It shows the delicacy of the situation for me to be instinctively careful. I was in a home of culture of the sort I had not been in before. One gentleman present spoke English, much more nearly perfectly than I did, as well as German, French, Georgian, Russian, Armenian. All the ladies but one spoke English, and all of them French, Russian and Georgian.

They were apologetic, of course, for their home, their table and the food, and yet everything about the place bespoke gentility and artistic appreciation. I was shown bits of beautiful handiwork done by the sister of the madame, that rivaled professional work; an exquisite carving on old ivory; some beautiful needle work; a miniature painting. It was the kind of work which women of gentle birth, abundant leisure, and artistic instincts would delight in doing. There was talk of some national situations: The

Greek-Turkish war; the Irish situation; American politics; and—carefully—the Russian situation. But the thing that stood out in that visit, and which prompts me primarily to tell this story, was the expression made first by the older people about the table, echoed definitely by the younger. It was about like this:

"We are passing through a dreadful period. It is one of hardship for us here, and for thousands upon thousands of others. But something better is going to come out of it. All this trial will be worth while. Either the present government or another growing out of it will lead us on to a greater Russia."

I left them, uplifted. I went on to a second "tea." This was at the home of a former Russian military official of high rank and great power. He was not an aged man, but he looked ten years older than he was. He was, however, still a fine looking man. He was one of the helpers at the relief garden, receiving his food and a slight wage. This home was not one of such great former wealth as the other, but it had been as full of pride in its way. I was in one of the three rooms allotted them out of their beautiful little home overlooking the business part of the city. They gave me the best they had and opened a bottle of wine, and for the first and only time in my life I felt like a cad for refusing to drink. That wine was their offering—their oblation—to America. There were two young women daughters, a son, the mother and the old father. An intelligent, alert family it was. The daughters were teachers, one of music and the other of languages.

They did not speak freely. I know that. But the old man spoke longingly of the former times, when they had plenty, and had freedom. He first spoke in French, but I did not understand him well, and then he spoke in Russian, his daughter interpreting to me in English. He did not understand English. The mother, too, with unutterable longing of a suffering soul, spoke of the good days of the past and eagerly wanted to know if I did not think that things would change. I could promise nothing. And then the young teacher at my side spoke to me in English so her parents would not understand this word:

"This is terribly hard on old people, like mother and father. They do not understand. But I am willing to go on through with it, for I believe we are on our way to something better than they ever dreamed of. We young people may suffer some, but that does not matter. It is worth while."

DICTATORSHIP A NECESSITY

That was Youth speaking. It was the young intelligentsia speaking. I bring this incident, for that word. There is something so supremely fine going on over there, I feel that I want to tell it to all the world. And yet I had only the merest glimpse, and the telling seems banal and wooden compared with the significance of it.

Again the present government frankly says it is a dictatorship. My informant who has given so many of these side-lights to me, says that it is not expected to last more than a period of five years. It "is now a weak plant, a hot-house growth. It will grow into a strong tree and then it can stand adverse winds, but not now; it would be crushed." The present government must be either a dictatorship of

the proletariat, or it will die, they claim. It cannot stand the presence in Russia of a strong counter-revolution,—except it deal with it in a military way, as with Kolshak, Wrangel or Denikin. There is some reasonableness in this. Granted that the present government is in power, it is reasonable to expect it to take every necessary precaution to prevent overthrowal from the outside or inside. This we ought to grant who deported revolutionaries from our own country. Whether they are right or wrong in believing that they must have a dictatorship, they must decide. An outsider cannot.

ANTI-GOVERNMENT SOCIETIES

But this must be said: At the present moment there are in Moscow several societies organized to fight—not plot against—the present government. I saw the headquarters of three of the societies. They are permitted to exist, probably as a matter of political expediency rather than justice. But they are there, anyway. And too, as to the professional classes: we have had the idea that they were entirely eliminated; or that they were put to work somewhere—sweeping streets and ploughing fields. Granted that many who had not done active work in the world were often given odious tasks,—tasks which in the past had been done by other humans, just as surely human as they but “menials,” “servants,” who were supposed not to suffer. Yet this is the vicious outcropping of the present system, and not the main stratum of practice.

The present government not only wishes, but practically compels, all who have special gifts to work at their profession. The painter is not expected to carpenter; he paints. The singer has no manual labor. The educator works as never before at his educational task. There is not a diversion from one's profession. There is a place for the mother, and the teacher, the artist and the writer. The lawyer no longer practices law, however. He is expected to give his time to governmental operation. But all are expected to work in behalf of the greatest good for the greatest number. There are two classes which are an exception to this rule. On one hand were the merchant and the manufacturer, who had a difficult time, for there was no place in the communist regime for them. They were either exiled or put to work at manual labor or government positions, or else, as must have been the case in many instances, they may have been put to death. On the other hand was the priesthood. There is no place in the present order, even up to the present time when the merchant and the manufacturer are gradually getting a foothold, for the priest. However, the priest was permitted to remain, I am informed, but was not given a place in the economic order or a vote in political affairs.

A MENTAL DICTATORSHIP

Up to the present time the communistic party has without doubt largely controlled the policies. This is a mental dictatorship, although they might call it leadership. But the steel of the red army, even if not used, or if there is no expectation to use it, is too apparent to allow very much freedom, or opposition. And there are only about 600,000 communists in the whole land. Talk about the leadership of minorities in good causes—as we do—the minority may

likewise have similar leadership in causes on which the world divides as to its goodness or evil. But this fact must not be isolated from the present practice, which is so much more democratic than this statement would indicate, and from the trend which is toward real democracy.

But there is a broadening tendency. Certainly the leaders of the general government whom we saw are brainy men of the type of the college professor rather than of the “proletariat,” men as surely representative of culture and brain power as one would wish. The workers have large influence in Russia. The acting commissar of labor, Mr. Anixt, told me that practically all the workers are organized, and through their representatives they determine all national questions of hours, wages and employment. The peasants have not yet been as widely interested or brought into the government as they should be, or as the leaders wish. Indeed there is every effort being made on the part of the workers to induce the peasants to take an intelligent interest, and to share absolutely every privilege with them. There is a hopeful spirit of democracy in this that no fair man can deny. The diligent practice of the present government is to make every worker a voter; every voter an intelligent citizen, and every man and woman above sixteen years of age a worker. (Except from 16 to 18 years when young men are in the army.)

THE RED ARMY

With few parallels in modern history, the Russian red guard is so closely related to the success or continuance of the present regime, that consideration of sovietism is not half covered without a study of the military side. How far Trotzky is responsible for that which communist friends eagerly denominate, and enemies reluctantly admit to be “the brilliant red army,” I do not know. He has, undoubtedly been one of the dominant figures of the present regime. It is undoubtedly true that had Kerensky been supported by as strong an army as Lenin has had, he would have won. The Kerensky regime disbanded the army, and anarchy followed. I suppose there were more deaths from actual massacre and bushwacking when the disbanded Russian army went home than there has been in the red guard since its organization. As we went through one town in western Azerbaijan in Transcaucasia, we saw the spot where some two thousand returning soldiers were killed by native contingents, and throughout Russia there are not a few signs of this terrible period. There was then literally chaos through the land. Even the worst enemy of Russia cannot say there is chaos now.

As a matter of fact, considering the conditions, there is remarkable order; and that at a time when any country would be strained almost to the breaking point, through hunger and flight. Take it first as to ordinary street conditions in city and village. In all Russia I did not see a fight, or a mob. The nearest to disorder I saw was when one of our small party was about to take a picture of a bread distribution center in Moscow, and a guard, not knowing of our free mandate to take pictures, temporarily stopped him, causing a gathering of the curious such as one would see in Wall street under similar circumstances.

Take the case of the hegira of famine sufferers. That was an amazing thing,—a thing of epic sadness that will always haunt me. One might as well try to stop Niagara as to stop that mass. And yet, there was not one case of mob violence, or fighting, (other than a crazed physical struggle to get on and stay on a train). These people were under remarkable control. And yet they did not fear the guards. I want to re-emphasize that thing which as I write seems more unbelievable than at the time; they did not fear the guards, although they were unarmed, while the guards were heavily armed with rifles and revolvers. And further, with reference to these famine crows,—they were at every station. Our car was the car of the apparently well-to-do. It was evident that we had food. One would expect these hunger driven people to attempt to take that food. There was never the slightest effort to do so.

Take the case of our own passage through Russia. We had our rather rigorous mandates, from the Georgian and Moscow governments. But after all each local soviet had its own officials, who to an extent were a law unto themselves. We were the first party to appear in any of these centers, except Moscow, since the revolution. And yet, though there were many times when we were not at all certain that we would not be held up, and possibly placed in the "Cheka," we were not delayed one hour in total in our entire passage through Russia. That shows a rare control. Take another rather interesting case. We found ourselves on our way down the Volga, going back, on some interesting freight trains of refugees, or of grain. But when we were on the only passenger car on the front end of a train carrying two thousand bandits just captured or surrendered, the climax was reached. However, we did not worry seriously, and certainly did not ask that our car be taken off, for we relied on the youngsters with the red-starred caps, who so casually guarded these desperadoes.

YOUTHFULNESS OF THE GUARD

I spoke of the youngsters of this red guard. It seemed to us that all of these men were mere boys, in late teens or early twenties. They were enduring hardships our armies would not put up with. Their black bread ration, their pitifully small salary,—a few cents a month,—their continual moving about crowded like cattle into cars,—entire families, for they carry their families with them, women and children—moving, moving. And yet they all seemed comparatively happy. There were no fights among them. There was frequent singing. The hum of content came from family groups. The young officers distinguished only by their uniform, which was characteristic of Russian civil life, rather than military, with boots, knickers, ruboshka, furry cap, were not arrogant or meddlesome either with their men or with civilians.

The army is not a drilling army. I did not see them at military maneuvers during the weeks I was in Russian territory. They are not militaristic in the old German sense, at all. They have a great school of young men who have been organized with the idea of accomplishing a definite purpose. This gives morale and discipline to what might be otherwise a mob. But the thing that impressed us most was the spirit of helpfulness, patience, and comradeship

which these men showed toward the poor fleeing peasants. Why should they not, for they were often from pleasant homes themselves. And yet the military life usually breeds hardness and aloofness. They handled the crazed crowds with a beautiful patience and understanding. Our train was held up for ten minutes one night, and we heard the wild cries of the women and children who were being commanded to leave the bumpers of the train. The insistent patience of the soldiers, urging, imploring, then commanding these creatures to get off the train, was a fine bit of human goodness. I saw no evidence of discourtesy on the part of any officer toward a soldier; on part of officer or soldier toward civilians. But, nevertheless, though gloved, this iron hand is everywhere. These soldiers are at the stations; they guard the cities. The armored trains are frequently to be seen along the railroads.

STATESMANSHIP

Russian leaders claim that they are not interested in territorial acquisition. "We will fight only when compelled to fight in self-defense," I was told by my friend. "And if any of our sub-provinces want to leave us, they can do so without Russia's hindrance. I am compelled to take the first with one grain of salt and the second with two, but I hope that he not only meant what he said, but that he represented the will and the future practice of his government. Russia has always possessed a genius for governing difficult peoples. She has had real statesmen among her leaders in the past. I confine myself in this to impressions and contacts. A scholarly friend of mine, in Tiflis, an American teacher, said that Russia had brought the only constructive statesmanship Trans-Caucasia as a whole had had. When Russia was in control during the old regime there was peace and progress south of the Caucasus mountains. And it is certainly true that, since the occupation by the Russians in April of this year, there has been in those republics of the Near East at least a stabilization of the government and a broadening of the point of view of the local provinces. For the first time in years the republics of Georgia, Azerbaijan and Armenia are working together, with a self-conscious desire to federate. They talked about this freely at receptions given us in Georgia and Armenia.

Russia is composed of an amazing number of nationalities. Many of these people are just recently out of their primitive customs. There is no civilized power in the world which has closely federated with itself, or a part of itself, tribes which have so recently taken on the aspect of civilization. And yet Russia holds these, not so much by the iron hand, as by creating in them a loyalty to the nation as a whole. Among these provinces there is a great difference in language, custom and religion. There are Mohammedans, Gregorian Christians, the Greek Church, Jews. But there has been in the past and there is now a freedom of worship. This is so different from the attitude of Russia's neighbor, the Turk, it is well to think about it. Should the Turk all at once take such an attitude we would think him changed from an evil into a possible good force. Russia practices this now as in the past.

I want to repeat, Russia has a positive genius for making small nations loyal to her.

The Rebirth of the World

By John R. Mott

WHAT characterizes the world situation today? On every hand there is observable a rising tide of nationalism and racial patriotism. Wherever one goes today one is distinctly conscious of the thrill of a new life. Nations are springing into being, old nations are being reborn. It is a striking fact that in this, the most international period in the life of the world, there is the most marked reassertion of national prejudices, ambitions, fears and hopes. The relations between nations today as never before are those of suspicion, irritation and want of fundamental unity. Suspicion: name the nation which today trusts all elements within its own borders, still less its neighbors. Irritation: we cannot but agree with Hoover that the friction points between the peoples are more numerous than they were seven years ago. Moreover, these contacts are much more aggravated and inflamed. By want of fundamental unity we have in mind something more than the obvious fact that two groups of nations, yesterday at each other's throats, are still in reality arrayed against each other and will inevitably be for many a long year. More serious than this is the indisputable fact that in each of these groups there have come misunderstandings, sharp differences, growing ill will and strife. One need only recall the recurring racial differences in policy between France and England in world politics. We must not overlook the startling fact of the attempts to drive wedges of misunderstanding between the mother country of England on the one hand and the United States on the other, and even between Canada and the States.

ECONOMICALLY IMPOSSIBLE

Economically the international situation is an impossible one. Up to eighteen months ago the World War had cost for purely military and naval purposes over 270 billions of dollars in gold. Add the cost of the score and more of wars that have transpired since the signing of the armistice; add to these the countless political revolutions and social upheavals across the breadth of the world; and the total cost mounts to figures which cannot be comprehended. It means that the curfew will ring late, that the hours of leisure and of pleasure will be few for scores of millions of the human race, that the backs of innocent generations yet unborn will be bent low with this overwhelming load.

We must not forget that we are living also in a suffering world. I thought I saw suffering during the war in the countless hospitals and in the many prison-of-war camps which I visited; but last year in the belt of nations reaching from Finland and North Russia on the Baltic down to the Black Sea and the Mediterranean, more men, women and children died from disease and from results of malnutrition than were killed or died from disease in all the armies on both sides of the war in any one year of the struggle. Europe, yes, and Asia and other continents are likewise diseased and imperilled. Great physical diseases, such as the typhus, spread from land to land, and death is reaping its millions of victims. There are international political distempers, notably bolshevism in its most malignant form, which is still casting seams of weakness across

the less highly organized nations. The moral breakdown of the youth of the nations is most alarming. And yet I do not agree with Anatole France that "all Europe is dying." All Europe, all Asia, large parts of Africa, Latin America, and other areas of the world are very, very sick, but not dying. Their sickness is like unto that which we associate with new birth. I reiterate, nations are being reborn. True the words of Christ, "Behold, I am recreating all things."

A PLASTIC WORLD

It is most reassuring that we can say that the world today is plastic. The titanic forges which have been working overtime in recent years have made the whole world molten. It is fluid, it is running, but it will soon set like plaster on the wall. The central question before the forces of Christianity is, in what moulds shall the new and plastic world set? Shall they be of the old materialistic, militaristic moulds, or the moulds of idealism, brotherhood and constructive service? If someone had asked me seven years ago what would be the last nation in Europe or in the world to change, I would have said without hesitation, Russia. And yet Russia is today the most plastic of all the nations—dangerously so, and yet, let us add, most hopefully so. Now she is in the hand of blind leaders of the blind and is being tumbled into ever deeper ditches. The other nations must furnish her true and unselfish guidance. A most hopeful sign it is that the nations today are humbled and teachable. This is something new.

In what a different attitude and temper the nations have come together in Washington from what characterized them in general as they assembled in Paris three years ago. A spirit of open-minded humility makes possible true greatness. We look out all over the world on expectant nations. While they have been disillusioned, and while many of them have come under the spell of pessimism and despair, there are vast numbers, including almost every land, who look today with hearts bounding with wistful expectation. Their gaze is fixed upon the United States of America as upon no other nation. This is true of every backward people, every depressed race, every oppressed class of human society. It is significant also that it is equally true of the aggressive and more self-contained and forward looking nations. You noticed that a few days ago the leader of the Japanese delegation in Washington publicly stated that the world looks to the United States for "light and faith."

What are the demands which such an international situation makes upon our churches? We are summoned to sound out the note of hope. This is distinctive of pure Christianity. Jesus Christ, by triumphant life-and-light-giving teachings, has shown unmistakably that light will dissipate the darkness, that good will vanquish evil, and that love will conquer hate; that among nations as among individuals, where sin did abound, grace shall yet much more abound; that He is able to make nations in their relation to other nations, just as individuals in their relation to other people, strongest and most helpful where they

have been weakest and most disappointing. The churches of America must also, in line with the appeal of the Japanese leader in Washington, communicate faith. Ours is the great responsibility to generate an atmosphere in which nations come to loathe to differ and determine to understand.

The Christian churches must sound the note of reality which is the opposite of hypocrisy and formalism. The world is impatient with sham. Herein we see the secret of the world-encircling power of the truly Christian summons sent forth by our secretary of state. In every way in their power the churches must further international thinking, international planning, international fellowship and international action. It is fitting that our great international church, now assembled through its leaders in this conference, should have a large and worthy and sacrificial part in this great international mission. The churches of America and of other lands are summoned to bring to bear on international relations the principles and spirit of Jesus Christ. In a long conversation I had with Viscount Grey, he emphasized as the great need of the world "the moral dominance of international affairs." Christians have a consistent and efficient system of ethics for the individual. In the social sphere, notably in the industrial area, the fight is on, and it is reassuring to find both among employers and employes a growing recognition of the reign of Christ and his principles. In our national life we honor God. Never has there been a more impressive demonstration of this vital fact than that afforded by the deeply moving and truly Christian ceremonial conducted by our government over the body of the "Unknown Soldier."

CHRIST'S WORLD-WIDE SWAY

In our international affairs, however, we have not yet begun to attain in the sense that we stake all in our international politics and policies on the principles and spirit of Jesus. The moment has come to yield all to his sway and to trust to the limit in our relations with other nations such guiding and immutable and fully efficient principles as the infinite worth not only of the individual but of each people; Christ the Lord of all relationships of men, social, international, interracial; the brotherhood of men; the serving of other nations and peoples and not their exploitation; the nations and races members of one another and therefore necessary to one another; the golden rule; and the universal application of the law of love, even to the loving and serving of enemy nations. If these revolutionary, transforming and omnipotent principles are to become truly regnant in international affairs, then there must be an enormous expansion of Christian missions, both home missions and foreign missions. These constitute the great and true internationalism. The missionaries and the churches are the effective mediators and interpreters between nations and peoples.

The great function of the church is to create the atmosphere and the background where Christ's ideals can flourish. The forces of Christ must supplement the political arrangements of men. In vain the launching of the league of nations, in vain the repeated meetings of the allied council in Paris and elsewhere, in vain the present association

of nations at Washington unless Christ's followers fill in these forms with living content. Peace and good will among the nations is not a matter of external arrangements, of national legislation, and of international agreements, but of internal spiritual changes. In the power of the superhuman Christ, man's attitude and outlook must be transformed. The springs of motive must be touched and dominated. It is first and last a superhuman work. May God help us, one and all, to go out under the leadership of Christ to serve in this day of international misunderstanding, friction and strife, and likewise in this most hopeful moment in the life of nations in their relation to each other, as apostles of reconciliation.

The Lion In His Den

By Lynn Harold Hough

THE other day I found the Lion with three books on the little table beside his bed. All of them were by Dorothy Canfield. The first was "The Bent Twig." The second was "The Squirrel Cage." The third was "The Brimming Cup." There was a whimsical light in my friend's eye as he saw me looking at these books.

"Did you tell me the other day that I ought to pay more attention to contemporary fiction?" he asked.

"Not quite that," I replied. "You manage to get some real contact with the whole procession of brightly groomed new books. But you did say something disrespectful about a book I value rather highly and I think I did spring to its defence."

The Lion was smiling now.

"At any rate I won't say anything disrespectful about Dorothy Canfield," he said. "And for the comfort of a certain very enthusiastic American I will even admit that I think she has notable command of her materials and works after the fashion of a true artist."

He picked up "The Bent Twig," as he spoke.

"Now here," he said, "is a really significant document on the philosophy of education which manages to be a rattling good story at the same time. A good deal of education has consisted in a process of making up students' minds for them. In this tale you see some children gradually trained in those powers of analysis and those capacities to respond to the real meaning of things which prepare them to meet the days of crisis with a certain creative energy and strength. They do not have sets of rules by which to meet life. They do have vital and trained personality which can be trusted to get into the meaning of things and act in the light of it. There is no flinching. There is no evasion. And you breathe freely at last as you see the emerging of personality which can be trusted."

Now the Lion was holding "The Squirrel Cage" in his hand.

"This is a book of protest," he said, continuing his mood of analysis. "It is an indictment of the efficiency which isn't efficient, and of the nervous social intensity which is so busy living that it destroys the capacity for the enjoyment of life. 'The Squirrel Cage' is an attack on the hectic in the name of the simple and normal. It is an attack

upon an over-strained and artificial life in the name of a life of quiet fullness and power. It has interest and insight and a flash of tragedy. It is a sign at the corner of the street where the railroad crosses and it says: 'Stop! Look! Listen!'

My friend lay perfectly still for a moment. Then he reached for "The Brimming Cup."

"But here is the best of them all," he declared. "Do you know I was almost afraid to read 'The Brimming Cup.' I knew that it was a study of the day when a happily married woman begins to feel the wear and strain of her home life and suddenly sees an open door leading to a life of infinite artistic and æsthetic allurements. It is the sort of book anybody could write badly. And there are so many kinds of mistakes the author might make that one shudders to think of them. The book might be merely conventional, saying the proper things without ever lifting the real problems. It might be the expression of a subtle lawlessness over-emphasizing the burdens of the life of the home and never facing the brutal selfishness which wants all the glow of life without ever facing its responsibilities. It might be an honest analysis which never leads to a true solution. It might keep the woman loyal and yet leave her with spirit clogged and heavy and without true inspiration. It might be guilty of a dozen sorts of bad taste and more sorts of bad portrayal of character. And all of these things 'The Brimming Cup' triumphantly escapes. It deals with a problem without ever becoming a problem novel. It is as honest as nature and as clean as the noble movement of a really wholesome mind. Right in the midst of multitudes of people whose emancipation takes the form of believing that the home cannot survive this

book is thrown as a triumphant challenge. A woman of infinite richness of personality and exquisite play of temperament, with a strong and steady and loyal husband comes to the place where the first pressure of the years, the first thrusts of disillusionment and the first vague outcry for the gratification of taste instead of the meeting of responsibility are coincident with the appearance of a brilliant man of singularly magnetic personality, of audacious energy and of great wealth. The woman meets her problem. She has no artificial help. She is driven to face the actual realities. Even her husband refuses to ask her loyalty unless she can give her whole personality with it. Every subtle sophistry which the decadent mind has invented is brought adroitly to her mind. She is driven into a desert of lonely struggle where she must fight her battle to its very end. And there she finds that her whole growing personality demands her home and her husband and her children. She discovers that the way declared to be the way of emancipation would be the day of the death of every delicate and gracious thing in her life. She discovers that the real flowers grow out of the actual soil of every day life and loyalty. And so in the full richness of a life which has seen its own meaning and its own endless possibilities she turns from the heat of a devastating fever to the permanent warmth of wholesome living. She discovers that fresh inspiration is on the side of discipline and faithfulness to responsibility. She discovers that the great moment of love is not the hour of its first wondering adventure but the hour of its wise and gracious maturity."

I was watching the Lion closely while he talked. And the light on his face was more revealing than his words.

Student Help for Students in Enemy Lands

THE ideas that underlie the thoughts of the student class of this generation are the ideas that will control the world in the next generation. The leaders of tomorrow are in the schools of today. From among college students will come three-fourths of those who will guide both the thinking and the doing of tomorrow. Europe has received a great increase of college and university students since the war. There are now at least 250,000 in the institutions of higher learning beyond the western battle front. In Germany the increase is more than 50 per cent and in Czecho-Slovakia it is even larger. There was a student generation that went to war and came back, such of it as escaped death, to take up the studies laid down. And the new student generation was increased by the new idealism of democracy that reached down into classes not much drawn upon for college men and women before the war.

This great throng returned to schools whose equipment and income were impaired by war. They come themselves largely from those classes who suffer most just now from the inflation of money, that is, the salaried and professional classes whose incomes have increased the least. They are willing to work their way, but there is no adequate work to do in lands where there is much general unemployment, and where, of course, the skilled worker both deserves and gets the job. There is nothing else for this body of youth to do but to remain in school. If they did not do

so, the nations where old things are destroyed and where reconstruction is most needed will be without educated leadership for that most critical period when the building of a new world cannot take place except through the leadership of educated men and women.

Christianity tends to go into a moratorium during war. Now that the struggle has been won for justice and humanity, its very winning has made it impossible for most of us to act like Christians even toward those who fought for us, to say nothing of keeping the divine precept to love our enemies and repay evil with good. But youth may be persuaded to do that, and the promotion of a student friendship fund in American colleges and universities furnishes golden opportunity to promote a genuine Christianity as well as to feed the hungry.

* * *

If Thine Enemy Hunger Feed Him

"Let them make bricks without straw, let them slave and starve if that is the price," said an educated man to me on ship board, "I have just been over the battlefields and I feel no mercy." "But," I inquired, "did the women and children make the war, did the youth who fought against us do more than all youth did when their country conscripted them, and besides what about 'if thine enemy hunger feed him.' The next day he said frankly, "I did

not talk like a Christian yesterday, but I had just seen the battlefields." I have seen the battlefields too and I have seen the starving students of our late enemies and listened to their inmost thoughts, and I have seen the underfed children of the men who fought at the imperative demand of their war machine and I have seen the unforgettable poverty of millions of those men and their families; but I do not hate those men, to say nothing of their boys and girls: I hate war with a hatred that is bitter, and dread all imperialism as no medieval devil of theology can be dreaded. What of our own souls if we cannot feed our enemy of yesterday when, defeated, he hungers today, and what hope is there of Christianity?

Of course this Friendship Fund is not for the students of enemy lands alone. It goes to Poland, Czecho-Slovakia, Armenia and to any need in the schools of our allies as well but the least of it spiritually is in the feeding of those who yesterday fought against us. In that list are included—Germany, Austria, Hungary and Turkey, with Russia thrown in for good measure. But there is Poland, Czecho-Slovakia, Esthonia, Latvia, Armenia and Jugoslavia with some little need in Switzerland and Greece where war has spilled its blood over the borders.

* * *

How Deep Is the Need

In Poland there are 10,000 to be fed, there are only one-fourth enough books and 65 per cent have not enough clothing. In Hungary the need for 2,400 suits has been answered with only 500 and there are only 10 per cent enough text books. In Austria 80 per cent are living below a real subsistence level and 60 per cent had neither heat nor light for their rooms last winter. In Germany ex-Chancellor Michaelis, president of the Studentenschaft, is authority for the statement that two-thirds have incomes much less than enough for a minimum of bread and butter. Surveys revealed the fact that at Frieberg, Breslau and Leipsic tuberculosis had increased four times over 1914, and others at Dramstadt and Stuttgart confirmed the ex-Chancellor's deductions. These students come largely from the homes of salaried and professional men and their incomes increased only two and three times while the cost of living went up fifteen times.

The most pathetic class is the foreign and refugee students. In Germany there are 5,000 of them speaking 60 languages and dialects. They come from Russian prisoners of war and refugees from before the various red and white armies, from territories lopped off from the motherlands in the peace treaties, and from persons whose presence is not desired by governments, monarchical or democratic, in their native lands. They are found in Poland and Austria also in large numbers, and Czecho-Slovakia is their haven. They live in any way they can. Last winter many slept in railway stations and roomed in large vacated buildings, often twelve to fifteen in a room. They had little underclothing. Often they slept in their day garments for lack of any change, worked at any odd job offering itself, and starved and studied when there was none. Last winter the World's Student Christian Federation fed 70,000 of these students through funds contributed by the students of twenty-six lands. The need is quite as imperative for this winter and American students are asked to contribute \$500,000 to help meet it. The governments of the lands to which help goes are cooperating heartily; they furnish transportation, admit goods duty free, and grant subsidies to assist. The universities co-operate in every way, remitting fees upon request of the relief agents, furnishing rooms for the work and giving whole hearted council and actual personal help to the limit of their ability.

* * *

The Larger Gifts of Friendship

This work is not a thing of bread alone; indeed it is least of all mere bread and butter help that is given. Bread is the token and a seal of good-will, reconciliation and a friendship that will help build the new and better world. It is a genuine test of the worth of Christian precepts in the building of the new world; it is a demonstration of belief in the virility of faith, forgiveness and good-will as the foundation of social progress. Through the stu-

dents of today we will reconstruct the world of tomorrow upon the basis of international comity instead of international suspicion and competition, for as they become the leaders of tomorrow they cannot forget this demonstration of good-will today from those who were enemies yesterday.

Nor is help administered through bread alone; self-help is the first assistance given. Self-help through the labor of their hands is something new to continental students but they are accepting it as a means to education and for the creation of a democratic spirit. The German Studentenschaft has done the very revolutionary thing, for them, of voting at their annual convention that every student should work at least six months before graduating in order that the new German citizenship's leaders may know personally the problems of the working class and purge themselves of their former class aloofness. In Prague President Masaryck gave a large sum from the birthday fund made him by the nation, and the students, with their own hands, built ten dormitories. The novelty of it was so great that crowds came to see the students labor with their hands. The student, with good humor, put up a fence and charged an admission fee, turning the receipts into the relief fund.

The larger significance of our gifts to this fund will lie in the guidance of these students toward self-help and a consequent democratization of leadership for the new democratic world, the cultivation of international good-will among those who will guide the nations to-morrow, the saving to the war ruined societies of the continents of a leadership for the first generation and most critical period of reconstruction, and last but not least, a gift to ourselves of the experience of actually practicing the gospel precepts of returning good for evil and of feeding our enemies.

ALVA W. TAYLOR.

British Table Talk

London, November 8, 1921.

OUR thoughts this week are turning backward to that day three years ago when "our mouth was filled with laughter and our tongue with singing." It is not a mere coincidence that the armament conference will open at the third anniversary of the end of the war, and it is right that the thoughts of the great dead should be with us at the opening of the assembly. May we not think of them as of visitors

"Who can but listen at the gates
And hear the household jar within?"

Backwards to the undying dead! Forward to Washington! Washington is itself a scene in the Great War and all that followed upon it. There was once a society to which the words came, "I have found no works of thine finished." No work of ours was finished on November 11, 1918; no work is finished now three years afterwards. But the next task is clear, and we must address ourselves to it with all the constancy and faith that we can reinforce by our memory. Thoughts such as these will be in many minds during the great silence this week and at the opening of the conference. There has been for these and other reasons a growing concern for the prospects of the deliberations at Washington. Certainly there can be but a few who do not understand how much hangs upon it. Some who never thought before today of the Pacific are thinking of it now; and "disarmament" is being seen in its right perspective. If according to the militarists war is an extension of policy, it is no less true that peace is an extension of policy. All men would be glad of peace; but are they ready to follow the only policy which leads to it?

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The Loss of an Evening Friend

For years it has been the delight of many discerning readers to come home at evening under the instruction of the "Westminster Gazette," that famous paper printed in green and respected for its fine temper and political wisdom. Now in the morning we can read a new "Westminster" but as evening falls, we have to do without our mentor. It is an experiment to change from the evening to

the morning, and we shall watch it with interest and sympathy. It is a comfort to have the same wise pen still at our service; there are few journalists with the experience and judgment of Mr. J. A. Spender; and he still remains the political editor of the paper, now that it gets up early, as in former days. None the less the journey on our suburban line at nightfall seems longer and duller without our green journal.

* * *

The Congregationalists Think Together

Last Sunday all the Congregational ministers were invited to summon their people to think of the demand made by the present situation upon the churches of their order. A forcible pamphlet by Dr. W. B. Selbie was in the hands of all the ministers; in it the principal of Mansfield called the churches to awake to the perils and opportunities of the moment. It is indeed one of those hours to which God has joined great issues for human kind; and there is no society which can do the work committed to the church of Christ. Yet how pitifully weak it is! But we are beginning to know our weakness. A certain ecclesiastic is reported to have distinguished between the free churches of this country and the Anglican in this way: "The free churches are dead and do not know they are dead: the church of England is dead, and *knows it is dead.*" If that was ever true, it is true no longer. The free churches are humbled; they know their calling, and how far short they have come. But "when I am weak, then am I strong." There is no pride among us today; and "God always tunes from the bass," as John Bunyan says.

* * *

Animalism

The War and

A company of ministers of very varied and large experience were discussing the other day the after-effects of the war upon the social life of the nation. They agreed that there was a perceptible lowering of the standard of morality; after every war there has been an increase of venereal disease, and this war has been no exception. But with that there has come an acceptance among many young men and women of what must be called sheer animalism. Some of this was openly traced to the teaching given often officials in the army which amounted to this—"Be good, but if you can't be good, be careful"; such counsels are not forgotten when peace returns; and every minister who comes into a real understanding of youth knows that the fight is desperate for those who would be true to the teaching of Christ; and knows too that many have ceased to look upon the fight as worth making. Only very foolish or very secluded observers ever use the unqualified language concerning the bracing discipline of war—language once very common. War has its victims on the field, but its victims are to be found in the life of every great city among those who are lost to honor and are "slipping down the ladder rung by rung" and saddest of all, do not know they are slipping down. A physician said to one of these ministers: "It has come to this now: the old terrors which kept men back, are no longer feared; there is only one power which can save men today—that is Christ."

* * *

Westhill,

Birmingham

To the five colleges, grouped together in Birmingham, I have made reference before; they are an interesting group. Woodbrook, for social and religious study; Kingsmead for the training of missionaries; Ficroft, a residential college for working men; and Carey Hall, a missionary training college for women. They are independent and yet they work on inter-collegiate lines; and some of our best scholars are in their service. It is to Westhill in particular I wish to refer. Its purpose is to train men and women to take their places in the moral and religious education of childhood and youth. Its founder, Mr. Archibald, and his colleagues believe that in the future there will be a growing demand for directors of Sunday school work, boys' clubs, welfare workers, scoutmasters; and with courage and foresight they have planned a course for those who have a call to such a great life-work. Their program is before me; and both from that careful scheme and

from all I have seen of past Westhill men and women, I am sure the college comes at the right time and when the hour arrives for churches and other societies to call for such men and women—the hour is near—they will not look in vain to Westhill.

* * *

The Unknown Tagore

Another volume of Tagore's poems has been published; but it seems clear from a little and admirable book upon the poet by Mr. Thompson of Bankura, Bengal,—the head of a Methodist college in India—the real Tagore is still hidden from us. True the poems translated into English by the poet are beautiful; the English is the poet's own; and yet through the demand of the public in this country and in America, it is chiefly one side of the poet's work that is rendered in English; and the poet has many sides. He is not so constantly dwelling upon the ford of the river at eventide as he seems to be in the English volumes. He has ranges of vision hidden still in Bengali. Mr. Thompson, whose book, I believe, has the warm approval of Tagore, declares that the poet is not a Christian as when he wrote *Gitanjali* he had never read the Bible; and yet the poetry of his nature has not expanded without the sunlight of Christ now shed abroad in India. The poet is a theist without adjectives; often in his poetry he has a most vivid sense of the personality of God; he cannot be called a pantheist; but as yet, though he may be near to the realm of Christ, he is not within.

* * *

Other Matters

The festivities at St. Martin's-in-the-Field are in full swing this week. It is two hundred years since this great church was formed and now with trumpet and sound of cornet it is proclaiming its praises. . . . Mr. George Moore wrote some years ago in "The Brook Kerith" about our Lord's life after Calvary on the theory that he was in a trance and resumed his life among the Essenes where Paul found him. He has now told in the preface what he thinks of the death of Paul in Spain. It seems strange that men of letters will not keep their hands off these records. There are enough subjects without choosing these for the theme of their romances. Some of us dislike intensely all such romances, whether from orthodox writers or such unbelievers as Mr. George Moore. They seem to lack the first essential of true literature, reverence for the things by which men live. . . . Dr. Gore has published the first volume of his proposed theological studies. "Belief in God" is the title; it has in it many interesting confessions. Here is one: "I have always thought that the only very difficult dogma of the church was the dogma that God is love. But deeper than any difficulty has been the feeling that at the roots of my being I am confronted with God, from whom I cannot get away, and that the God who confronts me there is the living God of the prophets and of Jesus Christ."

EDWARD SHILLITO.

Contributors to This Issue

SHAILER MATTHEWS, dean of the Divinity School, the University of Chicago.

JOHN R. MOTT, general secretary International Y. M. C. A., famed leader of student and missionary movements.

JOHN RALPH VORIS, associate secretary Near East Relief, just returned from an extensive visitation to Russia.

LYNN HAROLD HOUGH, minister Central Methodist church, Detroit, Mich.

CORRESPONDENCE

"Out of a Job"

EDITOR THE CHRISTIAN CENTURY:

SIR: The spirit moves me to write a few comments upon Professor Taylor's article, "Out of a Job." Professor Taylor has the faculty of stating things that are true, and that need to be stated, in such a way as to imply an untruth, and not be quite fair to a part of the people under discussion.

Take "Out of a Job": It is pitiful to see men standing idly in the marketplace because no man will hire them. The moral loss of unemployment is greater than the economic loss. The present situation *does* contain features which threaten our civilization. Society *does* owe its workers the right of employment; so far as this is possible. Capital *has* taken too large a portion of the earnings of industry. We must *join* hands in seeking some solution for this serious problem. The weakness of Professor Taylor's article is its apparent implication that our principal hindrance to accomplishing these things is the greed and heartlessness of capital.

Strictly speaking, capital cannot be greedy, because capital is only a *thing*—a thing in the hands of all sorts of men,—good, bad, and indifferent. There are capitalists and capitalists, as there are workingmen and workingmen. Some are greedy and heartless. Some are generous and fair. Some are receiving insufficient return from their investments.

In a rough way, capitalists may be divided into two groups: a limited number of very wealthy people, whose wealth is not of their own earning; and a much larger number of people who have saved a little from their earnings to provide for the needs of old age or misfortune. If some method could be devised for laying upon the shoulders of the former a larger portion of the burdens of society, it would be both just and wise. The progressive income tax has accomplished something in this direction. A progressive inheritance tax would also assist.

The implication that as corporations lay aside sums to insure dividends to their share-holders in lean years, they ought to do the same for labor, is more specious than practicable.

There are three parties to industry; capital, labor and management, though the fact that capital and management are often merged in the same hands somewhat complicates the case. In the larger industries the factors stand fairly distinct. It may be assumed that management, whether right or wrong, usually secures both capital and labor on the most favorable terms. In the case of capital, a moderate return, unvarying in fat and lean years, is often considered a better inducement than a more fluctuating return, even though the average of the latter might be slightly higher. Hence such a corporation as the one mentioned in Professor Taylor's article attempts to equalize its dividends. If management were convinced that the same method would secure labor on more favorable terms, the method would soon be employed.

Taking the case as it is, a fund to insure against unemployment would need to come from one of three sources; the earnings of capital, the earnings of labor, or the enhanced price to the consumer. Doubtless any of these three methods would be an improvement upon the present situation. But if capital is now being obtained upon the most favorable terms possible, it cannot be secured on more favorable terms. If labor were asked to bear the cost of such insurance, Professor Taylor would be among the first to cry out against "big business" for keeping back a part of the laborer's hire instead of giving him the privilege of investing it as he sees fit,—or spending it as he sees fit. Such a fund in the hands of corporations would be a powerful weapon against strikes, and as such would be sharply condemned. To take the cost out of the consumer would perhaps be more fair. But would the public submit? The probability is that when insurance against unemployment comes,—as come it will,—the cost will

come from all three of these sources, and all will submit with some grumbling.

The moral is that we are willing that something shall be done if some Moses will show us the way. Capitalists are no more greedy and heartless than the rest of humanity. We all want all that we can get legitimately; and some of us want more. Indiscriminate criticisms of capital are more indicative of jealousy than of a sense of justice.

We have grave problems calling for solution. Their solution will require hard thinking, fair play, and broad-mindedness. We shall make more progress if we recognize that people are pretty much the same whether they wear white collars or blue overalls; that most of us look at things through glasses which magnify our own interests; but that most of us are willing to do right, once we are shown. My experience as a minister is that capitalists are usually as willing to be shown as the rest of human folk. We reformers must rise above class prejudice if we would make any material contribution to the solving of these vexed questions.

Austin, Texas.

ALMON O. STEVENS.

Moral: Get Your Subscription in Early

EDITOR THE CHRISTIAN CENTURY:

SIR: I have had the pleasure of reading the issue of your able "journal of religion," dated November 17 of this year. I have heard many of my fellow ministers commend your paper so highly, besides having read several copies of various issues, that I have almost concluded to treat myself to a Christmas present by becoming a subscriber. So much for my appraisal of the paper of which you are the honored editor.

Permit me to give my opinion of a part of the article from the pen of Alva W. Taylor, one of your contributing editors. Mr. Taylor's article on "A Second Report on the Steel Strike," contains food for thought,—that is taken for granted. I read what Mr. Taylor had to say with an open mind, until I came to the last paragraph, where he writes: "All sorts of 'answers' have been assayed, from the silly stuff put forth by the Rev. Mr. Bigelow to the labored effort presented to the senate committee on education and labor."

Now, sir, it occurs to me, an utter stranger to Mr. Bigelow, that the fine Christian thing for Mr. Taylor to do at the first opportunity, is to write another article for The Christian Century, showing to darkened minds like mine, just in what way Mr. Bigelow's production is "silly stuff." Until Mr. Taylor does this very thing, I shall be inclined to think his reference un-Christian, and it is possible many of your readers will be of a similar mind.

O. W. Holmes wrote: "Talking is one of the fine arts—the noblest, the most important, the most difficult—and its fluent harmonies may be spoiled by the intrusion of a single harsh note." I ask Mr. Taylor, through you, if his words "silly stuff" do not resemble harshness, especially when not a word of explanation was forthcoming. Would Christ have used that word in that way? In all kindness and in the spirit of fair play, I challenge Mr. Taylor to explain to your readers just what he meant when, as with a wave of the hand, he brushed Mr. Bigelow's opinions and conclusions aside with such unbrotherly and obnoxious words.

W. T. DORWARD.

Tabernacle Baptist Church
Milwaukee, Wis.

[Professor Taylor paid his respects to Mr. Bigelow in an article or two several months ago. One doesn't know what he has missed if he has not been a subscriber to The Christian Century during the past year!—THE EDITOR.]

THE SUNDAY SCHOOL

Why a Social Gospel?*

IN this book of Philemon a social note is struck, the institution of slavery is dealt with. Slavery was wrong. Paul laid down the doctrine of brotherhood between master and slave—a teaching which was bound to annihilate the system. We have not yet followed that idea to its full and logical end. What will happen in department stores when brotherhood is dominant? What will happen in railroad management when we not only have a Brotherhood of Engineers, but a brotherhood of officers, clerks, firemen, shop-men and bond-holders, yes, and the public? What will happen on farms when owners and renters behave like brothers? What will happen to middlemen when they realize that when they raise the price of milk, unduly, they starve babies in cities? What will happen to owners of reeking tenements when they look upon their tenants as brothers? What will happen to denominationalism when, suddenly, it dawns upon the stand-patter that the Baptist, Methodist, Congregationalist, Lutheran, Episcopalian, yes, and Catholic are all children of God, all saved by Jesus Christ and all brothers? Do you think we shall have separate quarters in heaven and that the Methodists will all be in one section and the Presbyterians all in another? I want to be able to go visiting and to have visitors, for some of my dearest and noblest friends are in the other camps!! It appears, you see, that even the church has not yet grasped Paul's revolutionary doctrine of brotherhood. When you say "Brother Smith" do you mean "*Brother*" or is it only pious twaddle, unctuous nonsense? Jesus and Paul agree upon this fundamental concept of brotherhood. It will solve your factory problems. It will settle the Irish question. It will solve the matter of disarmament. It will form a "League of All Who Love in the Interest of All Who Suffer." It will take care of famine relief. It will settle housing problems. It will care for wage difficulties. It will finish the liquor business. It will abolish prostitution and its attendant evils. It will settle the race question for good and all. It will dissolve caste in India, in your church!! Burns dared to hope it was "coming yet, for 'a that, that men to men will brithers be for 'a that." It was his tender heart that sung again, "Man's inhumanity to man makes countless millions mourn." When you can say, "My brother" not as a pious fraud but as a Christian gentleman, there will be an end to heresy hunting, mark that!! You don't hunt heresy in anyone you love, you hunt heresy in someone whom you would like to blast, someone that you envy because he is brighter than you are; someone who can preach rings around you; someone who studies while you sit at home and eat your heart out. No, you can't say that heresy-hunting is a lover's job; it's a mean, low, contemptible business. It's a good job for the man who hates himself and his neighbors!! (Think of that—it may do you good.)

But why a social gospel at all? Why not confine our efforts to individuals? Now we admit that there is need of balance here; you cannot ignore individuals. You have your duties to your own children and to your own neighbors. But your duties do not end there because each individual is socially conditioned. I have a friend who teaches in a great university who insists that each one of us is hopelessly the victim of social conditions. He can make out a strong case. He can out-argue me because he is better versed in his field, but he never convinces me. After he has proved his case—to his own satisfaction—(as we all do) I still say, "But I am not altogether the product of social forces—I have had something to do with it myself—and one or two individuals, with no social concepts at all, have had a lot to do with it." These one or two others he promptly claims as social forces and we start all over again. We can easily see, however, how powerful these social conditions and forces are in the molding of life. If you are born in Gopher Prairie—what chance

have you!! If you are born on the Lower East Side of New York what chance have you? If you are born in Russia, what chance have you? If you are born a Presbyterian—well—it's all settled—or have we gotten over that notion? We do follow the crowd. We have crowd ethics, crowd opinions, crowd manners, crowd hopes and fears. There is no doubt about that—. "All we *like sheep*—have gone astray." That's the way we do, go astray—like sheep; if the bell-wether jumps through a barbed-wire fence—God pity us!! If the banker's daughter smokes cigarettes—but why go on—we simply must leaven the lump, change the mass, we are socially conditioned to a large extent.

JOHN R. EWERS.

BOOKS

THE HUMAN COSTS OF THE WAR, by Homer Folks. There may be some well-informed persons into whose hands this unique book has not yet fallen, although it received attention in several notable reviews last year. The book gives an account of the author's experiences and observations in the performance of the extraordinary mission which was given him on the signing of the Armistice, following his work with the Red Cross in France. He was commissioned to make a survey of the needs of the Allied countries which had been most severely devastated by war. The concrete evidences of disaster which the book portrays mount up to an almost unbelievable total which are summed up as "civilization's indictment of war." Ten million homeless, forty-two million subjected for longer or shorter periods to the life of enemy subjects, nine million of soldier dead, fifty million manless homes, ten million empty cradles, continental reconstruction and nobody to do it—these are among the terms of this terrific indictment.

"War," says Mr. Folks, "is indeed the great disaster. Earthquakes, floods, tornadoes, explosions, may harm the whole population of a locality; alcohol or vice may injure a percentage of the people of whole countries, but war can be compared only to all these things combined and sown broadcast over a continent. We may select from all these other enemies of human life their worst features, combine them into one quintessence of horror, intensify this to the nth degree, scatter it continent-wide and that is war. War is the negation of all the race has striven for through all the centuries. It denies that life is worth while. It is the enthronement of unreason and coercion. It is the supreme skepticism, both of man and of God.' And he sharpens this denunciation by adding that "this picture should surprise no one. It is of the essence of war to produce such results. Each side was trying to do just these things to the other, and both measurably succeeded."

Mr. Devine, reviewing Mr. Folks' book in the Survey for June 26, 1920, said, "His book will be of value a generation hence as a presentation of a cross-section of the social conditions of western Europe at the moment when the greatest war of history ended." In the year and a half that has elapsed since "The Human Costs of the War" was written, America has done little by way of accepting the challenge with which it concludes. The tremendous trade undertakings between this country and the devastated nations of Europe which are necessary in order to rehabilitate their economic life, have not been provided for. Foreign credits have had less attention than the making of a protective tariff to exclude foreign commodities. Mr. Folks' message is exceedingly timely, as the great conference is assembled at Washington. (Harper. \$2.25.)

BOOKS Any book in print may be secured from The Christian Century Press, 508 S. Dearborn Street, Chicago. Give name of publisher, if possible.

*Lesson for December 11, "Paul Writes to a Friend." Scripture, Philemon 1:8-20.

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Edwin Markham:

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REV. CHARLES E. GILKEY, Hyde Park Baptist Church, Chicago.

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Bishop Thinks the Clergy Are Reckless in Speech

Dr. Hensley Henson, Bishop of Durham, recently delivered himself on some of the characteristic sins of the ministry. He thinks some of the men go too far in their utterances on the social question, seeming to prefer revolution to evolution. Even more significant was his indictment of the cloth on another count. He said: "In the second place, let us be on our guard against exaggeration. I am sure that great harm is being done at the present time by the reckless denunciation of the existing social order often by men who have no special knowledge either of the history of society, or of the present situation. Hypnotized by their own enthusiasm, they allow themselves to use language which is not only altogether excessive, but also highly inflammatory. I am bound honestly to say that I think some of the clergy are great offenders in this respect. Having created or stimulated popular discontent by such rhetorical exaggeration, they point to the discontent as itself sufficient proof of the existence of social oppression. They are immersed in a fallacy."

Noted Social Student Speaks on Conference

Dr. Francis G. Peabody, who is widely known through his book on the social teachings of Jesus, was the speaker at a union meeting of the churches of Cambridge, Mass., on Armistice Day. Dr. Peabody is a practical idealist, insisting that a piece of a loaf is better than none. In his address he disclosed his attitude to the conference in Washington in these terms: "These questions must be approached, first of all, not with precipitate or excessive expectation, but with patience and candid self-restraint. If it is faithless to expect too little of the Washington conference, it is hopeless to expect too much. An outright demand by the churches for universal and immediate disarmament would not only excite reactionary measures among cautious diplomatists, but would justify the common reproach that pious people are apt to disregard practical possibilities and cling to a utopian idealism. President Harding has gone so far as to reply to a letter of inquiry, deprecating the plea for universal disarmament as representing 'a widespread misapprehension of the aims and scope of the conference,' and adding, 'If we can get a reasonable limitation, we shall think that great things have been accomplished.' 'By reasonable limitation,' he has said in another letter, 'I mean something practicable, that there is a chance to accomplish, rather than an ideal that there would be no chance to realize.' Limitation, as has been recently remarked by President Eliot, may be regarded as a more promising word than restriction. It carries a suggestion, he says, of continuity. Restriction may be removed when convenient; limitation seems to

propose a permanent principle. In either case, however, President Harding's warning is a chastening rebuke to imprudent idealism. The way, he intimates, may be obstructed by the zeal of those who see only the end. The idealist, fixing his gaze on the stars, may stumble over the facts at his feet. The first business of the idealist in these critical days is, in our common phrase, to 'watch his step,' and to welcome any definite turning of the way which may, even slightly, lead to the desired end."

Money Raisers Sit in Conference

The professional money raisers of the various evangelical communions were called into conference by the Federal Council of Churches at New York recently. Those communions which had put on national campaigns for large sums were represented. These are the Northern Baptist Convention, the Presbyterian Church in the U. S. A., the Congregational church, the Protestant Episcopal church, the Methodist Episcopal church, the Disciples, the Friends, the Reformed church in the U. S., the United Brethren in Christ, the United Presbyterian church, the Seventh Day Baptist church and the Christian Denomination. The conference had as a major aim the quest of methods by which the new standards of giving in the churches may be made permanent. The matter on which there was most difference of opinion was the question of the relationship of the missionary boards to the "forward movement" organization in each denomination. After this had been debated at length it was at last decided to refer it to a committee. This committee is headed by Rev. A. E. Cory, a Disciple, and has for additional members Rev. William Hiram Foulkes, of the Presbyterian church; Rev. R. J. Wade, Methodist; Rev. William E. Lampe, Reformed; and Rev. Samuel McCrea Cavert, secretary of the Federal Council. This committee will iron out the differences of opinion and report at a future meeting.

Federal Council Has a Program on Peace Issue

Not satisfied with the demonstrations made in behalf of world peace at the time of Armistice Day, the Federal Council of Churches has issued a bulletin to the churches outlining a program of cooperative activity during the remainder of the winter. It is proposed that the prayer meetings and mid-week study groups shall come together to study international questions this winter. The Council will issue shortly a pamphlet on the problems of the Far East with a suggestion for a study of these problems. The churches are asked to continue every Sunday their prayers to God in behalf of the conference in Washington. In the larger cities a committee on international justice and good will will be organized on an interdenominational basis in order

to mobilize the peace sentiment of the entire community.

Presbyterian Secretary Makes a Record

Rev. James H. Speer, D. D., Presbyterian New Era secretary for the Pacific coast, has made a record in the strenuous life. During October he traveled 4,605 miles by rail, and 400 by automobile. He faced 31 different audiences all the way from San Luis Obispo to Oregon. He has attended meetings of presbytery, addressed Sunday schools and served the Presbyterian cause in a wide variety of ways. In addition to these labors his office duties have been performed every day with the aid of a portable typewriter on which the multitudinous letters are written.

Employers Meet to Consider Christianization of Industry

Some employers have resented the interest of the church in the human side of industry. That this point of view is not shared by all employers is seen by the fact that the Federal Council of Churches was able to secure recently a conference of employers in New York for the purpose of considering the application of Christian ideals to industry. It was agreed by these employers that the church has the duty of taking an interest in the welfare of men in the various industries. Mr. B. Seeborn Rowntree of England made a telling address on the industrial methods of England. He spoke especially of unemployment insurance.

Armistice Sunday Is Rally Sunday

The Sunday schools of Macomb, Ill., have for two years utilized Armistice Sunday as a day in which every citizen of the town is urged to go to Sunday school in honor of the soldiers of the late war. The door knobs of the town are tagged, and a most vigorous campaign put on to bring out the total population. How successful this effort is may be seen by the fact that this year a city of 5,000 had 3,000 in Sunday school. Prominent among the promoters of this idea have been Dr. W. T. Rodgers, pastor of the First Presbyterian church, and his loyal helpers. The Presbyterian Sunday school had 900 in attendance on Armistice Sunday this year.

Dr. Macfarland at the Disarmament Congress

Washington is crowded these days with observers of the great disarmament congress. Dr. Charles S. Macfarland, secretary of the Federal Council of Churches, has been following events there very closely. Realizing as he does that the popular expressions of opinion in America must modify in some measure the discussions in the congress, he has been watching for opportunities of further service in giving expression to

church opinion. In a recent communication on conditions there, he says: "Our people must not be misled. The happy issue of the present moment was clearly the result of popular feeling expressed over the entire nation without reserve. It comes mainly from three sources—the churches, the workers and the women. Most observers put it in that order and point to the widespread religious tone of the press, the religious sentiment evident in the congress, and above all, the fact that everywhere the issue is treated with religious tone and sanction. The delegates I have met have remarked the influence of our churches and the extent to which 'a free church in a free state' gives evident power and boldness to the church. One said, 'It is not so in Europe; we do not look or listen to our churches. It might be better if we did.' There are many dangers if our people fall back into apathy or indifference. Strong, constantly sustained interest and wisely formed and directed public opinion must continue and must be in readiness for any moment or event."

Community Church Makes Large Success

The community church at Atascadero, Cal., has been of great interest to forward-looking religious leaders all over the country. It is the only church in the community and in addition performs the functions that usually pertain to the Y. M. C. A. and Y. W. C. A. The new \$75,000 community house contains a library, swimming pool, bowling alley and club rooms for various groups. The church receives members from all communions on the basis of a simple pledge of loyalty to Jesus Christ and the New Testament. The present minister is Rev. H. J. Loken, formerly a Disciple minister at Liberty, Mo. Mr. Loken was trained at Harvard and has carried his liberal training into the task at Atascadero. The community church hopes to have a \$250,000 plant when all the units are complete.

Presbyterian Church Gives Our Visitors a Lesson

The Presbyterian church has been giving our visitors in Washington an opportunity to consider the vastness of the missionary enterprise as a factor in the world's life. The Presbyterian exposition has been held at New York Avenue Presbyterian church where President Lincoln and about two dozen other presidents have worshipped. Dr. Arthur J. Brown, secretary of the board of missions, and Dr. H. C. Swearingen, moderator of the general assembly, have been in attendance at the Exposition. Dr. Brown said in a public address: "Today, the foreign missionary enterprise is the vastest work of the church. Statistics are said to be dry, but who can think unmoved of such statistics as these; that 24,000 missionaries and 109,000 native workers are preaching the Kingdom of God in 16 different countries and 4,000 cities of the non-Christian world; that 4,467 congregations with 2,500,000 communicants and 1,500,000 catechisms have been gathered; that 39,-

500 schools are training 2,000,000 young people for Christian life and service; that printing presses distributed last year 200,000,000 pages of Christian literature and of the Word of God; that 703 hospitals treated in the name of the Great Physician 9,000,000 patients; sheltered the insane, cared for orphans, taught the blind and the deaf and dumb, sought out fallen women, promoted moral reforms and in various ways made the gospel of Christ a living force among multitudes of people. All this was done last year at less cost than a single battleship."

National Reform Association Wants Federal Divorce Law

The variety of marriage and divorce laws in various parts of this republic has made it very difficult to establish right standards of home life. An effort was made in 1905 to get the various states of the union to adopt uniform laws but New Jersey was the only state which acted. The National Reform Association through Dr. Richard Cameron Wylie recently argued the case for an amendment to the federal constitution before a sub-committee of the senate. Among the interesting facts quoted in his argument was the statement that President Roosevelt in his annual message to congress in 1905 urged a federal amendment making marriage and divorce a matter for congressional action.

Union by Denominational Trades

That something has to be done in the villages of the nation to eliminate church competition every well-informed person admits. The question of method is the only thing under discussion. Shall the new order bring in union churches, federated churches, community churches, or shall a method be found to operate denominationalism on broader lines? In many states the denominational leaders are trying to solve the problem by trades. A Methodist executive will abandon one field to the Presbyterians if the Presbyterians will abandon a field to the Methodists. The single denominational church remaining on the field will en-

deavor to serve the entire population. The difficulty in this process is the lack of ministers with interdenominational acquaintance and catholic feeling. Recently the Presbyterians took over the Methodist property at Frankville, Iowa, and will be the sole evangelical force in the community. With two buildings on their hands, the Presbyterians will use one for social and recreational purposes. Eleven thousand dollars will be expended on the two properties at once.

Churches Cooperating in a Sunday Forum

The Protestant churches of Salem, Massachusetts, are directing a most interesting experiment. They are holding a series of six successive Sunday afternoon meetings in the Central Theatre. The meetings are organized under the chairmanship of Rev. W. H. Spence, D.D., pastor of the Central Congregational Church,

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and such speakers as Dr. Albert Parker Fitch, Dr. Clarence A. Barbour, Dr. Herbert L. Willett, and Dr. William Pearson Merrill are on the program of the different Sunday afternoons. The enthusiasm with which these meetings have begun is indicative of the high value which they will have for the entire city. On a platform of that broad and cooperative character, it is possible to discuss with directness and force the deepest questions of religion and the most impressive phases of the social and redemptive movements of the present time. Moreover, the very fact that these churches are meeting together and that practically every Protestant group in the city is included augurs well for the continuance of some permanent form of cooperative work like a Church Council or a Federation, which can undertake religious and civic tasks for which no single congregation or denomination is adequate.

Disciples Church Is Strong

The Disciples church of Cynthiana, Ky., has 1,100 members in a town of 3,200 white population. The church has recently engaged in an evangelistic enterprise which brought into fellowship with the church 64 new members. The pastor, Rev. J. D. Armistead, was given a year in Yale last year, and his ministry is even more popular than before. The church building was recently redecorated and equipped with modern electric lights. Nearly every person of an age to understand the gospel is a member of some church in Cynthia, a very remarkable situation indeed.

Minister Makes Printer's Devils of Elders

Necessity is the mother of invention. When the Third Presbyterian church of Cincinnati found out it had to have a weekly house organ, and was not able to pay for it, it installed its own printing plant. The minister, Rev. William Cross, sets all the type for the Weekly Chat, one of the elders does the press work on a job press, and two of the trustees distribute the type. The name of the journal was chosen after a lively competition, in which many of the members of the church participated.

Presbyterian Minister Thinks Catholics Set a Good Example

Protestants are usually embarrassed at the loyalty and devotion of their Roman Catholic neighbors. Sometimes this embarrassment is water on the wheel to grind Protestant grist as the following clipping from the Messenger of Flatbush Presbyterian church will indicate: "Our Roman Catholic neighbors on Beverly Road asked for \$100,000 for a new church and received \$160,000. They know how to contribute. We congratulate them upon it. It is all very well for us Protestants to talk about fear and compulsion as motives in the Catholic church, but even such motives are preferable to the lack of any motive whatever on the part of tens of thousands of so-called 'Protestants' who give nothing by way of money, interest, prayer or service to the church. It is a rare thing to see a disloyal Ro-

manist, whatever his motive, high or low. The gratitude accorded the Protestant church for the liberty it has given its members is the indifference and disloyalty of very large numbers of them."

Men's Bible Classes Bigger Than the Lodges

The average town in the United States has more men going to Bible classes than to the lodges. While a lodge of two hundred members usually has not over thirty-five people present at an average meeting, Bible classes with a hundred men present every week are a commonplace. An unusually successful class of this type is the McClelland class of First Presbyterian church, Clarksburg, W. Va. It has an enrollment of 700 members, and had the distinction of winning the "four square" contest of the International Sunday School Association last year. The class has a fund for loaning money to its members. In six years fourteen thousand dollars has been raised by this group of men.

Print Christian Messages in Newspaper

Newspaper evangelism is one of the new ideas among Christian leaders of Chicago. Every Saturday a Christian message is printed in the Chicago Evening Post, a journal of admittedly high ideals. The messages belong to the older order of evangelical interpretation, relating to individual sin and personal salvation. In spite of the limitations of viewpoint in the messages it is evident that much good has come from them, as reports from different parts of the city indicate.

Prayer for Union Women's Colleges of Orient

Ten mission boards in the United States and Canada unite in the support of certain union Christian colleges in the far east which are educating women. The women have been pressing into these institutions until there is no more room. The Laura Spelman Rockefeller Memorial Fund has offered a million dollars for these colleges on certain conditions. The colleges that would participate in the fund are Gingling College of Nanking, China; Yenching College of Peking; Woman's Union Medical College of Peking; Woman's Christian College of Madras; Union Missionary Medical School for Women of Vellore, India; Isabella Thoburn College of Lucknow, India; and Woman's Christian College of Tokyo, Japan. November 27 has been set apart as a day of prayer for these institutions, and a communication sent to ministers asking them to observe the day.

Disciples Develop Reading Plan for Ministers

Methodists have for a long time had a reading plan for their ministers, and the present course of study is quite creditable. Though the Disciples cannot enforce anything on their ministers by authority, the state secretary of Ohio, Rev. I. J. Cahill, has laid out a course of study with the approval of his organization, the Ohio Christian Mission Society. The course includes such interests as History of the Disciples, Missions, Re-

ligious Education, Social Welfare, General Literature, Preachers and Preaching. Six books are prescribed each year for a period of four years. These books are furnished by the state organization at a flat cost of five dollars a year. The state secretary hopes to bring purposefulness and system into the reading of ministers and to provide books for them at a cost which will enable them to buy.

Congregationalists Do Unselfish Work in South

The work of the American Missionary Association in the southland is paid for by Congregationalists, but four-fifths of all the Negro students who profit by the educational service are either Methodists or Baptists. Thousands of alumni are to be found in prominent business or professional positions. Booker T. Washington was an alumnus of Hampton, an institution founded by this organization. The diamond jubilee of the American Missionary Association was celebrated recently, and on this occasion many interesting facts were brought out about the work of this society.

Missionary Circulates Tract on China Heresies

The missionaries in China have been under fire in a number of the communions owing to the labors of a conservative organization in China in which missionaries of the Christian and Missionary Alliance are very active. Rev. Charles W. Rankin of the Methodist church of the south returned from China some time ago and has been circulating a tract attacking the doctrinal soundness of many of his colleagues, including Bishop Lambuth. The death of the bishop has caused the returned missionary to withdraw his tract.

Fellowship for a Christian Social Order

While Roman Catholics and Protestants each have vigorous organizations working for the inauguration of a Christian social order, there has been no platform where these might meet. Recently an initial meeting was held in New York at which a fellowship was organized on very broad lines so that Catholics, Protestants and Jews might cooperate, or indeed people without religious affiliation. It was agreed that the fellowship should be for information and inspiration, but that resolutions should come up in the various denominational groups. Work done should be inaugurated by these groups. The interest of the group is made manifest by the following statement of "problems": "In seeking the realization of these ideals—the establishment of the kingdom of God on earth—we must endeavor to change or abolish such unchristian aspects of our present social order as: vast wealth for a few and insufficiency for many; monopoly of natural resources and excessive concentration of power and privilege in the hands of the few; autocratic control of industry; sabotage, restriction of output, graft, and violence, whether by employer or workman; selfish competition for private gain instead of cooperation for the common good; production for individual profit and power rather than for social

use and service; dishonesty and unfaithfulness in public life; class, national and racial arrogance, antagonism and greed; war, with its inevitable waste of human life and its utter denial of the gospel of brotherhood."

Admirable Work by a State Federation

Increasingly the cooperative movement among the churches takes form in progressive programs in various states, counties and local communities throughout the country. One of the most aggressive of the state organizations is the Ohio State Federation of Churches, which has in the last year inaugurated an admirable system of surveys, is carrying on evangelistic activities, is making a demonstration of the efficiency with which cooperative work may be done in one county, which will probably be imitated in many other parts of the state. Interdenominational county conferences are being held in 38 counties this year where nothing of the sort has previously been done; and in 50 other counties where last year such conferences were held, a second meeting of like character is to be conducted. On the basis of these conferences the organization of County Church Federations is proceeding energetically. Pastors Conventions, both for town and county pastors, are also a part of the program. A Federation of this kind is an encouragement to greater efficiency in Christian work, and its resolutions on questions of public policy and national responsibility are freighted with

an authority which grows out of effective service performed. The movement for State Federations is progressing both east and west.

Oklahoma Baptists Would Deport the Negro

Though more Negroes are Baptists than are members of any other denomination, it has been made the work of a group of white Baptists located in Oklahoma to pre-

sent a petition to President Harding for the consideration of the Conference on the Limitation of Armaments proposing that the Negroes of America be deported. J. R. Lamb is national president of the True

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American League. The point of view of this organization is set forth in a recent bulletin published from Eufaula, Okla.: "It is estimated that there are 5,000,000 Negroes in America, who desire to migrate to their native Africa, but are dependent on government aid and protection for the exodus. A large per cent of this number are Baptists. Our proposition is not to 'hog-tie the Negro and set him down in the jungles of Africa to die,' but to engage the federal government to transport the Negroes who 'desire to return to their God-given Africa,' at its own expense, and to aid and protect them there until they become self-supporting under their own government. This is the proposition which we are endeavoring to have President Harding put before the World Conference while in session at Washington; the proposition to be introduced to that body by the reading of our Declaration of the rights of Races, as found in our book entitled 'Bible Account of the Origin of Races,' page 57. No Negro can fail to appreciate this national charity toward his race, whether he desires to go or stay; and no self-respecting white man will withhold his aid in giving liberty to this weaker element of our population."

Presbyterian Church Wages War Against Narcotics

Miss Helen K. Strain is the agent of the Presbyterian church in New York to engage in the reclamation of drug victims. In an address in Olivet Presbyterian church of Utica, New York, recently she told some very remarkable stories of people who had been reclaimed from vicious drug habits through religious influence. It is the belief of Miss Strain that the use of drugs is making a rapid increase in New York City.

Invisible Witnesses at the Disarmament Congress

The sermon themes of the country indicate that no subject has been so much to the fore this month as that of world peace. The ministers have poured out their finest talents in the exposition of this topic. Unusually striking was the treatment given by Dr. Edgar DeWitt Jones of Central Christian Church of Detroit. He said: "Ten million dead who fell in the great war—forming a veritable 'cloud of witnesses'—will attend the disarmament conference this week in Washington, unseen by the selected delegates, but nevertheless there to see that they are not forgotten. That multitude whose lungs were seared and shriveled by gasses, whose flesh was tortured by shrapnel and exploding bombs—they will be there. The spirits of the dead, slain in the beauty and pride of youth—sons, brothers, lovers, husbands, geniuses like Rupert Hughes, Alan Seeger and Joyce Kilmer, rare and glorious spirits like Donald Hankey all will be there watching that 'ye not break faith!' Disillusioned and disappointed, humanity is hopeful once more and roused like a strong man after a sleep. Present also will be the specters of the living dead, the maimed, mutilated, blinded and shell-shocked. Those wrecks of their former selves who live in a world apart from their fellows, those

pale ghosts of athletes that were, the once strong men who returned from the war broken forever—they will be there to witness against war. The five million starving children of Europe will be among the unseen at the conference. The three hundred and forty thousand shivering children of Vienna, the hollow-cheeked, sunken-eyed babies of Budapest, the army of innocent victims of war's calamity—have they not earned the right to speak on such an occasion and say: 'We children were never enemies; we did not make the war, the war has robbed us of our youth. We have never been young, we have only been little!' Motherhood will be represented in that cloud of witnesses. Who has a better right to be there than the mothers of the dead, the maimed, and the starving children? Who can speak with more insistence and reality than the women who went down into the valley of the shadow to bring men children into the world? Motherhood's strong indictment of war's horrors leaves nothing more to be said. Will he who said—They who take the sword shall perish with the sword—will he too be numbered among the unseen guests at this momentous meeting? Aye, he will be there. He will be at the conference in power if he is wanted, and he will make the place of meeting a temple of prayer, a court of justice, a house of good will."

Some Figures on the Work of the Unitarian League

The Unitarian Laymen's League is a success. Recent statistics issued show a membership of 11,703 men in 251 chapters. This organization recently put on laymen's Sunday in the churches, and the ministers sat in the front pews and listened instead of preaching. At Syracuse, N. Y., the league supplied the pulpit a whole winter while the minister was away recruiting his health. One of the big objectives before this organization of laymen at the present time is the recruiting of young men for the ministry. The Unitarian ministry is made up almost wholly of men who have left some other communion. It is recognized by the laymen that the Unitarian churches can never succeed unless they have a ministry that has come up within the movement. Among the objectives of the league is a twenty-five per cent gain in membership and the development of the Sunday schools of the denomination.

Canadian Church People Establish School of Missions

Rev. J. Lovell Murray, formerly in the service of the Student Volunteer Movement, has been called to become the director of the new Canadian School of Missions which is to be located at Toronto. This school will be maintained by the mission boards of Canada. The theological seminaries of Toronto will make available their courses which would be of service to the new institution. Dr. Murray served a term as missionary in India, and his contacts with student life eminently fit him to become the head of so important an enterprise. This enterprise makes the Canadian

churches more advanced in their program than are the American churches. The Disciples have a College of Missions of graduate rank at Indianapolis, but this is the only institution of its kind in this country. There is none that is upon a frankly interdenominational basis.

Disciples Commend Work of Women Preachers

Women preachers are not allowed in many denominations, and in some where their work is permitted they are treated with coldness. The Disciples organization in Illinois recently took cognizance of the considerable number of women who serve as pastors in the state, and passed the following resolution: "Be it resolved, that we commend heartily the work of our women preachers, pastors, assistants and other worthy religious workers and seek to encourage them in every way. Be it further resolved, that a more urgent appeal be made to our young women for the preparation of themselves for the many places of Christian leadership which are open to them."

Parish House Indicates Development of Church Program

The parish house has come at last to a definite place in the program of the evangelical church. A large new parish building is now being constructed by First Baptist church of Evanston, Ill., and another will be started by Hemenway Methodist church in the early spring. Central Methodist church of Detroit has a staff of workers, and the parish program includes gymnasium classes and club meetings. One of the most remarkable of the community programs of the nation is that of the Washington Park Community church of Denver, where a church under Methodist auspices supplies the religious needs of people of thirteen denominations.

Young People Protest Public Dances

The Christian Endeavor Union of Omaha recently sent to the board of education a protest against the promotion of dancing in the public schools. This union is a very vigorous one with quite a wide variety of activity. On a recent Sunday the people of Omaha were tagged to attend a Christian Endeavor prayer meeting on the evening of that day. The various denominations of the city are in close accord in the direction of the work of their young people.

Archbishop Accused of Restricting Free Speech

Mrs. Margaret Sanger, the well-known advocate of voluntary parenthood recently undertook to hold a public meeting in New York, but the meeting was broken up by the police. The radical press of the country is charging Archbishop Hayes of the Catholic church with an improper use of ecclesiastical authority in inducing the police to act against Mrs. Sanger. The chief opposition to her propaganda is to be found in the ranks of the Roman Catholic church.

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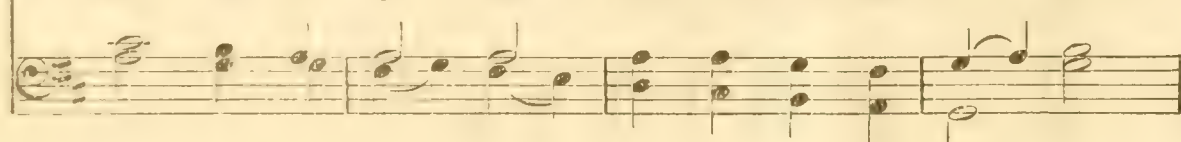

1. Love thy - self last. Look near; be - hold thy du - ty
2. Love thy - self last. Look far and find the stran - ger
3. Love thy - self last. The vast - ness - es a - bove thee





To those who walk be - side thee down life's road;
Who stag - gers 'neath his sin and his de - spair;
Are filled with spir - it for - ces, strong and pure.

Make glad their day by lit - tle acts of beau - ty,
Go lend a hand and lead him out of dan - ger,
And fer - vent - ly these faith - ful friends shall love thee,

And help them bear the bur - den of earth's load.
To heights where he may see the world is fair.
Keep thy watch o - ver oth - ers, and en - dure. A - men.



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staves.*

The CHRISTIAN CENTURY

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EDITORIAL

World's Unrest Not Due to Pessimism

THE year slowly coming to its close has been the unhappiest that our world has known in, perhaps, a century. The years of the war had in them the thrill of mighty events and high flaming hopes. But during 1921 humanity became conscious of the terrible price it had paid for a little breathing spell of peace. Travelers tell us that they see only sad faces in London and Berlin. The breakdown of conventional morality throughout Europe is accompanied by a sort of hysterical cheeriness which, however, is sad at its core. Even the crowds at theaters are stoical. The police are breaking up mobs which gather on the streets of many cities to make their protest. In America where optimism has been a chief national characteristic we are not so sure that everything is going well. The public is in an ugly mood, and politicians are walking warily, knowing that these are days when sudden reverses may come to the most trusted leaders. This mood of anxiety and dissatisfaction has been harshly denounced. To some it seems a kind of weakness following the war. They say that all we need in America is to "restore confidence." Keener observers tell us that this unrest is a good token. If we were satisfied with the world after the failures of the past century, there would indeed be no hope for us. Ten million men have recently lost their lives through war, the colossal tragedy of all history. We do well to mourn their loss and to despise the system that makes such loss possible. The property of the world is in few hands. Grinding poverty and wasteful and immoral wealth stare each other in the face. Innumerable hates separate humanity into groups and cliques. The man who could look out on such a world every morning and feel that it was "the best possible world" would indeed be blind. We have a clearer vision

today of the failure of our upstart civilization than men ever had. Our pride is tamed and we are ready to be taught. It is for such an hour as this that God has waited. In our unrest and discontent is his opportunity to give fulfillment to his larger purposes.

Can Christianity Be Both Popular and Pure?

THE churches are taking stock of themselves today. Probably in no age has there been made so keen a study of the problems of the church as is now being made. One hears sharp attack and spirited defense of the institutions and traditions which still linger from past generations in the church's scheme. The very success of the church creates a problem which has been publicly recognized by Bishop Gore, one of the outstanding religious leaders of England. He said on a recent occasion: "I hate established churches, because whenever Christianity becomes an established religion and a man must belong to it as a matter of course, you eliminate the necessity of a personal choice and adopt the method which is exactly the opposite to the method of Jesus. So long as Christianity was a persecuted religion, so that nobody could join it without risking his life, its principles were kept pure on the whole and its practice corresponded with these principles." Church leaders in America know how true these remarks are. When Mr. Brown joins the big church of the town to have a larger market for pianos, or Mr. Jones thinks the demand for big motor cars will be in the successful church which he joins for business reasons, one begins to feel the drag of materialism and practical unbelief. The "social" argument has been too frequently used by ministers in personal evangelism. It has hurt the churches. When some lady joins a church because "the best people" are in that church, she probably has

but little appreciation of the spiritual meaning of the religion she professes. It is possible for the churches to be persecuted for righteousness sake once more. They have only to become active in their opposition to industrial injustice or in their hatred of war, or in their championship of Debs or the conscientious objectors, to find themselves suspected and boycotted by a section of the community. The Christian way of life is none too popular today but that an intelligent espousal of it will invite all the opposition and suffering one may wish to take care of.

The Use and Abuse of the Bible

IT is not wholly without significance that a considerable number of daily papers carry a verse of Scripture prominently on the editorial page every day. These verses are usually chosen by some minister in the local community and are continual incitement to meditation upon spiritual themes. The sermon subjects announced by ministers have a much larger amount of biblical teaching than during previous years. Evidently there is an audience once more for expository preaching and for various kinds of studies that will illuminate the Bible. Along with this fresh interest in rational Bible study comes also an increase of the superstitious and hurtful. Recently a man has devised a method of using the Bible as an ouija board. He has arbitrarily adopted the word "the" as meaning "yes," and the word "and" as meaning "no." He asks questions of the Bible which can be answered with the affirmative or the negative, and then starts reading at random to be guided by the first "the" or "and" to which he may come. This is all very simple, and it has been expounded in a tract which is now ready for circulation in that section of the public which has a perennial interest in the occult. Great treasures are locked up in the Bible because foolish theories about the Bible keep us from understanding it. The man who sets out with a theory of inspiration with which everything must be squared is under a great handicap. The man who will treat the Bible as he would treat any other ancient book and read it diligently will be apt to form his own theory of inspiration. Such a theory will be high enough. It will allow Bible writers to bring him their messages without the handicap of theological prejudice. A great revival of Bible reading waits upon the death of certain theological dogmas about the Bible, and the beginning of a humble and sensible approach to this great body of religious literature.

Popular Taste In Books Is Changing

REPORTS from librarians in many cities indicate that popular taste is turning aside definitely from the mass of fiction that was once the daily diet, and people are now reading more serious books. A wise observer among the librarians notes that this is due to the change that has come into books of all sorts. The better fiction is now so loaded with propaganda and psychology that it is quite serious in tone, while on the other hand good writers

have made biography, history and many other kinds of books quite as interesting as the old time fiction. A great many readers think H. G. Wells is more interesting in his "Outline of History" than in, for instance, his "Soul of a Bishop." The most significant change in public demand is the new taste for books bearing on international topics. This was to be expected of course. Today is the very day when Will Irwin's "The Next War" would have its psychological opportunity. Less easy to explain is the demand for good biographies. The story of Roosevelt's life has been told by many writers. One can see him as statesman in the authoritative two volume set by Bishop, or one can see him in the much more human and attractive light of "My Brother, Theodore Roosevelt," by Mrs. Corinne Roosevelt Robinson. Strachey's "Queen Victoria" is in great demand at the public libraries. One would hardly expect so much interest in a nineteenth century queen, but the story of her life and times is done with literary finish and with the vividness of a work of fiction. Mr. Wells in his "Salvaging of Civilization" has made a great idea popular. All of Wells' books have taken on new popularity since he began reporting the armament conference. He has several million readers every day, and this makes new friends for him. If the mushy neurotic novel is passing, and people are not over-excited about the big doses of psycho-analysis they get in much of the current fiction, there may be after all a chance to get some real ideas into the heads of the hoi polloi.

Where Practice Nullifies Profession

THE Protestant Episcopal church has been very active through one of its commissions in forwarding the cause of Christian union in recent years. There can be no doubt of the sincerity and warmth of the union proposals which have been broached by a number of the eminent ministers of that communion. The World Conference on Faith and Order, the proposed concordat with the Congregationalists and the Lambeth conference are all evidences of the spirit of what The Christian Century is pleased to believe is a majority opinion of the men and women of the Episcopal church. Yet these various overtures have not been received with very much warmth by the evangelicals of this country. There has been courtesy in the replies, and a studied avoidance of anything offensive, but nothing that looked at all earnestly toward closer fellowship. A recent issue of the Churchman with great frankness diagnoses the reasons. It is admitted that the Episcopal church has a skeleton in its closet, no longer hidden to the Christian public. A noisy and conservative minority nullify every effort to bridge the gap between the Episcopal church and the non-Episcopal churches. Some other communions know and understand. They too have skeletons in their closets. When the Churchman makes a specific demand on its constituency that they favor Episcopal cooperation with the Federal Council, it but speaks in the open what many have said in secret. Good friends of the cause of Christian fraternity

have long wondered at the anomaly of a communion making the most distinct proposals for Christian unity and yet failing to cooperate in a practical organization that gives a definite, albeit an inadequate, degree of unity to the various fellowships of the American church. The Churchman further demands that the interchange of pulpits which is even now permitted under a special canon shall be made a more frequent practice. If the evangelical ministers have been blessed of God as the Lambeth conference asserted, then no harm can come to an Episcopal church from listening to an evangelical minister once in a while. What is needed in every section of the church is more practice of union, and less abstract speculation about it.

The Church As the Fountain of Generosity

WHAT wrecked the Interchurch World Movement was the theory that there existed a great unchurched element in America which would be generous in giving if approached rightly. It was discovered by those who carried the blue cards around in that memorable campaign that the number of altruistic people outside the churches is negligible. In the great philanthropic campaigns that have been necessary to aid China, Armenia and other peoples since the war, all sorts of devices for raising money have been tried out. In the long run these great treasuries wait for contributions upon the activity of the ministers. The churches have given three million dollars for famine relief in China. A large section of the money for Armenia is money secured in churches, and the amount contributed by churchfolk probably forms the major portion of the giving. The philanthropic spirit is the product of education as is every other virtue. Lodges and clubs with fixed membership charges are based upon the principle of a quid pro quo. The churches on the other hand teach the virtue of giving where no return is expected. It is upon Christian men and women trained from infancy in the habits of making sacrifices for others that the great unselfish causes of the world wait for support.

Admirable Work by a State Federation

REFORMING adults is a difficult, some say an impossible, task. John B. Gough spent an arduous life reforming drunkards, but the gin mills made them faster than he could save them. There was no temperance reform until through the activities of the W. C. T. U. scientific temperance instruction went into the public schools. The traffic paid no attention to this move, but in this they showed their fundamental ignorance of human nature. A reform taught to little children is the one that some day will really come to pass. On the other hand the reforms that we still confine within the conventions of the grown-ups have not a chance in the world. Do we hope for a warless world? Hope is vain so long as history is taught in the grades in the old-time jingo fashion, and the world is made to swing about military heroes as major pivots. The new

way of conceiving history must enter the public schools of all the nations before there will be any world peace. Many a modern minister hopes to emancipate his people from irrational religious ideas. Yet some girl teacher in the primary department is building up reactionary theology a good deal more thoroughly than a modern minded minister can construct the more reasonable view. There will be no through-going emancipation of religion from medievalism until we teach modern views in our religious schools from the primary department up. The socialists have recognized the primacy of the child and every large city now has a socialist Sunday school in which the Marxian documents are used as a sort of Bible. One rather pities the children, but the thing is being done. Meanwhile the churches go right on constructing their church buildings for adult audiences. Instead of putting the child in the midst as Jesus did, they put the old deacon in the midst, and arrange the program for his comfort and satisfaction. The church must be in much larger measure a school. It must plan definitely to inculcate its big ideas by an educational process that is modern and adequate. When this is done, we may hope to have a Christian world in which justice and brotherhood will dwell in the hearts of all men.

Angels and Devils

ONE can no better discover the fundamental changes that have gone on in religious thinking than by observing how certain words and ideas have dropped out of the religious vocabulary. A small boy was asked the other day who the seraphim were. His reply was that they were the wives of the cherubim. His idea was not less accurate than that of most people one might catechise. The notion of intermediate beings was once very important in religion. Cardinal Gibbons believed that we should pray to angels. Many modern Christians would assert that they did not believe in angels at all, as a special order of beings. The devil used to be a very real objective person. Martin Luther is said to have thrown an ink bottle at his satanic majesty. Not very many people would expect in the twentieth century to run across a figure with a black body, forked tail, and horns, and cloven hoofs. From the Persia of long ago these notions were imported. They may have been corruptions of the original Hebrew religion. A people with more poetical minds than ours were able to retain these words and turn them to moral and spiritual uses. The Anglo-Saxon mind must materialize everything with which it comes in contact. First angels and devils materialized, then they ceased to exist. In the old universe with a flat earth and seven disc-like heavens, the angels were the messengers who made the arduous ascents to the presence of divinity. An immanent God needs no such helpers. Modern religious faith thinks of a God who is nearer to us than breathing. In China many still believe in devils as the authors of diseases of various sorts. The treatment is noise and red-hot needles. In America we have for the most part developed other theories of disease. We do not even lay our sins on the devil, knowing full well that when we are tempted we

are led away by our own lusts. The Persian religion as it has survived in the Hebrew religion and been handed down with the Christian is still useful in religious allegory. It is dangerous only to unimaginative minds.

The Resurrection of Faith

HOW deep and devastating are the effects of the war upon the moral life of the world we are only now beginning to realize. And our most sensitive and comprehending realization falls far short of adequate understanding. Of a truth, and very literally, only God knows what havoc the war has wrought at the roots and in the structure of our moral life. While the war was on, a favorite argument for bolstering up morale was to point out certain gains that were apparently being achieved in the personal character of both soldiers and civilians, as well as in the social character of the community and the state. Such by-products of the war as thrift, temperance, courage, the habit of obedience under discipline, intense patriotic feeling, the spirit of sacrifice and the consciousness of national solidarity were dwelt upon as measurable gains in character which, we were led to believe, would surely persist into peace times and be conserved as a permanent enrichment of the moral capital of mankind.

These aspects of the war experience were the themes of much preaching calculated to stiffen the insecure conscience of Christian folk whose misgivings and doubts otherwise would have seriously weakened their patriotism. Naturally the obverse side was studiously avoided. The profanity, the vulgarity, the coarsening of moral fiber, the mood of hatred, the shrivelling of that mental sympathy which is the tap root of culture, the weakening of individuality through the power of military discipline and intense mass opinion, the breakdown of the power of criticism which left the people dangerously susceptible to propaganda—this side of the shield was carefully kept turned the other way in those fierce days when every ounce of emotion and every strand of conviction was necessary to keep a united people behind a united soldiery. But now that everything may be told, it is important to take stock of the consequences of the war in the moral sphere as well as in the economic and political spheres.

We are now not only vividly aware of the direct injuries wrought by the war upon character, but we have been disillusioned with respect to many of the moral benefits which, while the inexorable stimulus of war necessity was upon us, seemed to afford some measure of compensation for the great cost we were forced to pay. The more than two years' reign of prodigality following the war wiped out the moral benefit of war thrift. Likewise the supposed gains in temperance and continence were shorn from us. The sense of social solidarity and team work gave place in politics to the most flagrant and unashamed exploitation of the common good for partisan ends that our American history affords, and in practical economics to the determination to "make a killing," each man for himself, while the tide of prosperity was high. As for the spirit of sacrifice which had been not merely applauded

but interpreted in thousands of Christian pulpits as of a piece with that holy thing which reached its immortal expression on Calvary—one may only say that having caught our moral breath we are now beginning to sense the sacrilege of such an interpretation. A new ethical conviction is forming. The wartime ethics which justified the war as the lesser of two evil courses, is giving way before the first gleams of a new insight. With Studdert-Kennedy, whom Mr. Shillito quotes in his *British Table Talk* in this issue, the Christian conscience is beginning to ask, Why were there only two courses open and both of them evil? Was it not the business of those who had stood at Calvary to have opened up another course, a righteous way of redemption in which men of good will could walk?

Thus go glimmering the moral glories of war and all the opportunistic apologetics which we devised to support it. If the economic fruits of victory are ashes, as Norman Angell now has the undisputed right to say, Christian intelligence must also see that of a tree which brings forth evil fruits such as war brings forth, not one good thing can be said. Of all the poisonous effects of the war upon the spiritual life, none is more fundamental and serious than its destruction of faith. For a time, in the early months of the fighting, our moral leaders seemed to think that the war experience would exalt religion and rehabilitate the church. But this illusion was soon dispelled. The churches were utilized at the beginning to make the war holy and they were attended by unwonted throngs in England, France and Germany, as well as in America; but this apparent revival of public devotion soon passed and the church, having already abandoned its prophetic function, had little use for its sacramental function after exercising it in launching the war, so it made itself increasingly an agency of the civilian practicalities in support of the state and the army.

For the first time in the history of warfare ethical religion found itself embarrassed. The spiritual interpretation of life was a hindrance more than a help in the task of practical morale. The modern conception of Christ, as a lover and brother of women and men, which had been growing up in the minds of his followers for more than a generation, like Noah's dove found no resting place for its feet in a world inundated with hate. The idea of God suffered such violence at the burly hands of reality and fact that the very roots of faith were shaken loose. What good is religion at all if it is helpless to cure the evils that issue in war? men asked. Religion, our generation had come to feel, is not a thing that can justify itself within a special compartment of life. It can claim reality only as it shows itself applicable to the whole of life. And if—so men's thoughts ran on—if religion is impotent in so basic a violation of its own ideals as this thing called war is, then these religious ideals are illusions. They simply will not work. They decorate life, but they do not determine its character. If one wishes to deal with realities rather than with fictions let him consign religion to the limbo of forgotten things.

Inevitably, this reasoning opened the seams and crevices of men's souls through which the poison of cynicism and practical atheism seeped in. Faith could no longer be

supported by metaphysical arguments as in former days; it could be defended to men of our generation only by objective demonstration. If God is unable to demonstrate his existence and his power in a matter so elemental as the repression of war, why should we expect him to avail anything in the more subtle and refined needs of our human experience? So the "limited cycle" concept as applied to human life displaced the concept of indefinite progress under divine providence. There is no such thing as progress, many persons reasoned. What seems like progress is only an illusion. Our humanity, starting in the jungle, goes up so far toward the ideal; then, presto! something happens, and back to the jungle it goes, to begin all over again. Again it ascends from the jungle, painfully making apparent progress up the steep path of moral achievement, when at a certain point something happens, and back again to the jungle man goes. The endless tale repeats itself. History is the record of this illusion of progress, which in reality is a succession of futile cycles. The world war marks the end of a long cycle during which hope and faith found more bread to feed upon than in any other period of human history. But now, man, disillusionized, has returned to the jungle, to barbarism. No doubt he will begin another cycle of emergence and ascent, and there will be those who in the name of religion and of ideals, in the name of God, will create in his heart the illusion of progress, but we, at least, will not be deceived!

It was by thus blighting faith, which is the very root of character, that the most serious moral damage was done by the war. Habits of passion and moral delinquency are grave enough, but they are incommensurable with the loss of that capacity for faith from which religious aspiration and moral dignity are ever derived.

The successive phases of war emotion disclose how formidable and cumulative was the attack upon this citadel of the moral life. The emotional reaction to the war event on the part of churchly Christendom passed through five distinct stages. There was first a mood of disenchantment and dismay. When in 1914 we became at least convinced that an actual world war was upon us, the shock was so profound that everybody found himself asking whether Christianity had failed. Magazines and newspapers were flooded with articles on the subject of the collapse of civilization, the failure of the church, the futility of religion. Pro and con the discussion went on, the apologists for conventional faith and piety often betraying by the irrelevance of their argument as ominous a lack of faith as did the church's critics. To those who will take pains to recall the current literary expressions of the first two years of the war this phase of our war emotion will renew itself vividly. We had developed a snug sense of security based upon our world-wide interdependence in commerce, in culture, in science, in finance, in labor and in social idealism. All these interwoven forces we conceived of as the secular structure of which Christian faith was the vital spirit. The name of the whole was Christian Civilization. That this mighty structure could be wrenched and disjointed was inconceivable. For a generation our sermons had grandiloquently pointed to it as a demonstration of God's providence and as not

only a cause for gratitude but a very ground of faith. Then suddenly that ground gave way like quicksand under the feet of faith and men's souls were sucked down into it.

Then we entered the war, and our emotion passed into a second phase, that of consecration to a group of glorious ideals. President Wilson's interpretation of our war aims came to our despair like life preservers to a drowning man. He set moral goals ahead of all our fighting. We grasped at his formulas—a war to make the world safe for democracy, a war to end war, a war to annihilate Prussian militarism, a war to give small nations their rights, a war to clear the way for international friendship, a war to bring justice to the under-privileged classes in all nations—we grasped at these ideals with religious fervor and consecrated our blood and treasure to the high adventure of translating them into fact. We were in no mood to discriminate, to use our critical faculties. Our despair at a Christian world torn with bestial strife made us peculiarly susceptible to so lofty a moral appeal, and our response to it was partly in the interest of recovering our spiritual and ethical self-respect. In such a mood we could not humanly be expected to take account of the fact that war as a means by which to attain these lofty moral goals was irrelevant and antithetic. The war channel seemed to be the only practical outlet for our enthusiasm, so we clapped our pacifists and conscientious objectors into jail where their voices would not disturb and distract our ardor.

The third phase of our emotional reaction began with the period of the armistice. It was marked by the exultation of victory. "All that we have fought for has now been won," declared President Wilson in his armistice day proclamation. It was the universal belief that we were about to enter a new world. All Europe was aflame with hope, not alone the victorious nations but the vanquished as well. The armistice had been agreed to on the basis of Mr. Wilson's statements of the war aims, particularly the fourteen points. Never had human expectation gone to such lengths. Mr. Lloyd George made his election campaign in the early winter of 1918 on a platform of four planks—to hang the kaiser, to make Germany pay for the war, to solve the housing problem in England by providing every householder a decent habitation, and to abolish poverty!

Then came the awful mood of disillusionment and emotional relapse. Following the treaty of Versailles in which the allies demonstrated a capacity for perfidy second only to that which they had imputed to Germany as an inherent characteristic of her imperial policy. Humanity waked as from a wild dream. Not a single moral aim of the war had been accomplished. All the sacrifice, all the faith, which men had put into the war as a means of achieving certain spiritual goals and preserving the moral character of the world had left them with these goals yet far off. The world was no safer for democracy than before; Prussian militarism had changed its habitat from Brandenburg to France; international friendship even among the allies themselves, not to speak of the healing of enemy relationships, was still an abstraction; and every nation, including the United States, was engaged in a policy of preparation for further war on a scale in com-

parison with which ante bellum standards were contemptible. Manifestly we had on our hands an unfinished war. Disillusionment developed into cynicism. The League of Nations became a byword and a football of shameless partisanship. Our press openly taunted "idealists." The ethics of real politik became the apologetic of our statesmen. The principle of self-interest alone was insisted upon as affording the point of view for international arrangements. The doctrine of economic determinism was taken bodily over from Karl Marx by the most respectable and conservative moulders of public opinion, and ideals of brotherhood and world-wide friendship were waived on one side as pious fictions which, however good they might be in their little corner of life, were decidedly out of place in adjusting the inter-relationships of nations.

This is the point at which our churchmanship stands today. Religious leaders never faced so radical and penetrating an opposition as they face just now. It is no mere opposition to our creeds. It is no mere impatient criticism of our ecclesiastical habits and procedures. The public mind of the moment is not sufficiently interested in our creeds and our ecclesiastical ways to so much as oppose or even criticize them. The Christian problem of this day and hour is that of resurrecting faith. Men cannot believe in God unless they can believe in brotherhood. There is no place for providence unless there is reality in progress. If war is inevitable, atheism is inevitable. If religion is to continue publicly impotent it is doomed to be privately impotent also. Unless Christ's kingdom is to stretch from sea to sea it cannot long live within any individual breast. And if the living Christ himself is not competent to solve the problems of the Pacific east, and even to heal the ancient Franco-German feud, he is doomed to become a mere

. . . dead fact
Stranded on the shores of the oblivious years.

There is no other alternative. The Christian church has a stake in the Washington conference incomparably greater than that of any other world institution. If the appeal to the constructive and friendly forces of peace does not issue in an objective demonstration of the responsiveness of our human social order to the ideal considerations that are implicit in the purpose for which the delegates have come together, we shall be in for a further slump—God only knows how deep!—into the hell of cynicism. It is cynicism that is the arch enemy of religion, not criticism. The greatest thing the church can do for itself, for the sacred cause that is entrusted to it, is to forget its internal differences over creed and theology and organization and bring to bear all its power upon the public opinion of the nation to make sure that at Washington some positive and substantial beginnings are made which exhibit this world life of ours as amenable and congenial to the control of spiritual forces. If such a demonstration can there be made, there will come such a world-wide revival of faith and hope that God can open up before his church pathways of service and of progress which else will be kept closed for generations to come.

Roller Skates and Riches

A Parable of Safed the Sage

THE daughter of the daughter of Keturah came unto me, saying:

My little playmate, Willis, hath a grandpa, and his grandpa hath bought for him a pair of Roller Skates.

And I said, The grandpa of Willis is President of a Bank.

And she inquired, saying, What is the President of a Bank?

And I answered, He is a man who doth accommodate his friends by borrowing their money without Interest and Loaning it back to them at Six Per Cent.

And she asked of me saying, Grandpa, is the grandpa of Willis as rich as you?

And I said, Nay, my dear; for he hath not so many children or grandchildren.

And she said, Shall we go to where they sell Roller Skates?

And I said, We will surely go there, and we will stay not on the order of our going.

So we went to the place where they sell, and we bought the skates.

Now in the days of my youth, when there were no Movies, and there was no Jazz, there were Skating Rinks, wherein the youth did congregate, and roll around on an Hardwood Floor. But Concrete Pavements were there none, and the young folk did not skate all over Creation as now they do. But I remember that wheels under the feet of youth feel fine.

And as we walked toward home, the little maiden thought much of How Rich she was with her Skates, and How Rich must be her grandpa to buy them, and she remembered that I had spoken of the wealth of the grandfather of her playmate. And she inquired, saying:

Grandpa, is any one in the world more rich than you?

And I thought of my Home and my Health and my Friends and my Children, and my Children's Children, and my Books and my Job. Yea, I remembered that my Check is as good at the Bank for any sum that I have need to draw as that of John D. Rockefeller or the grandfather of Willis, and I said:

No, my little girl, there is no man in the world more rich than thy grandpa.

Succession

GOD the Great Astronomer looked out from His high Heaven

And saw below Him in the void Earth's little struggling spark,

And even as He watched its course as it plowed on in ether
It shuddered, suddenly, and sank, and then grew dimly dark;

And God the Master Architect turned with a passing sigh
To launch another planet in the ocean of the sky.

JAMES WALDO FAWCETT.

Gold Lace and Gray Facts*

By Joseph Fort Newton

IT is now well nigh twenty-seven hundred years since the prophets of old foresaw, from the heights of Hebrew vision, the end of war. Seers set no dates, but they do discern the moral order of the universe and the ways of "that Power not ourselves which makes for righteousness." Almost as long ago Plato reasoned of a time when the rule of Force would give way to the reign of Reason. Faint and far off such visions must have seemed in those far away centuries; but it meant much that men dreamed such dreams. Wars many, wars horrible have come and gone since Isaiah preached and Plato lectured, the last war more horrible than the rest; but the vision still glows and abides—proving in its last crucifixion its immortality.

Today, as I look into my own heart, I find myself asking this fundamental question: Are such visions idle dreams, or divine inspirations? They must be one or the other, and it makes all the difference which they are as to how we labor for the good of humanity, and what hope we have for its future. If these visions are only fancies, born of the ferment of the human mind, and revived in our day by our present distress to soothe a world weary unto death, and weary of death—torn, shattered, and gray with grief—let us face the fact, though it open before us a vista of endless and increasing strife, each war more frightful than the last, with interludes of bicker, bargain, and balancing of powers. In that case let us follow the blunt and brutal honesty of Ludendorff, and repudiate our Christianity, as a thing too fair to have been true in the past and too frail ever to be true in the future. For, if Christianity is as vain as all the vain things proclaimed of Solomon, it is time we should know it.

THE BITTER REALITIES

Here on this consecrated ground, and gathered as a Christian community, we must ask such questions, facing the bitter, old and haggard realities. If war be an essential part of civilization—if there be something inherent in nationality that makes it necessary—our late enemies were not only right, but as relentless in their logic as they were ruthless in its execution; and we must admire their scientific efficiency. But if there be a God above man, a God who dwells in man, and if humanity exists for other ends than trade, tariff, and strife, our former foes were fatally and tragically wrong; and we are wrong by as much as we worship the gods that smote us. According to our faith in this ultimate reality of God or no God, according to our choice—each in his own heart—between spirituality and materialism, so it will be unto us, whether war is to be eternal or reason shall rule in the affairs of mankind. For it is faith, after all, on which the whole matter turns, faith in God, faith in humanity, faith in moral forces, in the power of ideas, in the might of spirit to rule flesh, of light to dispel darkness, of sympathy to

overcome suspicion, of the future to set us free from the blood-rusted fetters of the past.

The mighty prophets, at least, did not believe that they were following a forlorn hope, duped by delusive phantoms and vague impossibilities. Nor did that glorious succession of apostolic federalists and peace-thinkers who succeeded to their vision, from Dante to Grotius, from William Penn to Victor Hugo, to name only a few of those who shine like stars in the crown of humanity. No; those who walked with God of old saw afar the triumph alike of reason and of righteousness, as Tennyson, in our own day, foresaw "airy navies grappling in the central blue"—as I have seen them in fact—and beyond that horror "the parliament of man." They refused to admit that the past is a measure of the future, holding that man exists to surpass himself; and that God, who has put such dreams into our hearts, is himself working in us and through us to fulfill in our human world his creative purpose of goodwill. Where others saw only the human factors in the situation, they saw other influences at work, and it was upon their faith in God that they based their final hope. They knew that there are reserves of divine help on which man has not yet drawn, and springs of power in human nature yet to be tapped, and they trusted the increasing purpose of goodwill running through the years.

THE NEXT WAR

Down to this deep foundation we must dig anew, remembering the bitter bereavement of the last three years, and the blighting of the fairest hope that haunted humanity. So, and only so, can we rise above the half cynical, half pessimistic mood into which we have fallen as the result of the great war and the little peace. Already men are talking of the inevitability of the next war as glibly as they forget the horrors of the last, at the behest of a vague, pervasive fatalism, as paralyzing as it is pernicious, as if the earth were to be a perpetual jungle of jealous states snarling and snapping at each other, and ever so often plunging into war. It is faith, and yet again faith, that alone can save us from anarchy, be it organized or otherwise, which threatens to drag all the hard-won inheritances of the ages into the bottomless bog. Where such a faith is real and active all things are possible; where it does not exist, or is feeble, disruptive forces have full play, working their will.

Three years ago today, the air-raid guns sounded in London—bringing back unhappy memories—but we knew it to be a signal that the armistice had been signed. London went wild with joy. Reserve melted away, suppression exploded in an outburst of song in which there was the undertone of a sob. Men knew not whether to laugh or weep, and so they did both. They danced. They prayed. The old gray city seemed like a cathedral, its streets aisles, its throngs worshippers. On their knees men thanked God that the killing of boys had stopped, vowing that such a horror should never happen again. It

* An address delivered on the grounds of the Cathedral of the Incarnation, Baltimore, under the auspices of the federated churches of the city, Armistice Day, Bishop Murray presiding.

was the same in New York, in Paris, in Rome, for the whole world had been drawn together in a community of peril and disaster. Everywhere joy was tempered by the memory of the gay and gallant lads by whose suffering and sacrifice victory had been won. We were not our own; we were bought with a price. Through the hearts of men of all lands swept the wild hope that now, at last, the "desired, delayed, incredible time" had arrived when war would be no more.

THE LAPSE OF HOPE

But, alas, reaction followed swiftly, tragically, ruthlessly, and the vision became as dim as a taper in a London fog. Such idealism as had stood the strain of the war seemed to evaporate, and the moral solidarity of the world dissolved in a welter of swinish selfishness, to an accompaniment of a mood of jazz, justifying the words of Alfred Noyes which cut like whips of fire. At times, in those dismal months, one felt that man had learned nothing from the war save a new brutality in the old game of grab—so much land for so many dead—until the spirit of sacrifice which won the war seemed like a dim memory of a previous state of existence. All the anger, hate, disillusionment and revenge burning in the public mind found focus in Paris, making a horrible psychology in which goodwill could not live. Anyone who saw the conference, or tried to breathe its atmosphere—surcharged with bitterness—knows that no just treaty could have been devised. No wonder a British officer, writing to me, quoted the lines:

The devil's kingdom is come,
Ill is the news I tell,
The devil's will is done
On earth as it is in hell.

Working in such an air, the result of the conference was amazing, albeit contradictory, embodying the tragic dualism by which the world is torn—a league of idealism and a treaty of imperialism, each making the other null. Thus, what promised to be a moment of omnipotence, ended in failure and futility.

All of us can testify to the mood first of sorrow, then of helplessness, and finally of apathy and indifference that settled down upon us. But consider what this state of mind has meant, and what has happened during the last three years. First, we have had no enthusiasm and cooperation for peace corresponding to our solidarity and sacrifice for war. Second, at the end of three years we find our peace-loving America spending more for old wars and new than Germany ever spent for its war machine—a strange outcome of a war against militarism! We actually spend ninety-three per cent of our national income for wars past and future. If a corporation spent that much of its earnings for insurance it would be regarded not only as insolvent, but imbecile; and the more so if the insurance did not insure. For the price of a front line battleship we could build and equip five state universities; a dreadnaught becomes obsolete in ten years, while a university grows old, gray and mellow with time—a city of the mind protecting the holy things of humanity. Third, the burden of debt and taxation bows us low, while the

menace of industrial chaos and world bankruptcy stares us in the face. Millions are unemployed, and starvation stalks over vast stretches of the earth, leaving trails of skeletons in its path. Surely, by no stretch of words can such a situation be called practical!

A BETTER DAY

Happily a better day has dawned, a better mood, and, let us hope, a better mind. Today in the Arlington cemetery we lay to rest the body of an Unknown Soldier, symbol of all the anonymous heroism of the common people by which the war was won, and who now demand a stable world in which to live. Tomorrow a conference convened by the President to consider proposals for the limitation of armaments will open in Washington. Once more, in spite of disappointment, our hearts beat high with hope, and the old hurt and heartache of the world is felt anew. The sky is less cloudy; the world is more reasonable and less troubled by party rancor and personal revenge; the whisper of grief is subdued from a sob to a sigh. No doubt there will be cataleptic fits of nervous and excited nationalisms, but the pressure upon us of world facts gives hopes that something may be done to limit the competitive piling up of ships and guns, and the suspicions which such insanity excites.

For, behind the gold lace of the conference, behind its pomp and ceremony and parade, grim gray facts will stand in stolid array, and they must dictate the decisions. First is the fact that the world war cost the lives of ten millions of young men! No blurred cynicism, no diplomatic rhetoric can hide that terrible and terrifying fact. If only by some art, some power of insight and imagination, that procession could march before the mind of humanity! In August, 1917, I took part in the burial of five hundred and twenty-seven boys in one day, reading the Scriptures in the beautiful ritual of the English church. Today, if I close my eyes, I can see that picture—the long rows of silent figures, each with a cloth over it—and the scene will live in my heart as long as memory keeps its throne. Of course, we are bidden not to be sentimental about such "practical" matters, but I somehow think that those boys ought to have something to say today. A Danish historian estimates that forty million would now be living but for the war—among them those dream-children never now to be born, because their fathers gave their bodies to the shells on a thousand battlefields! If, like the writer of the Apocalypse, we could see "the dead, small and great, standing before God," surely, the hesitations of diplomacy and the fanaticisms of nationality would be forgotten!

ECONOMICS AND RIGHTEOUSNESS

Facts are the presence of God—physical facts, economic facts, no less than moral facts. If men will not listen though forty millions of the slain rise from the dead, it is permitted us to hope that they will take heed at the loss of two hundred billion dollars. Of course such figures mean nothing to us, because we cannot realize what they mean. They are like the figures employed by astronomers to estimate the bewildering distances of the heaven; but

all mankind begins to feel what they mean in the economic prostration of the world! Thus, as is always true in the long last, by a divine pragmatism, the financial facts confirm the moral demands—the moral sense cooperating with the pocketbook—and that is the great hope that something may be done. As in the fight against intemperance little headway was made until the business world—first the railroads, and then other concerns—turned against the liquor trade, so today the fact of universal financial ruin commands attention. After all, it may be the mission of economic determinism to teach righteousness, as it is the function of religion to reveal values and meanings.

What do we expect from the conference—what is practical and possible? No one wishes to see the nations all at once disband their armies and scrap their navies; it would be dangerous and absurd. When the covenant of the League of Nations was signed by the King of England, I made the event the subject of a sermon in the City Temple. A member of parliament wrote me a letter suggesting a text, from the seventy-fourth Psalm: "Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty." It was a perfect text, and I used it. So long as the corners of the earth are the habitations of violence, it would be folly to disarm entirely, leaving the city of man unfended. We must not expect everything all at once; but the greatest of all wars will have been fought in vain unless some move is made toward a common mind and an honorable understanding among nations. This is manifestly the will of God, if it is possible for man to read that Eternal Will in the facts, forces, ideas, and events of today, as the seers of old read the will of God for their times in the courses of history and the exegesis of its events.

OUR MINIMUM OF HOPE

Some of us will humbly thank God and take new heart if two things are done at the Washington conference. If more is proposed our gratitude will be the greater, but two things agreed upon will make a beginning worthy of thanksgiving. First, that in the matter of armaments we stop where we are and lay no further plans for increase. Surely we have guns enough, gases enough, ships enough for sea and sky. Second, if we stop the private manufacture of arms and ammunition for purposes of war. The second proposal is quite as important as the first, and if it is adopted it will surprise you to see how quickly many amiable men will lose their faith in war as a permanent factor in civilization. It was Mr. Asquith, in a memorable address in the Royal Albert Hall—speaking in his lucid, lawyer-like way—who first put his finger on this vital spot in the whole matter, and it needs to be emphasized. If his wisdom is obeyed, much of the poisonous propaganda—the most terrible weapon of the modern world—will be hushed, as it will no longer be profitable for "the few whose impious weal depends on the public woe" to fan the fires of hate and play upon the fears of men.

How can these things be done? It is not enough that a few high-minded men should assemble and confer. That is necessary; but their plans and programs will ultimately depend for their realization upon the moral, spiritual and

economic pressure coming out of the heart and life of the people. It is impossible to overestimate the importance of this psychic background and atmosphere, if we are to counteract and overcome the subtle, brilliant, and tireless propaganda now so busy trying to create in Washington a psychology not unlike that which surrounded the Paris conference. Churches, colleges, the press, and all the agencies of righteousness must muster the moral insight and power of the nations, and bring an intelligent, vigilant, organized, and articulate public opinion to the service of sanity, goodwill, and practical proposals, if only to give the will to fellowship an opportunity to breathe. Without goodwill we are lost. The appeal to self-interest, to fear, to hate has shown itself to be futile and impracticable. Above all, by the grace of God, we must shake off the mood of apathy, born of dismay and despair, in which we have been living, and make the public law and peace of the world our personal concern. Things do not happen, they are brought about, and each of us can help to the measure of his influence and power!

THE CLOUD OF WITNESSES

When I am tempted to be cynical, I take down a book from a precious little library which I brought back as a treasure from England. It is made up of the poems, essays, and letters of the men in the trenches, and the brief, blotted memoirs of those who fell. The letters of Harold Chapin to his little boys tell of the aching homesickness of the men who foundered in the mud of Flanders. The essays of Donald Hankey reveal the unconscious religion of the boys in khaki, and as I turn his pages I recall the day we had tea together in July before he was killed in October. His winsome personality, his soft voice, his hesitating courtesy of address, his quiet words of faith—the very thought of whom is like "a foot-fall, always light, of one untimely gone away." Alan Seeger, who kept his "rendezvous with death" in a flaming town at midnight, Brooke, Sorley, Kilmer—to call their names is like reading a rosary of genius—these and other poets died fighting, and today we have no great poet to interpret and transfigure our tragedy, casting over the awful tide of human circumstance the white light of the Eternal! But, dying, they left one shining phrase, "Carry On," which should be the first command of the living! They were not cynics. They did not fear, or falter, or fail—how can we bow to the mud gods of fear or greed or hate in the presence of such a cloud of witnesses!

No, no! The opportunity is unequalled; the alternative is appalling. In letters of fire it is written before our eyes: Either we must learn or perish. Surely it is time to make a step forward, a gesture of goodwill, if nothing more, the while we make our own the old Greek prayer, which might have been written this morning: "From the murmur and subtlety of suspicion with which we vex one another, give us rest. Make a new beginning, and mingle again the kindred of the nations in the alchemy of love, and with some finer essence of forbearance and forgiveness temper our mind." But it must be only a beginning, for we dare not cease our "mental fight" until our humanity lives, or soon or late, as God meant that

it should live, in a "frontierless and unfortified world," ruled by moral intelligence and practical goodwill.

If the conference in Washington fails—what then? If the isolation of America, the imperialism of Japan, the militarism of France, or something else not now predictable, should make agreement impossible or unfruitful—what then? Shall we sit by and see our civilization go down in blood and fire and ashes, as it surely will unless in some way we can stop the madness of the age? No! There is a way out. If worst comes to worst, the great English-speaking commonwealths must join hands and

hold the world together! Together they can give a hand to Germany and lift her to her feet, bringing her wonderful genius once more to the service of the common good. Together they can stabilize Russia. Together they can save China from chaos. Together they can stop the slow crucifixion of Armenia which, next to the great war, is the most ghastly crime in modern history. If they join hands, no pirate can sail on any sea anywhere. Thank God we have one family of nations that love liberty, respect law, and have kept the peace between them for more than a hundred years!

Is Evolution Anti-Christian?

By John M. Coulter

THE belief that science is antagonistic to the Christian religion was very general among church people of a generation or two ago. The accumulating facts of science, and especially various conclusions based upon the facts, were thought to contradict established inferences from the statements of Scripture. This attitude toward science in general became most outspoken when Darwin announced his theory of organic evolution, for among the organisms involved was man, whose physical origin had been settled in the minds of the majority of Christians by the plain statement of Scripture.

Gradually the situation changed, and the hostile camps have become allies in a great cause. Religion has discovered that science is honestly searching for the truth, and science has discovered that the Christian religion has a scientific basis. It seems to us strange now that two groups, each searching for the truth in its own way, should ever have come into conflict. It was certainly unscientific to deny religious truth, just as it was irreligious to deny scientific truth. Truths are not contradictory. If claimed truths are contradictory, then the truth is not clear.

When I say the situation has changed, I do not mean to imply that all the representatives of religion and of science have declared an armistice, for in certain localities and with certain temperaments the old notion of the incompatibility of science and religion persists. But these are merely "hold-overs" from a former general situation. The whole tendency today is toward the cooperation of religion and science. When some "hold-over" flares out against facts that have been demonstrated, it is interesting psychologically, but not important from the standpoint of either science or religion.

RELIGION AND THEOLOGY

The first thing to make clear is that the impression that science and religion are in conflict arose from the confusion of religion and theology. In a certain sense, theology may be called a science, the science whose subject is God, and the great body of whose literature is the record of men's conclusions concerning God, which may fairly be called philosophical speculations. That such speculations have developed great diversity of opinion is evi-

denced by the existence of different church denominations. In the midst of clashing theologies, religion remains the same, for it deals, not with speculation, but with character, and its measure of character is conduct. That belief in the speculations of one theology rather than another is not essential to religion, is evidenced by the fact that from all these beliefs there have emerged lives full of pure and undefiled religion. It is evident, therefore, that the relation between science and dogmatic theology is in mind when science is thought to be in conflict with religion. If in their search for truth scientific men now and then discover facts that contradict certain conclusions of a speculative philosophy, is it to be wondered at, and are they to be regarded as irreligious, or even as attacking religion? About all there has been to the so-called conflict between science and religion is the setting of a discovered fact over against a speculation. This is no reflection on theology, for it is the noblest of subjects; but its speculations must stand or fall by discovered facts, just as do those of any other science.

The thoughtful Christian certainly appreciates the fact that the presentation of his religion must be adjusted to the increasing body of scientific truth. To hazard religion upon the issue involved in denying matters of definite experience is not to be thought of. In a scientific age the result would be to alienate the increasing thousands who have breathed the atmosphere of the modern laboratory, and to convert a powerful and helpful influence into a serious obstruction. One of the fundamental blunders of the old theological regime was its assumption of authority in connection with details of scientific thought. Grievous injury to the cause of Christianity has been done by ex cathedra statements in reference to the methods and doctrines of science by those who are recognized to be qualified to speak upon such subjects. For one to pass upon matters that belong to specialists in another field of investigation is to imperil his real message.

SUSPENDED JUDGMENT

It matters little what scientific theories are advanced or withdrawn. They are certainly never withdrawn because of ignorant opposition, but only on account of advance in knowledge. The overthrow of any scientific hypothesis

that has been opposed by representatives of Christianity is never a vindication of that religion, but a triumph of scientific investigation. We must hold judgment in suspense, assured that if an hypothesis is false it will come to naught, and that if it is true no amount of opposition can withstand it. Any opinion based upon ignorance is essentially prejudiced and worthless, and must react unfavorably upon the cause it is claimed to represent. As Christians we must recognize in scientific investigation a very special field of work, whose announced results are to be received with respect and caution, and concerning the truth of which only further scientific investigation is competent to decide.

Having developed as a background the attitude of mind that Christians should maintain toward scientific investigation in general, we may consider the special subject of organic evolution, which has aroused more opposition from the representatives of theology than any other scientific subject. Since Darwin's name seems to be the only one associated with this field of investigation in the minds of the uninformed, it is important to correct this misapprehension.

DARWIN'S THEORY

There had been theories of evolution before that of Darwin, notably that of Lamarck, but they had not been taken seriously by the representatives of religion. Darwin's theory, however, came at what may be regarded as a psychological moment. The scientific world was ready for it, and took it up with such enthusiasm that it attracted universal attention. As a consequence, a so-called "warfare" between science and theology began, and the verbal conflicts were often sharp. There have been other theories of evolution since, but the name of Darwin is so associated with the original conflict that the theological opponents of evolution seem to think that he is chiefly responsible for the idea. Moreover, when the later theories were announced, the conflict had subsided, and science and theology seemed to have entered upon amicable relations, each convinced that the other was honestly searching for the truth. For some reason, however, the old conflict seems to have been revived in certain quarters, and we are hearing again that evolution is anti-Christian. The most obvious fact to one who believes in both evolution and Christianity is that there is an entire misunderstanding as to the facts and claims of evolution as it has been developed by the more recent work. A brief outline of the history of evolution may serve to correct this misunderstanding.

The idea of organic evolution is as old as our record of men's thoughts, for the old mythologies are full of it. No modern man, therefore, is responsible for the idea. Until a little over one hundred years ago, however, organic evolution was simply a speculation, with no basis of scientific work. Then observations of plants and animals began, and the facts uncovered made some thinking men conclude that evolution might be a fact, and not merely a speculation. As a result, they began scientific work, and evolution became a science. As observation became more critical, such facts as the following became obvious.

In the original classification of plants and animals, men had rigidly defined the different species. When more extensive observations were made in the field, numerous intergrades began to be found. The species, as defined, seemed to intergrade freely. In other words, the pigeon-hole arrangement, with rigid partitions, did not express the facts. It became evident that species had been defined by man rather than by nature. Some were distinct, but many intergraded. It ought to be realized that a species is the conception of man, and fluctuates as do human opinions.

The next observations suggesting that evolution might be a fact had to do with what was called the "power of adaptation." It was observed that plants and animals respond to changes in environment, often in a striking way.

As technique developed, and the internal structures of plants and animals became known, it often happened that rudimentary structures were found, which never developed to a functioning stage, but which occurred fully developed in related forms. For example, it was found that in the developing parrot a set of embryo teeth begins, but never matures. The inference was natural that those structures had been functional in the ancestors, but had been abandoned by some of their descendants. In these days it has become the habit to call these rudimentary structures "vestiges." Plants and animals are full of these vestiges.

After this succession of facts, there came a revelation which convinced more men that evolution is a fact than any evidence that preceded. The geologists had begun to uncover that wonderful succession of plants and animals from the earliest geological periods to the present time. They saw in the oldest periods forms unlike any now existing; they saw gradual changes with each succeeding horizon; they saw a steady approach to forms like those of today, until by insensible gradations the present flora and fauna were ushered in.

Finally, men began to realize what they had been doing for centuries in domesticating animals and plants. They had been changing them so much by the methods of culture that in many cases the wild originals could not be recognized.

THE FACT OF EVOLUTION

In the presence of such an array of facts is it to be wondered at that certain men began the serious, scientific study of evolution? The so-called "authors" of the idea of evolution were really the men who attempted to explain the fact of evolution. Their explanations were not demonstrations, but inference based on observation. This method reached its culmination in Darwin's explanation.

As facts multiplied, however, the current explanations were found to be inadequate to explain some of them. This led to a general misconception of the situation by the uninformed public. For example, more intensive study developed the fact that Darwin's explanation did not always explain. His name is so identified with evolution in public thought, that this criticism of the universal application of his conclusions was taken to mean that the theory of evolution was being abandoned. The real situa-

tion is that every proposed explanation may prove inadequate, and yet the fact of evolution is to be explained.

At the beginning of the present century, however, the science of evolution entered upon a new epoch. This was ushered in by the work of DeVries, who introduced the experimental study of evolution. The problem was to discover whether one species actually produces another one. It had been inferred that it does, but inference is not demonstration. As a result of experimental work, many species have been observed to originate in this way, both in plants and animals. That one species can produce another is no longer an inference, but it is a fact that has been demonstrated repeatedly. Evolution, therefore, is a fact; it is quite a different question whether the proposed explanations are adequate. It must be remembered, however, that while the fact of evolution is established, the whole story of evolution remains an inference. It is clear that our conceptions of religion must include this fact.

ORGANIC EVOLUTION

It is interesting to note that inorganic evolution did not arouse serious theological objection. Continual change of the earth's surface through geological time was accepted because it was obvious, a fact that could not be contradicted; and yet it taught that progressive evolution is the method of nature in developing the world. Even organic evolution might not have aroused much opposition, if the inferences in connection with it had not included man. When inferences in the field of evolution were the only results, it was natural to extend inference to the evolution of the plant and animal kingdoms, and this involved the origin of man. In these days there is no such attempt, for experimental demonstration of the evolution of the whole series of organic forms, culminating in man, is clearly impossible. Biologists, therefore, are no longer interested in the whole story of evolution, but only in discovering experimentally how one species may produce another one.

The conclusion of the whole matter is that since evolution is an established fact, it cannot be anti-Christian. The alternative need not be considered, for it is just as clear that Christianity has a scientific basis in the nature of man, and that its results have been demonstrated as clearly as those of experimental evolution. The fact is that these two great fields, so far from being contradictory, are mutually helpful. In this way the revelation of God in nature has supplemented his revelation through Christ. I find nothing more helpful to the student and leader of men than a clear appreciation of the working of evolution as exemplified in plants and animals. Evolution teaches that progress is gradual; that a better is progress toward the best; that sudden radical changes are not to be expected; that the future has its roots in the present. It teaches that revolutions are not the ordinary way of working, and that reformation may be very slow. It forbids unreasonable demands upon the individual or upon society, and discountenances the usual type of reformer. It shows that there have been no universal catastrophes and new creations, but that the present has gradually evolved from the past, and that the future will appear in the same gradual way. Furthermore, it shows that advance in a

certain direction may not be uniform, for there are periods of apparent recession, as well as those of more rapid advance. The results are only apparent in the large view over long periods of time, when the tossing back and forth of surface waves disappears, and the steady advance of the slow-moving current becomes apparent.

SWEEP OF HISTORY

Perhaps most important of all, it teaches that man is a poor interpreter of individual events, and has no means of deciding whether they contribute to advance or not. Hence it must lead to cautious and charitable judgments; but at the same time it supplies a strong ground of confidence that there must be eventual progress. Some of the minor details of evolution may be useful to the pessimist, but its whole sweep justifies broad optimism. It is certainly true that the message of Christianity must not be imperiled by an ignorant contradiction of demonstrated facts.

It is the Christian claim that God has revealed himself to man not merely in the words of Scripture, but also in the works of nature. It would seem likely, therefore, that the revelation of Scripture is supplementary to that of nature, containing further but not contradictory revelation. It would seem more logical, therefore, to read our knowledge of nature into our interpretation of Scripture, than to interpret nature by our conceptions of Scripture. The frequent attempts to interpret natural phenomena by conceptions derived from Scripture have so often ended disastrously that a reversal of the process might be suggested. That these disasters do not involve the Scriptures simply demonstrates that the conclusions were unessential.

As an illustration it might be cited how common and painful were the efforts to show the perfect adaptation of everything in nature. The most trivial anatomical parts of plants and animals were held to be perfect, in the sense that they could not be better adapted to the work immediately at hand. Since it has been found that there is no such thing as perfect adaptation among organisms, and furthermore, that perfect adaptation means stagnation, for it removes the essential factor in progress, not only have the old views been corrected, but a very large new thought has been introduced.

Again, the argument from immediate design was once very strongly urged; but when it was discovered that the vast majority of "designs," so far as plants and animals are concerned, are failures, the old argument was dropped; but in its place there came evidence of a design so noble and far-reaching that those once cited seemed trivial.

The statements made in reference to evolution illustrate the attitude of all the sciences. They show how a man trained in science can look past the surface ripples of religion that seem to be running in every direction and getting nowhere, and can recognize the deep oceanic current that moves steadily onward. He disregards the ripples and realizes that it is the deep current that is destined to modify the temperature of continents. In short, the scientific mind, so far from being irreligious, is open to the truth; it seeks for trustworthy evidence in reference to it; if necessary, it strives to strip off the husks of human opinion that it may get at the kernel; and when found, it accepts it with ardor.

Russia's Experiment In Vital Democracy

By John Ralph Voris

ONE cannot spend six weeks in Russia without becoming conscious that there is a driving power there of some kind. A strong, almost fanatical interest is taken by the leaders, whether they are in Moscow or in the provinces, not only in their own special work but in the soviet project as a whole. They work at all hours of day and night, apparently never resting. The legal day for office workers is six hours, but the leaders with whom we came in contact were to be found at their desks from eleven until five and in the evening until four a. m.

This is not due to the fact that these leaders receive high salaries, or rich food, or luxurious quarters. They are not driven to do their work by special gratuities of this kind. The young official with whom I became particularly well acquainted was acting commissar of an important bureau. Yet his salary was but 120,000 rubles per month, or about \$3.60 in our money. He had a room in a good hotel where lived many other office workers, for this hostelry, taken over by the government, as were all others, was devoted to the living quarters for the workers in the labor department. His room was similar in size and furnishings to the average room of an American office man in a Y. M. C. A. dormitory. In addition to his salary and his room, he receives one meal a day, bread, a little butter and a tiny bit of sugar, some tea and coffee and occasional other small supplies. He was supposed to receive his clothes. But he was wearing the suit he had worn when he returned to Russia from England nearly a year before!

A KIND OF MISSIONARY ZEAL

The acting commissar of labor, whom I saw in his own home late one Saturday afternoon, was living with his family in three rooms assigned to him in an apartment in a large "hotel." Although a leading official, he lived no better as to housing than the average skilled laboring man in America. As to food, no one has sufficient food, according to American standards. That these people are living in luxury is a myth. It is not what they get out of it in material rewards that makes them interested. Nor is it the spirit of the game as in a big business concern in America. It is more like missionary zeal.

There is a moral earnestness, a sincerity of purpose, and an intensity of desire that comes very near to being real spiritual idealism, or I am far from the mark. It is different from the enthusiasm that the usual office holder in America has for his job. He is proud of doing it well as a matter of professional technique. But he is not a zealot. In Russia they come near being zealots. While this state is possibly not so normal or wholesome, yet if we are seeking to be fair we will find something very fine in it. It gives to their leaders, no matter how shabby or hungry they may be, a consciousness of dignity. I felt this to be

particularly the case with the presidents of two of the famine-stricken provinces with whom I talked.

One of the interesting phenomena that soon makes itself apparent to the understanding mind, is the attitude of most of the leaders toward social and educational ideals and methods. This is one of the significant things in the present regime. In America we have certain professional workers who are specialists in social work. In national, state and municipal organization we have these educational leaders, who know the technique of their profession as no similar workers do in the world, I assume. And there may be much voluntary work in behalf of the various causes. But the officials are usually interested in this kind of work because it is their job. In Russia all officials seem to be interested in social ideals. It is not a departmental fad or task; it is a governmental devotion. Especially will they wax eloquent over their present and their proposed work for children.

SOCIAL IDEALISM

I should venture the guess that this expression of social idealism on the part of government officials is to be similarly found nowhere else in the world. I do not want this to be a smoke-screen to hide the faults of economic organization, nor do I believe that enthusiasm for social ideals can take the place of efficiency in simple educational management. But there is something quite fine, nevertheless, and all who place moral earnestness above materialism cannot afford to sneer, even though they may pity. Let me say it again. That which in America is a departmental and professional development in social service, education and philanthropy is in the mind of the Russian government the dominant thing, towering above political organization, military development, and economic failure or success. Here in America it is efficient and highly technical; there it is only in the kindergarten stage. There it consists of plans and hopes, not achievements. It is so thoroughly a dominating zeal that it is a weakness. There is a tendency to rely upon social idealism and education rather than basically and immediately upon economic soundness.

Judging from the practice as I observed it, I should say that the theory in Russia is this: Every person should have and must have the right and opportunity to receive the best possible training for citizenship and personal development the nation, that is, the government can give. One gets the impression that education is placed first in the mind not only of national commissars but of local officials as well. This ideal seems to be trickling out into the furthestmost regions of the country. Since the government is "social," all educational plans are tinged with the social flavor. Since the system of organization is centralized and paternalistic, educational efforts are throbbing with propagandist conceptions. Since the en-

ture leadership is overfond of the new, the radical and the theoretical, the schemes are marked by a divergence from conventional methods. There has been little money to spend, and few school supplies have been available. It seems raw and inefficient.

EDUCATIONAL PROBLEM

On the other hand there have been sufficient achievements to make possible a partial valuation of the scheme as a whole. Raw, crippled, inefficient though the whole program has been, yet it is big, tremendously big in its potentialities. To understand this program sympathetically and to criticise intelligently one must keep the background of the Russian educational problem in mind—the ignorance of the masses of workingmen and peasants. This problem, which is the center and core of the educational task, stands out above all other problems of the Russian people, when one once grants that the people must be clothed, housed, and fed. With this almost insurmountable problem in mind, we are ready to face the fundamental and immediate educational ideal of the present regime, namely, to make Russia a literate instead of an illiterate nation. The fundamental ultimate task is to make Russia an intelligent nation. To make her intelligent she must first be able to read and write. But in the meantime, while making inroads into illiteracy as fast as possible, there are some ways of bringing enlightenment to those who cannot read.

There are many tools which the government has set itself to use at this task—including books, lectures, exhibits, classes, posters, etc. The most apparent and the most effective superficial method of reaching the people is through the medium of the poster. People can read posters when they cannot read books or papers. So apparently the country is poster mad. At first blush one exclaims that the cause of her poverty is right here—Russia has spent all her gold on printers' ink! They are everywhere—these posters—throughout the country. They thrust their glowing messages at you from every vantage point—station walls, inside and out, empty store windows, public buildings. They are usually done in screaming colors, with red a dominant note. Many are crude and extreme, with little appeal to the cultivated æsthetic sense, but others are of rare strength and beauty. Indeed some of the great artists of Russia have been drafted into this field. In its better aspects this art rises higher than anything of its kind I have ever seen. The messages are so clear that he who runs may read. Most of them will penetrate into the most limited mentality.

POSTERS, POSTERS EVERYWHERE

They cover many themes, the mention of some of which will not only indicate the value of this medium, but will show the social intent of all the other educational mediums as well. One's first and superficial impression is that this visual propaganda is in behalf of the present form of government. Many of the posters deal with the downfall of the capitalistic regime, and the necessity of workers and peasants uniting to overthrow the bourgeoisie. Probably most of the earlier posters dealt with this theme.

There are fewer now. But there is one constructive note even in this destructive propaganda, namely, the unity of workers and peasants. This idea of unity still runs through most of the publicity.

As one begins to study these flaming messages (we brought many home with us) one begins to see what my soviet friend in Moscow insisted upon—that most of the present effort has nothing to do with the bolshevist propaganda as such. It is now the education of the people in essential facts relative to their every day life. The first essential is health. There were dozens of printed posters at every station appealing to the people to drink only boiled water (of which there is plenty at every railroad station) to kill the fly, beware insects, keep clean. There were painted posters ten feet high warning against methods that breed cholera. The people are compelled to see and understand. In a land of cholera, tuberculosis and malaria, the question of sanitation and of personal cleanliness is all important. This nation-wide effort of the government, which so evidently had the cooperation of local soviets, is very similar to our state and national Red Cross, and other health campaigns. By placing a new valuation by the government upon the individual, it causes the individual to value himself and others. Life has been terribly cheap in all that region. One of the basic efforts of all education is to value life.

CONCILIATORY IN TONE

With the intent of saving life, and at the same time of assisting transportation, there were posters urging the people not to ride on the tops of or under railroad cars, and not to travel unless necessary, because it was dangerous to themselves and injurious to the nation's welfare. It seemed rather futile in view of the vast multitudes of fear-driven, gray-clad droves of beings who were fleeing from the famine region, but it was an honest effort anyway, and of course had been there before those famine floods had come. And, by the way, those posters told in their tone, a whole story. They were conciliatory and friendly. They were comradely. Nothing of the autocratic, "the public be damned" policy—with the exception of damning capitalism! They respected the power of the people.

A third group of posters urged personal education, showing that the peasants and workers must be enlightened in order to rule, and explaining how they could learn to read and write and thus begin to secure knowledge. A fourth class, exceedingly well done and interesting, urged the workers to conserve and develop the natural resources of the country, its forests, mines and farms. These posters urged work, and cooperation in work. They showed how the peasants must produce in order that the workers may manufacture. Still another lot of designs featured the care of children. Here they are at their best. There were old posters which had called the nation to support the government in the conflict against Wrangel and against Deneikin, while new ones begged the peasants to conserve grain and give it to the famine-stricken districts.

A second method of popular education is the newspaper.

Russians ordinarily never had newspapers, even though they could read. In the past the villages have been without news, except such as came through word of mouth. But now the newspaper goes to every tiny village, which means that their messages can reach the whole people, for all live in cities or villages. The chances are that there is someone in every village who can read. The papers are posted on a public bulletin board where all can read without cost. We saw these public papers first in Tiflis and Batoum; then in Moscow, and at every railroad station.

LIGHT THROUGH NEWSPAPERS

These papers are all printed by the government, either at Moscow, or at a local center. They are not "free." Their news is inspired. There are probably no opposition papers in the whole land. They are filled with biased propaganda. But nevertheless they do take news to the peasants and workers who never had such an opportunity to learn about things outside their villages before. These papers, like the posters, deal not only with happenings, but they seek to stir the minds of the people. They treat of social and educational ideals. They tell, for example, of what the various provinces are doing in their work for children. They call upon the people for their support in aiding the starving Volga region. The most heart-breaking appeal I have read was not at all the appeal of Russia's committee to other nations, or the stories of our writers, but the plea to Russians along the railroad from Rostov to Moscow to help their brothers in the famine areas. It was a call to the "hungry to feed the starving," to use out of their context the words of Kameneff. It needs little imagination, and a small bit of fairness, and a recalling that Russia's villages have been in darkness, to recognize the vastness of this project of spreading light to the people by means of the printed page everywhere in that great nation. One can almost see the expansion of the minds of people who have hitherto been limited to the small happenings of their tiny world as they read about the rest of their great federation, and realize that they have a place in that nation's work.

TRAIN EXHIBITS AND OPEN FORUMS

A third educational method is the train method, and with it the presentation of dramatics and lectures. We passed many trains of this order—a dozen such, I should say. They were usually painted on the outside with wierd, futuristic designs, after the fashion of earlier radicalism. The full trains would cover many subjects: health first, agriculture next, the care of children never omitted, then self-development through reading, or art or the drama. Ordinarily these trains carry a bath coach, taking them into the smallest towns along the railroads, and they have movies, and a library. Lecturers accompany the exhibits and they, with the dramatic companies, give entertainments in the meeting centers of the towns. The aim is, very evidently, to take the best that science, art and education have now to give to the humblest workers or peasants.

Another method, combined much of the time with the train exhibit, though not dependent upon that highly spe-

cialized endeavor, is the conducting of open forums and lectures in the villages. Our party attended one of these gatherings. It was held in the town-hall of the village, the total population of which would not be over three hundred. Possibly two hundred and fifty well-behaved people were present. They sat perfectly still during the evening. There was no evidence of disorder. Our Russian doctor, who followed the exercises with keen interest, said afterward that these same people had formerly to be watched and almost compelled to be quiet during any meetings of this kind during the old regime. Now they came with no disorder. No guards were needed. Their hats were off. There was no smoking! They owned this themselves, our doctor pointed out. The lecturer spoke for half an hour. He told of the way in which the government was trying to carry on its work; why cooperation was required; what was needed to solve the famine problem. He introduced one of our party as a visitor from America. Then came a play given by a small party of dramatists whose car had been attached in front of ours. All of this in a tiny village of perhaps sixty huts, in the very heart of Russia.

SOLDIERS AND STUDENTS

It is the ideal of the educational department to establish libraries throughout the country, but lack of print paper is one good excuse for the failure to go far with this to date. However, there have been published by the government printing press many very cheap editions of classics of all nations, and these have been sold at cost, or have been used widely in class work. It is rather a "high-brow" list that they are planning to print, covering as it does history, science, anthropology, art, music, fiction, etc. It indicates either an extraordinary hunger for good things, or an extraordinary desire to feed the masses on the best. I don't know which it is—perhaps both.

But the greatest opportunities for the use of books and the giving of lectures, are with two groups: the soldiers of the red army and the students in the colleges and schools. Of these two, the first field is infinitely more important.

The educational work in the red army is the present hope of Russia. The department of education (not the military leaders, so much as the educational) *has deliberately set out to make a literate army—and is succeeding.* Here are the youth of Russia, to the number of perhaps two millions. They, like their fathers, have in the past had no hope of an education. Now they are getting it. It is absolutely compulsory. They cannot evade it! The red guard on our train—an educated boy of gentle birth—was enthusiastic over the system and its achievements. We talked with high officials about the process. I saw class after class at Moscow, gathered for lectures. We were proud of our effort in our own army, both before and after the armistice, and the need was inconsequential as compared with the illiteracy in Russia. Here in Russia is a national effort, in an immense army, deliberately to train the youth of the nation to read and to write.

This is one of the most interesting and valuable pieces of constructive educational work in the world today. It is an

achievement of which the most advanced nation could be proud.

Although many of the college teachers have been drafted into the army schools, yet the colleges are open, and crowded with students. But the emphasis here at the present time is upon the simpler needs. Presumably the higher educational institutions have temporarily suffered. If so, none would regret it more than the educational leaders of Russia. But they have their eyes on the broad education of the masses of people, rather than upon specialists. The education of children is a part of the general work for children to which I shall later refer.

CONSTRUCTIVE SOCIAL EDUCATION

If the soviet government accomplished nothing other than this educational achievement and then passes away, history will give to it credit for one of the most astonishing pieces of constructive social work ever accomplished on a national scale. The greatest fundamental need of any people is enlightenment. The secret of a democratic government is likewise intelligence. It looks as if the soviet leaders were not trying to keep themselves in power by maintaining an ignorant people. This educational plan is the most important of the social schemes of the government, aside from the children's homes. There are no societies for charity in a plan that seeks to discard the idea of charity and philanthropy. But there are many schemes for the socialization of the people. Of these the most apparent now is the establishment of social centers, or club rooms, in nearly every railroad station and in many towns. We saw many of these social rooms at the railroad stations. They remind one of the temporary club rooms for our soldiers during the war, possessing a piano, tables for writing, some books, chairs; a place for loafing and a study. The walls are covered with posters.

Moscow has many similar clubs, of various kinds. The many departments of the government have their social organizations, each of which has its social center. The members take great pride in their organizations and their meeting places. The artists boldly announce their club with painted poster effects covering the walls outside. We saw the meeting place of the "imaginationists"—the futurist group of poets—who come together daily to read their writings aloud. Each department group is to have its cooperative store. The government is seemingly seeking to encourage fraternal relationships, projecting a doctrine of social self-expression rather than inhibition. There are many more nearly fundamental plans along the line of what we would call national social service, such as old age pensions, steadiness of employment, stated periods of service to municipality or state, and the like, but the failure to develop economic soundness has left these schemes in an abortive state, and I am more concerned with actual achievements that I could see than with the merely theoretical program of the government.

THE CHILD AT THE CENTER

Now, turning to the care of children, to which I have referred a number of times. We came in contact with this social fact on every side. The leaders unconsciously let

it slip into their plans, even though they were talking about foreign relations, or the causes of the famine. The province officials told us of their efforts to feed the children of the famine districts, of which there were 59,000 in Samara alone, or to transport them to other provinces. We saw children's soup kitchens in Samara, Syzrin and Moscow. We passed many "children's homes"; in fact at Czaritzen we noticed "Children's Home No. 32," and learned that there were nearly a hundred here. One of the Friends' mission workers, a young woman from Australia, who had worked in central Europe all winter, but had been studying their operations in Moscow for two weeks, could scarcely talk about anything else, even there at famine stricken Samara, than the "remarkable work" for children in Moscow, as she had seen it and had learned of it from other workers. These Friends' mission representatives assuredly possess a deep, human, non-professional love for children. The only glimpse I had at Samara of another Friends' worker was in a box-car filled with little "kiddies," packed in like sardines. Disregardful of vermin and disease, this woman, a professional social worker, endured whatever hardships her children underwent. Lest I may not refer to the matter again, let me say that any funds which the American people give to the Friends' mission in Russia are well invested.

Indubitably the present Russian regime in its social plans is making the children the very center. First of all as to their housing: The largest and best homes in every city, and the "dachets," or summer places outside of Moscow and the other large cities, have been commandeered, not for the officials, as we have surmised in America, but for children's homes. We saw this first in Tiflis, Georgia, and we noted it in every city we visited. The idea is evidently to give to the children the very best protection possible. Take the question of food: The children are to be fed, whether the adults have food or not. In Moscow the children alone had milk. Not even prominent government officials were an exception to this provision. The children were given all the milk available. Their sugar ration was greater than that of adults.

TEACHERS OF ABILITY

The children are given the best possible leaders. These are usually women who have been teachers, or others who have talent and education. Many young women who under the old regime led lives of luxury and ease, are now doing something useful, for all are expected to work. The Australian Friend, referred to above, told me an interesting incident in this connection. She had been in contact with one of the children's homes in a former summer residence of a wealthy family. The daughter of this family had been placed in charge of the children when the home was taken over for the purpose. She had never done anything of the kind before. But she was wildly enthusiastic over her work. She would not let one of her children be transferred to other leadership. She was happy that her home could be used for this purpose. She was decidedly angry at the government, however, because it had taken so many of her pictures down to the central museum. It was an outrage to take them from her walls,

for the children needed them! My informant said that this young woman did not want to go back to the old regime.

That the education of these children is not scientific and thorough must appear on the surface at once. For one thing the teachers are all hungry, and they cannot do good work with no reserve energy. This fact the Australian girl pointed out. And then they lack books and other supplies, and training and supervision. The whole plan is new. But my own observation at Tiflis, where the Russian women are showing a teaching talent that led our larger commission to extravagant praise, bears out my general impression that the children are being taught to read, write, and speak correct Russian and French, and often English; to sew and model and paint, and make things with their hands; to play together and to know something about the simpler facts of history. They are under good, even brilliant leadership. They are gay, filled with life and charmingly dressed in the cheapest of made-over clothes.

The Russian children that I saw were a source of wonder to me. Light-haired, beautiful little creatures, with sparkling eyes and dancing feet, they impressed one as coming from a long line of favored people. But these children were of the bourgeoisie, largely. Yet the little children of the peasants, undernurtured, ragged, unkempt though they were, were children, after all, just like average children from the foreign sections of an American metropolis.

Practically all the children in the cities are now in these homes. First, there are the orphans, who live in the homes all the time; then those who remain in the schools, as they would in boarding schools, returning home occasionally; and then those who come in daily from their homes. We have had the story that all children are taken away from parents and become the property of the state. This is untrue. The germ of fact in the canard is this: the homes are there, available always for the children. Parents can place their children in the schools for as long or as short a time as they wish, without cost.

A BOLSHEVIST VIRTUE

In addition to the homes, there are recreation centers in the country (as in the mountains outside of Tiflis), playgrounds, hospitals and clinics. I recall seeing an exhibit in one of the windows of the educational departments at Moscow, showing pictures of actual work of this kind in behalf of children at various points throughout the country. The village children do not yet have these advantages, but there has been for them no retrogression from past privileges, for they have had none. In a land of hunger and cold, of economic desolation, there is something worth while in this achievement in service to little children. If the bolshevists have any virtues whatever, or if all their characteristics but one are vices, here is one virtue—their ideals for children. Here again we see the giving of value to the individual life, especially the life on which the future of the nation depends.

Unless I am misguided by my impressions, the Russian people are inherently responsive to social idealism. They

give themselves to cooperation, to the feeling of solidarity, and to social sacrifice as few other peoples do. They are not individualists. The cooperative societies promoted for years before the revolution, and represented in the early revolution by the menshevist movement (so derided by the bolshevists in their rawer stages) had been developed further in Russia than in any other country. Those of us who have been interested in this expression of the democratic instinct have for years looked to Russia, rather than to England, while in the United States we were far behind in this development. The soviet government frowned upon the cooperatives as savoring of too mild a brew for them. But there has been a change in their attitude, and the cooperatives are coming back again. When I was in Moscow there were numerous cooperative stores, and others were opening up.

I have referred previously to the communes in the Russian villages. Russia has been communistic for generations. Her people in such villages own their land in common. They find it not at all difficult similarly to own cattle, horses, or tractors. The Russian people seem to be willing to give up their individualistic independence for the sake of the small group, or the state, as do few other civilized peoples. I found examples of this characteristic in the housing, the food, and the dreams of the present leaders.

It seems to me that the people over there are more willing to serve the state than most of us are here. Perhaps I am giving more credit to all classes over there than the conditions would warrant. Possibly my necessarily superficial contact leads me to a roseate view. But unless I am decidedly wrong, there is at least a modicum of truth in my view, and if there is that little, even, it helps us to understand how Russia may be able to give the world an example of vitally social democracy.

The Seeker After God

THERE was a dreamer once, whose spirit trod
Unnumbered ways in thwarted search for God:
He stirred the dust on ancient books; he sought
For certain light in what the teachers taught;
He took his staff and went unto the Wise,
And deeper darkness fell about his eyes;
He lived a hermit and forebore his food,
And God left visitless his solitude;
He wrapped himself in prayer night after night
And mocking demons danced across his sight.
Resigned at last to Him he could not find,
He turned again to live among mankind,—
And when from man he no more stood apart,
God, on that instant, visited his heart!"

HARRY KEMP.

Christmas

THE night when heaven bent low
To kiss the earth,
And, lo, a child was born.

ARTHUR B. RHINOW.

Is France Militaristic?

A CORRESPONDENT writes as follows: "I am firmly convinced that distrust and fear of Germany—which I believe are well founded—are at the bottom of French policy, and that if France had assurance of safety her apparent militarism would vanish. It has been reported that the Germans are not paying such heavy taxes as are the French and English, that the wealthy class is not paying its share, that the government is carrying a horde of unnecessary employes and deliberately heading toward bankruptcy, while huge individual fortunes are being piled up. We read that the medical faculty of the University of Königsberg, on the occasion of the Tannenberg celebration, bestowed the title 'Doctor Honoris Causa' on Field Marshall Leudendorff as the hero "who with the sharp blows of his unconquered sword protected the German people from the crowd of booty-hungry enemies." Until this arrogant spirit gives way to a sincere desire to make reparation for wanton injury, can the German nation be trusted? I should like very much to believe that the German nature has so changed as to be worthy of trust."

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Is the German Government Sincere?

A fundamental question involved in the above is that of the sincerity of the present republican government of Germany. We were convinced by our investigations last summer that it is a sincerely republican government, convinced that the only way to get a start back into the confidence of the world lay through honest efforts to live up to the stipulations of the treaty of peace. Our convictions have now been confirmed by no less an authority than Premier Briand of France who certainly cannot be accused of much bias or tenderness toward them. In his great address at the Washington conference, defending French policy, he said: "There is a Germany composed of noble, disinterested workers, who want to be fair and re-establish Germany among decent nations. This Germany we want to help." Just before sailing for America, he said he had found Chancellor Wirth a sincere man and declared unequivocally that "the undertakings entered upon by the present German government have been fulfilled." Again in his conference address he said: "We have one part of Germany that is for peace, a part who have had enough of this war—who have had enough of war altogether—and who want to settle down to the pursuits of industry and peace."

Dr. Rathenau, minister of reparations, said to the writer in August that while the Germans regarded the total assessment as indemnity rather than reparations, they accepted the debt of reparations as just and asked for the present at least no repeal of the total assessments but only for the ways and means whereby they could make payments without bankruptcy. He added: "We can never hope for any revision of the total indemnity until we have proved to the allies that we are honestly attempting to pay." Chancellor Wirth said to the German people: "A nation which honestly and sincerely displays its good will, and a government whose word can be absolutely believed, must regain the world's confidence."

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Is the Old Germany Dead?

Premier Briand, as does our correspondent, pointed to the old Germany, saying: "But there are others who learned nothing from the war—they keep all the ambitions of the Hohenzollerns. That Germany we live beside"; and he added, "We have witnessed several attempts to return to a certain state of things." It is this old German war party that France fears. It is in Germany, unconvinced and unshriven. The major question is whether or not it is a menace and if so how best to deal with it.

We believe it is a menace. During our recent visit we found that it is powerful in its influences, but we believe also that the first mainstay against it lies in supporting the present republican government. In other words, if the old spirit attempts to come

back it will not be by an attack upon France but by an attack upon the present government. The renewal of an attack upon France could come only after Germany had gone through another internal revolution. That revolution would be prolonged and possibly bloody, for the working classes are determined that it shall never come back, and the Sparticides would welcome its coming as a means of bringing on a radical revolution. They say frankly that it would bring millions to their banners for "a real revolution" and that they would welcome it.

There is just one danger, said men of several parties to us, and that is in such economic ruin and industrial chaos that the people would turn to the "man on horseback," as they have always done in other revolutions toward democracy; look back into French history, they say, for illustrations. It is possible that the very terms of the treaty may bring on such disaster and give the old party of "blood and iron," of which Leudendorff is a leader, its chance. Many of the officers of the late armies, many men in the civil service, a large number of the men of great wealth and the professors who taught German youth the philosophy of Kultur are for a return of the regime that "made Germany great," as they call it; but the working class, who compose one-half or more of the entire population, and millions of the farmers, professional and business men are against its return. Both the militarists and the communists cast smaller votes in the last election than in the first after the war.

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Is France Militaristic?

Woodrow Wilson is quoted as having recently said to a friend, "Another war will soon be upon us. It will be caused by the policy of France." The Italian daily, "Epoca," says: "There is only one threatening army in Europe—namely, the French." It calls M. Briand's picture of eight million trained Germans and untold millions of Russians a fantasy and reminds us that "France has a monopoly upon the iron of Europe" and that she has a half-million mobilized men in the Polish army as well as her own half-million. From leaders of all parties in England we heard nothing this summer but concern over France's militarism. One man who is a favorite with many for the next premier said frankly that if France continues her present policy it is quite within the possibilities that there may be an alliance between England and Germany within the next fifteen years. Another, a member of Parliament and a frequent representative on continental commissions, said: "The seat of militarism has moved from Wilhelmstrasse to Quai d'Orsay, and militarism looks the same to us in the one place as the other." "The French people are in a state of trepidation," said a keen Englishman in Paris whose business it is to interpret French events for an English daily, "and the military party are taking advantage of it to thrust their policies into the government."

"Vorwaerts," the spokesman of the present German government, warns that France's "heckling" of Germany is strengthening the militarists and says that if it continues there is a possibility of a monarchist revival that will overthrow the republic. It says, "the only real disarmament is a disarmament of the spirit, and this applies particularly to the French," and adds, "the German workingman never wants to see war again, but injustice and a search for vengeance is a false foundation upon which to base a peace structure."

France is acknowledging her own overt military precaution in claiming that she is rapidly demobilizing her army and in promising to cut down the period of military training. If Germany is building up, as the Germanophobes claim, then she should instead add to both. The fear of the French people can be readily understood after five years of such shock and ruin as she has experienced, and it can also be comprehended how those who believe in force and nothing but force can take advantage of that fear. A French poilu who had been in the

fighting army for four years remarked to me, "Our government is the real danger of Europe."

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Has the German Changed His Nature?

Our correspondent says he would like very much to believe that the German had so changed his nature as to be trusted. Germans are just like other humans. Many of them were against war before it came but the power they tolerated was for it; many millions are against it now. They have learned from a terrible lesson. On the second anniversary of the Revolution, 60,000 persons marched in Berlin under the banner "Never War Again" and hundreds of thousands looked on the procession. We wonder if such an anti-war demonstration could be held in Paris. The old military party has not changed its nature nor its purpose. The Leudendorffs call the republican government weak and cowardly because it signed the treaty and denounce all democracy as such. They denounce the republicans for attempting to pay the reparations and promise that they will not if given power. Nor has the French militarist learned. He wants to take Germany to the Rhine and believes in nothing but force. He has already denuded her of iron, denied her raw materials, insulted her with colored troops of occupation and taken Silesian territory in spite of the plebiscite and the promise to abide by it. Of course the German would have done the same—that is the spirit of militarism, but it wrecks the world without respect to nationality.

It is not possible to say "the German thinks this or that." There are all sorts of opinions and parties in Germany. The

militarist thinks one way whether French or German, and that is in the terms of force only. The peace-maker likewise thinks one way whether in France or Germany, and that is in the terms of justice. "It is impossible to say that every one of the sixty-six millions of Germans are guilty," said Dr. Rathenau, in making frank acknowledgment of the guilt of the German militarists. "The German common soldier fought just as I did," said a poilu to me, "he had to go and he believed it was for his country; he had no choice."

Our correspondent is wrong in his fears regarding taxation. An English parliamentary commission, sent over to study the matter, reports that the Germans will pay this year 43 per cent of their entire income as taxes. The French are paying less than one-third as large a percentage, the English a little over one-half as large. There are profiteers there, just as in France and England and in this country. "The Adlon and the Continental are full of men who are making money out of their country's misery," said Ex-Chancellor Michaelis, "and they keep double sets of books to evade their share of the taxes—they are traitors." You cannot collect excess profits and large income taxes, said Secretary of the Treasury Mellon the other day; the rich always evade you.

Our plea is not in extenuation of the German crime in making the war, nor for their exemption from paying the reparations, but for repaying evil with good by giving them an honest economic chance to pay, thus building a new world on the basis of peace and the ways of peace instead of on war and the ways of the man who makes war his business.

ALVA W. TAYLOR.

British Table Talk

London, November 15, 1921.

IT is always well to be wary of the success of proposals when all men speak well of them. At present all men speak well of the daring move which has been made by America. It has awakened a remarkable hope among us at a time when hope had become a little hard to hold. The vested interests among all the nations will not take this splendid proposal "lying down." They will fight, not of course as interests, but disguised as noble principles; but they are none the less likely to fight. Still some of us, who do not ignore the interests which profit by armaments, believe that they who are on the side of peace are more than they who are against it. At present there is only one voice to be heard. It is the voice of thankfulness that so bold a challenge has been flung down to the nations. We were giving last Sunday in our churches to the enforcement of the theme that the only complete memorial of the war must be laid in a world-peace; and for that we look westwards.

* * *

The Churches and Peace

In many places united assemblies of Christians from all the churches were held on Armistice Day. In one at which I was speaking, there was a remarkable unity of spirit among the various groups of Christian people. They gathered quite definitely on a Christian basis: they started with Christian premises; they were prepared to listen to the values of Jesus as final; and in this way they agreed that war was not only waste and folly—it was sin against the word of Christ. There have been many forcible words said of late on this matter. Mr. Studdert-Kennedy, well known to the soldiers as "Woodbine Willie," has declared in public his penitence for the part which he took in urging men to fight. Others who still think that in August, 1914, this country chose the less of two evils, are busy asking why there was only a choice between two evils? Why was there no good to choose? Altogether there is a strong enthusiasm at

the moment for peace; and if before this letter is printed other voices are heard, my readers must not doubt that the plain man everywhere is longing for the end of war.

* * *

A Good Way of Thanksgiving

There are in London city after nightfall a mere handful of inhabitants, chiefly caretakers; but in the daytime there are hundreds of thousands. Some of these city workers in 1919 resolved to show their gratitude for victory by forming a choral society called the "St. Michael's Singers" to give renderings of great church music. This week they are giving a festival under the conductorship of Dr. Darke, one of the school of musicians who are leading the churches back behind the music of the immediate past with its cloying sweetness, to the noble work of the past. I spent an hour and a half in St. Michael's, Cornhill, last evening on my way eastward; it was a sheer delight to listen to this choir, admirably trained, as they rendered Purcell's *Te Deum* and other works. The church, one of the city churches, condemned but reprieved, was full to the doors. It seems an excellent way of thanksgiving—to keep before the memory of the city the noble strains wherein the great in other ages praised the eternal Lord.

* * *

The Death of Dr. Forsyth

After a long and painful illness Dr. P. T. Forsyth, one of our greatest theologians, has died at the age of 73. He had been delicate all his life, but still the spring of this year he was able to do his work. His death does not remove from us one whose work belonged to a past day, but a living voice, and there is no one left to speak his message with his force and brilliance. At the first Congregational Assembly I attended, in 1896, I arrived a day after the opening to hear on all sides of a remarkable sermon preached by Dr. Forsyth on "Holy

Father!" That sermon marked his emergence into his true place of influence. Before his Leicester days he had been among our "heretics." (If a man is a heretic long enough in Congregationalism he is generally elected chairman!) He never changed so far as I know, his views upon biblical criticism; but he had some fresh experience of the truth of the Christian redemption which altered the emphasis of his preaching. He once said that in his ears the words kept ringing which were spoken to another Peter: "Thou, when thou art converted, stablish thy brethren." It would have been unlike him to speak more of such things; but sometimes he hinted at the nature of the fresh insight which came to him; and always it meant for him an emphasis upon God's redeeming act—the cross, and upon grace, faith, judgment. Indeed the heretic of former days became the trusted leader in the evangelical school, and he would not have rebuked any of his friends who classed him with Goodwin and Owen. He was like Dr. Denney, with whom he had much in common, a great Puritan divine.

* * *

The Man Himself

Of Dr. Forsyth, the man himself, it would be possible to write much, but those who knew him would be conscious all the while of his searching and scornful criticism of all personalities. This much, however, may be said: Dr. Forsyth was a man

with a remarkable range of knowledge and interest, a brilliant talker with a quick wit, a thinker, who took into his range the whole modern scene, and a man of singular kindness. It is true he never endured fools gladly, and the shallow he never endured at all. But always there was in him, as all men recognized, the right to speak upon the big things. Among them in the years when he was neglected and in the period of his recognition, he had spent his days; and his judgments came from a mind well stored and a conscience which had been brought under the discipline of the cross.

* * *

The Missionary's Devotion

"What are our pittance of money," asked Dr. Forsyth once, "our fits of sympathy, beside long, lonely devotions like these multiplied over all the earth? Their voices haunt us from graves baked in African suns, or soaking in malarial swamps, or watched by the lion and the lizard that cannot break their sleep. They demand that we shall not let their work be wasted, or their blood be like water spilt upon the ground, or their quiet resolve choked in the dust that stops their mouths. This work has cost too much to fail now. It is a sacred investment that we can only save by investing more. The mission field is a great Aceldama and field of blood. It is the cemetery of the Lord's vanguard." EDWARD SHILLITO.

CORRESPONDENCE

The Motive of Disarmament

EDITOR THE CHRISTIAN CENTURY:

SIR: In the universal hubbub about the abolition of war, one hears little mention of the pacifists. I mean the real pacifists, the Christian pacifists, who denounce, renounce, and abhor war because it is contrary to the will of God and to the spirit of Christ. Of those professed pacifists who do not object to war when it is a fight between capitalists and laborers, I say nothing.

Only three or four years ago, the pacifists were ridiculed, denounced, hated and persecuted. Some were hunted by the government, others by the mob, while others were harassed by ecclesiastical and educational authorities. Today, even the newspapers and the magnates are denouncing and trying to outlaw war. But there is a difference of motive.

The cover of a recent issue of The Literary Digest contains an illustration which shows the difference. War, which is personified as an old pagan, is being "fired." Who dismisses him? Not God, or the Lord Jesus Christ, or angels, or saints, or the church, or even humanity. He receives his orders to go from a business man who is the head of a small American family! It appears to be a question of taxes, as we are so often told in the press! That the American business man should desire to spend more money for his family and less for military and naval purposes, is both natural and laudable. Nevertheless, the conspicuous absence of the higher motives is disconcerting. It would appear that many Americans, journalists and others incline to be atheistic in their interpretation of events. As during the war, so now, they look for occasional causes and natural explanations.

The Christian pacifist realizes that God can use the weight of governmental extravagance and of taxation, to weaken the hold of war on the popular imagination. In such a case, high taxes become one of many instruments which divine providence is using to remove war between states and nations from the earth. But the pacifist does not believe that this removal, in the absence of higher motives, will bring in the kingdom of heaven or the era of divine peace. War between classes, between families, individuals, and groups of individuals, unseemly conflicts of various kinds, enmity, suspicion, jealousy, envy, wrath, hatred, and uncharitableness will continue to curse the

world until it is recognized that these are contrary to the spirit of Christ and to the will of God, and that his will must be accepted as the supreme law and rule of conduct. War may be abandoned as too high priced and too destructive, but Satan will find some other way by which to keep us embroiled, unless we renounce all his works.

Andover, N. H.

WENDELL PHILLIPS ELKINS.

The Meaning of Baptism

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just finished reading your book on "The Meaning of Baptism." I am not sure that I have your meaning and position clearly in mind. Is this your position? In the New Testament text the Greek word used is *baptizo* and it was rendered "baptize" in the King James version. Its original meaning was to immerse. But words change their meanings—in the Greek language and in all languages—as a result of the usage to which they are put. For example, the word *psallo*, which originally mean to "pluck" as of the strings of the lyre, took on a new meaning from its use in music, and came to signify to "sing." In a similar fashion "baptizo" took on an additional and specific meaning as the result of the use of immersion in the initiation of Gentile proselytes into the Jewish church. From meaning to immerse it came to mean the initiation itself. So that by the time of John the Baptist it signified not merely the physical act of immersion but the social and moral act of initiation into a new status. The New Testament meaning of baptism, therefore, is not to be determined by the classical use of the word *baptizo*. This meaning must be determined by its etymological history just referred to and by its use in its New Testament context. To translate the word in the New Testament as denoting only the original meaning of the word is to make the New Testament say sometimes absurd and sometimes incredible things.

Instead of being a physical act—immersion or any other physical act—the word *baptizo* came to have a "social" or "spiritual" significance. Immersion, sprinkling, pouring, are not competent translations of *baptizo* in the New Testament meaning. "Immersion was the sign by which the baptismal act was carried out." (page 175.) In the New Testament the word continued

to mean to "initiate" or to confer upon one the status of a Christian. Essential baptism may therefore take place regardless of the particular physical mode by which it is performed. People who have been sprinkled at their baptism are, in the essentials of the baptismal act, just as truly baptized as are people who have been immersed at their baptism. You, however, as I understand you, prefer the use of immersion only, both for yourself as a candidate for baptism and as an administrator of baptism. You believe that immersion is the historical mode by which Christian baptism (initiation into the Christian church) was performed in primitive times. You believe that the symbolic value of immersion is more apt and expressive than affusion. And while you hold that baptism itself has the sanction of New Testament authority, you do not believe, as I understand you, that immersion is in any sense commanded by the New Testament or based on the authority of Christ.

Any light you may suggest on this position I will appreciate very much. With every good wish, I am, sincerely yours,
Crockett Mills, Tenn. J. E. GORSUCH.

[I could wish that all readers of my little book on baptism might have gained from it so clear and satisfactory a conception of the author's view as the above. Whether the position is right or wrong and whether the reader agrees or disagrees with the author it is a primary consideration that author's and reader's minds shall meet in a common understanding of what the book is talking about. This, alas, has not been true in the case of all readers of "The Meaning of Baptism."—C. C. M.]

The Higher Pacifism

EDITOR THE CHRISTIAN CENTURY:

SIR: Your able editorial of November 24 on "The Church's Stake in the Armament Conference," suggests the difference between the pacifism of Jesus and the current pacifism. Both recognize mightier forces than violence to establish peace and righteousness on the earth. But the pacifism of Jesus is positive and aggressive unto the uttermost. For the cause of peace it suffers and dies. Its power is the Cross. If the thousand ships desired for Mr. Ford's peace errand had invaded Germany before the war, to declare through the length and breadth of it, regardless of the laws of Germany and their penalties, the falsehood of its unholy ambitions, that would have been the pacifism of Jesus. Or if, when the war began, the passengers of those thousand ships had charged the German lines, with no other weapon than His readiness to die, that would have been the pacifism of Jesus. If this seems a wild, irrational dream, it is no greater madness than His invasion of Jerusalem seemed to every wisdom less than his own. Or if one asks how such things could have been done, it is love's business to find the way, even as he found the way. Or if this seems beyond the possibilities of human devotion, it was not beyond the devotion of many Christian soldiers. Until pacifism outranks their devotion and becomes the sacrificial pacifism of Jesus, its appeal is too deficient in spiritual energy to move the conscience of humanity.

Calhoun, Alabama

CHARLES HENRY DICKINSON.

Contributors to This Issue

JOHN M. COULTER, professor of botany in the University of Chicago.

JOHN RALPH VORIS, secretary of the Near East Relief, just returned from a visit to Russia.

JOSEPH FORT NEWTON, member editorial staff of The Christian Century.

THE SUNDAY SCHOOL

A Fighter to the Very End*

PAUL, like Roosevelt, was a fighter to the last day of his career. It was in his blood. God had in him an aggressive personality, completely devoted to His cause. It is difficult to measure the achievements of such a man. As Abraham's course was marked by a series of altars, so Paul's was, by a string of churches. There they were in Asia Minor, in Greece, in Rome and some think, in Spain. How one man, wholly surrendered, can multiply his life! When Moody was a young man he read, in a book, that God had never yet had one man entirely consecrated to his work; Moody rose up and, lifting his eyes to heaven, vowed: "God, you know that I am not much, but all that I am or can be, belongs to you." Then he went out to fashion society by his remarkable meetings in our country and in the British Isles. Henry Drummond was melted into passionate service by Moody, and at Yale and Harvard, the very centers of culture, no one was more acceptable than this former shoe-clerk. It just shows what can happen when a plain citizen gives himself entirely to God. The trouble is that most of us only give a fraction of ourselves to Him. We have too many reservations! We reserve certain sins all for ourselves and they sap us of self-respect and ruin our power. We reserve certain times for ourselves when we might be doing the most effective work, as many men are now playing golf during church time and many women are playing bridge on prayer-meeting nights. We reserve certain opinionated ideas to ourselves, which rob God of His majesty and Christ of his place.

Paul comes down to his end scarred and broken but with his spirit up. Looking back over his untiring life he says, "I have fought a good fight." He had stood up and taken all the punishment and given better than he got. He had not run away. Ship-wrecks, prisons, whippings, painful journeys, were all in the day's work for him. His conversation had been complete, he had held nothing back, his life was not dear unto himself, he entered, in fellowship, into his Master's sufferings, he wanted to do that so that he could understand him better—brave old lion, noble old hero. "I have fought a good fight." Ask those who had opposed him! Look at his foes whom he had worsted. The devils crawled into their holes when they saw Paul coming by.

As a boy his father probably took him to see the Grecian games. An indelible impression was thus made. Afterward he found one of his best sermon illustrations in that event: "Lay aside every weight and the sin, which does so easily beset us—run with patience the race set before us—looking unto Jesus the judge. . . ." Now at the end of his day he sees his life as a strenuous race—stripped of family pride, of religious prejudice, of personal likings, straining every fibre, breathing hard and fast, driving ahead with all his indomitable will, looking for the crown which the judge holds for the winner. "I have kept faith." The article may misguide us here. Paul did not keep "the faith" in the sense that he remained true to some creed or some section of truth; Paul kept *faith*. He kept faith with his friends, he kept faith with all men and above all he kept faith with God. The men who break faith with God are the ones who bring discredit upon His cause. Not only is the cross before his closing eyes but the *crown*. Yes, indeed, there is a place for rewards!! When life has been poured out like a libation, when years have been spent in sacrificial toil, when faith has been kept, hope held in spite of dangers and love maintained in the midst of hates, the crown is proper and right. Paul got his crown; he wears it now; the battle-scarred hero is one of the decorations of heaven!! "Bring my coat, my books and particularly my papers"—he flares up as he remembered the coppersmith—"God will fix him" . . . the old fighter is the same to the very end!! "God will deliver me, to whom be glory for ever. . . Amen."

JOHN R. EWERS.

*Dec. 18, "Paul's Last Words," 2 Tim. 4:6-18.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Methodists Find Successor to Dr. Taylor

The retirement of Dr. S. Earl Taylor from the Board of Foreign Missions of the Methodist church was a severe blow to that organization. It has become evident that the health of Dr. Taylor is permanently impaired, his condition compelling him to live in Arizona. The board of bishops has been looking for a successor and has finally chosen Dr. Titus Lowe of Omaha. Dr. Lowe studied at Ohio Wesleyan and at Western Theological Seminary. He spent five years as pastor of Thoburn Methodist church of Calcutta. In more recent years he has held prominent American pastorates and has served on the Board of Foreign Missions of his denomination.

Death of Veteran Baptist Theologian

Dr. Augustus H. Strong died last week at the age of eighty-five years. He is known through the length and breadth of the Baptist denomination as its leading theologian. His work on "Systematic Theology" was first put out in 1886, and in 1903 it was revised and republished. More recently Dr. Strong has been publishing in the pages of The Baptist a short statement of theological truth. He is also the author of a number of books, the best known of which are "The Great Poets and Their Theology" and "American Poets and Their Theology." Dr. Strong was educated at Yale, Princeton and Rochester, besides taking courses of study in Europe. He became president of the Rochester Theological seminary in 1872, and continued in this position until 1912, a period of forty years.

Much-Abused Puritans Find a Defender

It has been popular in this country for nearly a generation to abuse the Puritan fathers. Many ancient canards have been peddled, some of which have been nailed by the virile pen of Dr. William E. Barton, congregational pastor and author. Prof. George Herbert Palmer, teacher of ethics in Harvard University, recently took up the defense of the Puritans in an article in the Atlantic Monthly. While admitting their defects in the early New England days, he finds much more to their credit in later years. Of his Puritan home he says: "I was brought up in it, am profoundly grateful for its discipline, and feel that I owe to it more than half of all that has made life beautiful and rewarding."

Dr. F. E. Clark will Winter on Mediterranean

The veteran leader of Christian Endeavor is finding opportunity in his declining years for some of the pleasures of travel which he has so richly earned. This winter he and Mrs. Clark will spend most of their time in southern Eu-

rope, on the Mediterranean shores. Dr. Clark wants leisure to do some writing, for which he has not had opportunity in busy America. He is also being importuned by Christian Endeavorers in Germany and in Czecho-Slovakia to pay them a visit. This he may do before the winter is over.

New City Has Grave Religious Problems

Seattle is one of the great cities of the Pacific coast. Its rapid growth has resulted in many grave problems for religious institutions. In that city of 315,652 the evangelical churches show a membership of only 40,222. The total enrollment for all religious societies is only one-third of the population. During the past ten years the most striking growth has been made by Disciples and Baptists, though the Presbyterians are strong there, having one-fourth of Seattle's evangelicals in their churches. It is difficult to promote co-operation among the denominations in Seattle owing to the strong individualism of a few leading ministers of the city. This lack of cooperation prevents evangelical Christianity from making its most effective appeal in that community.

Ministers of Boston Do Manual Labor

A number of ministers in Boston have responded to the challenge of the labor union people of the city. It was intimated by some labor leaders that if the ministers would put on overalls and do a day's work they would learn some things about labor that they did not know. Some of the ministers put on overalls and on the following Sunday introduced some of the labor leaders in their pulpits to present their side of the labor issue. A good many labor journals are recognizing, though timidly, the service which ministers all over the land are rendering to their cause. While ministers cannot agree in advance to take the labor side of every controversy, they are trying to be fair and to do the work of reconciliation between capital and labor.

Passion for Unity Finds New Expression

Current interest in Christian unity is producing a good many new religious movements. In Big Run, Pa., is a church called "The Church in America." The name sounds pretentious, but it is the professed belief of the members of the church that all Christians are in reality members of the church. This local group seeks by such a name to make denial of sectarian division. A newspaper has been started which will circulate through the county and perhaps in wider circles; it is called the Jefferson County Press. The editor of the paper and minister of the church is Rev. Martin Luther Weaver. The paper takes the position that no solution of world problems will

be found until local communities are united in the fellowship of Jesus Christ.

Corner Stone Will Be Unlocked in Hundred Years.

It will be a different world when First Christian Church, of Abilene, Tex., unlocks its strong box in the corner stone of its new church building one hundred years hence. As the new building enterprise has proceeded, contributors have been encouraged to obtain posthumous fame by having their names placed in the cornerstone. The Abilene papers are requested to publish these names at the time of the opening of the strong box in 2021 A. D. The box also contains the complete officary of the local organization. The key to the box is to become the property of the pastor and he is charged with the duty of transmitting it to his successor at each pastoral change until the time comes to open the box. Some of the contributors are insisting that the period be only fifty years.

Stewardship Rallies Meet with Success

The workers of the United Christian Missionary Society are touring the country and are instructing leading Disciples ministers and laymen in the meaning of stewardship. It is thought that many hundreds of churches, by practicing the self-apportionment plan, will come this year to new standards of responsibility for the missionary cause throughout the world. A great deal of stress is being laid upon the tithing method which is new to most Disciples churches.

Presbyterians Inaugurate Department of Humane Education

The Presbyterian denomination is the first to establish a department of humane education. This is being carried on under the auspices of the Board of Temperance and Moral Welfare. In order to emphasize the duty of humane treatment of animals, a modern version of the ten commandments has been prepared. Each of the ancient commandments has been rewritten to have some reference to the humane duty of kindness to animals. For instance, commandment five reads: "Honor and respect thy guardianship over the animals which have been faithful servants, and desert them not in an evil day; for by so doing thou mayest prolong thy days and increase thy joys in the land which the Lord thy God giveth thee." Presbyterians will be urged henceforth to "speak kindly to animals as well as to people." According to the new manual, tying a tin can to a dog's tail is now a forbidden amusement in the circles of this communion. Cats are to be turned over to the Humane Society for euthanasia at the time the birds are nesting. Steel traps and air guns are condemned as inhumane instruments for the capture of game. If living things are taken for food, they are to be dispatched as quick-

ly and mercifully as possible. A long list of prohibitions and positive injunctions make up the complete teaching. They are largely the product of years of experience on the part of the Humane Society, and are now being taken up for the first time by a religious organization. We have here an illustration of the contention of Professor Ross that in each new age, new sins arise. Docking a horse was no sin a hundred years ago, but it is now regarded as sin by most intelligent people.

Presbyterians Expose Girl Cigarette Smokers

In Lansing, Mich., the high school girls organized several cigarette clubs. These doings came to the attention of Rev. Arthur F. Southwick, associate director of the Department of Drugs and Narcotics of the Board of Temperance and Moral Welfare of the Presbyterian church. A community campaign was launched with the aid of many good people of all communions, and fourteen dealers were fined for selling to minors. In the same community a campaign is to be launched against Sunday movies.

Timely Topics for the Week of Prayer

The Federal Council has issued the list of suggested topics for the Week of Prayer, January 1 to 7, 1922. The first day will be a day for a series of sermons on the subject of prayer. On Monday the topics will be "Thanksgiving and Confession;" Tuesday, "The Church Universal;" Wednesday, "Nations and Their Leaders;" Thursday, "Foreign Missions;" Friday, "Christian Education and the Christian Home;" Saturday, "Home Missions." The Federal Council is prepared to furnish the instruction sheet in quantities. The devotional week following the holidays is coming every year into wider observance.

War Supplies for the Needy Russians

The United States government did not expect the end of the world war so soon, and when it came, there were on hand enormous stocks of every kind, including food, clothing, drugs and other necessities. A bill has been introduced into Congress asking that a portion of these goods be used for the relief of the suffering in Russia. The bill has met with opposition, however, and Christian people over the nation are being asked by the Federal Council to write or wire their congressmen during the first week in December, lending their encouragement to this humane proposal. Unless pressure is brought to bear from the religious portion of the population, it is feared the bill may fail of passage.

Church People Told How to Work More for Peace

The fight for peace is no more a guerilla warfare, but a well-organized campaign. The Commission on International Justice and Good-will of the Federal Council has issued a manual on "Working Toward a Warless World."

This manual is sold for fifteen cents,

and contains a program for Christian people who wish to aid in the abolition of the iniquities of war. There are directions for church action, and further directions for individual action. Without doubt this manual, which is so timely at this hour, will have a large circulation.

Large Chicago Church Finds a Pastor

Since the death of its pastor, Rev. Austin Hunter, last spring, Jackson Boulevard Christian church of Chicago has been seeking a pastor. This congregation has recently called Rev. C. R. Oakley, of Portsmouth, O., to its leadership. Mr. Oakley has been known as a most successful church administrator, and a very ardent promotor of the missionary idea. Jackson Boulevard church is in the midst of a section on the west side of Chicago where the churches have been in a continual retreat. It is the largest Protestant church in the section, having listed about a thousand members. It is hoped that a social program may be developed for the church and an endowment built up.

Catholics and Protestants on School Issue

Practically every Protestant denomination is a loyal supporter of the American free school. In the camp of the Roman Catholics one finds many lay minds who are also favorable to public schools, but the official attitude is one of uncompromising opposition. In Michigan, it was the Protestant vote which prevented the closing of the Catholic schools, for Protestants believe in religious liberty, and would not knowingly infringe on the liberties of their neighbors, the Catholics. This attitude has not always been reciprocated by the Catholics. Certain Catholic teachers in Evanston, Ill., have embarrassed public school pupils who have sought to take optional studies in the week-day religious schools supported by the Protestant churches. In Farley, Ia., a particularly unpleasant neighborhood situation is to be found. The public school building burned down, and the Catholic majority in that community has four times voted down a bond issue to rebuild the school building. There is a parish school in the town, and this is declared by some to be sufficient for the need. Were the attitude of Farley Catholics to

spread, it would mean an unpleasant situation in many communities through the land, and in the long run a limitation of a Catholic liberty. If this result is not prevented by the interference of the bishops, it will be due to a lack of statesmanship.

Kansas City Churches Perfect new City Organization

The churches of Kansas City have perfected a new city organization. It is called the Council of Churches. A budget of eight thousand dollars has been adopted, and a large part of this budget is already pledged. Dr. Fletcher Homan, pastor of Trinity Methodist church, was elected president. Dr. R. H. Miller, pastor of Independence Boulevard church, is one of the vice presidents. A number of prominent laymen of the city are on the board of management, and it seems that Kansas City is to have real church cooperation after a number of unsuccessful attempts.

Kansas City Minister Sees Good in Faith Cure Movements

The strength and the weakness of modern faith cure movement was assessed in a recent address by Rev. L. M. Birkhead, pastor of All Souls' Unitarian church of Kansas City. Some significant statements in the course of the address were these: "The message of mental healing cults and faith cure movements is the message we all need. They say to us, 'Talk health instead of disease. Stop talking about your ills and stop thinking about them. Replace your morbid ideas by more wholesome ideas. Cultivate a more cheerful attitude toward life. All leaders in the field of medicine are now recognizing the tremendous place that mind has in the treatment of disease. The taking of medicine for every little ailment is going out of practice. The value of commonplaces such as fresh air and sunshine is being recognized. Though most of us can never believe that mind is all and matter naught, we all ought to believe that mind is ruler and matter is servant.'"

Dr. Gore Wants to Unite Catholics and Unitarians

Catholics and Unitarians are not too far apart to be united in the application of Christianity to moral and social problems, according to Dr. Gore, a leading theologian of England. Though Dr.

GREATEST RELIGIOUS POETRY

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Gore is opposed to interchange of pulpits between the Anglican church and the free churches, and is usually regarded as a conservative on the union question, his views of social reform are advanced. He advocates getting the leading Christians of every city together in one organization to work on the task of applying Christianity to the problems of modern life. He suggests that Unitarians, Friends and Roman Catholics are not too far apart to cooperate in such an enterprise.

Bishop of Zanzibar Becomes a Separatist

The Bishop of Zanzibar is such a straight churchman that he leans backward. He has long been known as the most uncompromising Anglican bishop in the world. He recently wrote the Archbishop of Canterbury asking that his name be removed from the list of bishops who receive invitations to the Lambeth Conference and who share representation on its consultative committee. The reason for this radical action which, if insisted upon, makes him the head of a distinct communion, is that the Bishop of Manchester has invited several non-conformist ministers to preach in his diocese during the Advent. This incident helps free churchman to understand the clog on the wheels in the Anglican church.

Will Drive for Funds for New Building

The Community church of New York, Dr. John Haynes Holmes, minister, made a drive for funds for a new building the last week in November. The building of this church was destroyed by fire the past year. A total of \$217,000 will be sought. The church has on hand a little over fifty thousand which is regarded as an endowment fund. Sixty-five thousand dollars of the fund will be applied to the erection of a parish house in which the social activities of the congregation will be carried on.

Unitarian Evangelists in Massachusetts

The Unitarians of Massachusetts, and they represent a very large part of the denomination, are cooperating loyally with the national movement of the denomination to increase the membership of the churches by twenty-five per cent. Recently 160 ministers representing 109 churches, within twenty-five miles of the Boston State House met at the Boston City Club to perfect arrangements for the drive. The leading speaker on that day was Rev. Eugene R. Shippen, of the Boston Association of Ministers. Rev. Minot Simons, representing the national membership committee, was also present at the meeting.

Successor Found for Dr. Manning of Trinity

The richest parish of the Protestant Episcopal church in America is Trinity church, New York. When Dr. Manning was made bishop, the rectorship of this parish was vacant and it has taken some time to determine on a successor. It is

now settled that Dr. Caleb R. Stetson, rector of St. Mark's church of Washington will assume the duties of rector of Trinity church at an early date. He was formerly a Vicar of Trinity church. The salary attached to this position is said to be \$25,000 a year which makes it one of the greatest ecclesiastical preferments in the world. Trinity church has a number of missions and carries on a social service work. The administration of its vast endowments is a great responsibility.

Disciples Conservatives Hold Congress

Since the national convention at Winona Lake, the conservative minority which protested the adoption of the committee report on the China mission have been seeking opportunities for expression, and they have arranged another conservative "congress" to be held in Louisville this week. At these congresses only those in sympathy with the leaders of the congress are permitted to speak save by special privilege. The promoters of the new congress are reported to be at variance on a number of important items of policy, some wanting a rival missionary organization. A few of the conservatives in theology are satisfied with the decision of the China question, and will oppose any effort to reopen the question.

Faith Healing is Catching on in England

The faith healing idea which has been so prominent a feature of American religious life is catching on in London. Within the church of England at least two such movements have been organized. There is a Guild of Health, and also the Spiritual Healing Fellowship. Rev. H. Anson, head of the former organization insists that ministers should be healers as well as preachers. He holds that courses in psycho-analysis and psycho-therapy should be included in the courses of every up-to-date divinity school. Dr. Montague Lomax at a meeting of the Spiritual Healing Fellowship recently ascribed some forms of insanity to demon possession. He is a well-known spiritualist.

Missions Councils Schedule Meetings for January

The missionary leaders of America will start for New York soon after the holidays. Most of the home mission societies are now coordinated through the Home Missions Council, and this organization will hold its annual meeting in the Marble Collegiate church of New York, Jan. 9-11. The Foreign Missions Conference is an even older organization. Its annual meeting is so arranged that it does not conflict with the meeting of the Home Missions workers. It will be held at Garden City, Long Island, Jan. 12-14. At these meetings the plans and methods of the various organizations are brought under review. Many pieces of research are carried on jointly, thus saving large amounts of money for the various constituent boards. The harmonious cooperation of these lead-

ers of Christian propaganda is rapidly removing from the Christian church the stigma of unchristian rivalry on the mission fields of the world.

Disciples and Congregationalists Hold Joint Meeting

The Congregational Ministers' Association of Chicago recently engaged Prof. Alva W. Taylor to speak on the steel strike. Remembering that he is a member of the Disciples Communion, the officers of the association invited the Disciples ministers' association of Chicago to the meeting, on November 21. Professor Taylor defends the Inter-church report on the steel strike. He has just returned from a trip in England, France and Germany and says with regard to the Steel Report: "The steel report is pretty well known in England and was rather startling to the leaders there. They contrasted conditions in the American industry with the universal 8-hour day in the British steel plants and said that there were no great steel employers there who refused to recognize the workmen's right to organize or who did not deal with organized labor. No such church report had been made in England although it is quite common for leading churchmen, including several bishops, to be members of the British Labor party. The opinion commonly expressed was that the steel report was epoch-making as an expression of Christian ethics."

Will Aid the Unfortunate Russian Clergy

On account of the present distress in Russia a number of Russian bishops and priests of the Orthodox church are living in other lands in great distress, having fled from persecution. Their needs have been brought to the attention of the Protestant Episcopal church of this country. Bishop Darlington of Pennsylvania has called for a fund of six thousand dollars with which to relieve the immediate needs of these men. Some years ago a similar appeal was made in behalf of the Serbian clergy, and it was generously responded to. The appeal in behalf of these men has been favorably received.

Bishop Manning will Study Unemployment

The Episcopal church of New York hopes to aid the thousands who are now suffering in that city from unemployment. Bishop Manning has called a conference of the clergy at the Bowery Y. M. C. A. The various churches of the diocese will be called upon to aid in meeting the serious problems of the present hour. The bishop will call in social service experts to make concrete suggestions to the clergymen in order that they may be well advised in the measures which they adopt to meet the emergency.

Recruiting Leaders for Home Missions

The task of foreign missions has been interpreted to the young people of the colleges through the Student Volunteer Movement and home mission leaders

have long wished for some agency by which the home field could in like manner be idealized. Recently the Home Missions Council and the Council of Women of Home Missions have joined in the employment of Miss Jessie Dodge White as Secretary of Recruiting for the Home Field. Miss Dodge was formerly dean of women in Des Moines University. She is a graduate of Oberlin college and Union Theological Seminary and in addition has had training in the Y. W. C. A. Training Schools. Her wide experience in connection with student life


makes her a valuable worker in the new task.

Fifteen Thousand Hungarians Become Episcopalians

Fifteen thousand Hungarians, members of the Hungarian Reformed church, have been received in a body into the Protestant Episcopal church. Their ministers will be reordained, though with the stipulation that this does not

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repudiate their previous ordination. The baptism and confirmation of the lay members will not be questioned by the bishops. These Hungarian churches will be organized into a classic with a dean over them, but the bishop of each diocese will have authority to administer confirmation. This represents the plan of the Episcopal church for accomplishing Christian unity, and the leaders are greatly pleased to demonstrate a successful operation of the plan with even a small group like the Hungarians who have been recently received.

Mono Indians Transformed by Home Mission Work

The Mono Indians of central California suffered many things at the hands of the whites and they were at last reduced to the lowest level of poverty and misery. They traded away all their property for boot-leg whiskey, and even sold their daughters into moral slavery. Their superstitions were kept alive by the medicine men at whose behest all twin babies were condemned to death. After fourteen years of mission work by the Baptist denomination, they are now happy and prosperous with a decent home life. Their money is now going into tools and animals for the farming operations, and they have built some good houses.

Speaker Urges Admission of Women to Ministry

The admission of women to the ministry of the Church of England was one of the interesting themes considered at the recent congress of the Church of England. While the majority opinion is still opposed to the ordination of women, it was interesting to note that Canon Guy Rogers, chaplain to the King, was in favor of the innovation. He asked that the congress face the question whether the desire of the women to enter the ministry was a result of the operation of the Holy Spirit or not. He asserted that those who would exclude women attach an importance to sex not warranted by the facts of life.

Unitarian Speaker Deplores the Extremist in his Denomination

At the recent national meeting of Unitarians at Detroit, Rev. Abraham M. Ribbany spoke on "The Unitarian Attitude of Jesus." In this address he paid his compliments to certain radical spirits who have no theology of their own, and are concerned chiefly with destruction. He said: "But like other denominations, we have our extremists. If orthodoxy has the man who is all memory and no imagination, we have the liberal who is all imagination and no memory. If orthodoxy has the 'moss-back' we have 'the rolling stone which gathers no moss.' Perhaps between the two there is not much choice. Yet if I were to choose between these two pitiable objects, I would choose the 'moss-back.' To me of all desolate things on the earth a rolling stone is most desolate. It is bare, bruised, and horribly stained with the life-blood of the insects

and the vegetation it has crushed in its ruthless course. * * * We should continue to accept the leadership of Jesus as the first citizen of a spiritual democracy because both by inheritance and voluntary choice we are a branch of the Christian church. Like other forward-looking Christians, we are continuers of Christian history. This is a heritage we can ill afford to forego. Ours is this great historic institution with all its vast wealth of devotion, philanthropy and scholarship. It is the more ours because we are free to renounce, and if need be to denounce its errors."

Catholic Position on Union Question

The Roman Catholic church will consider no such thing as the corporate absorption of the Protestant sects. This would be to recognize them for a moment even just before they ceased to be. The doctrine of union was recently stated editorially by the Catholic weekly, America: "The Catholic position on reunion is clear, 'Charity in all things,' but for heresy one has no terms except terms of condemnation. Reunion, yes; but not at the cost of peril to the deposit of faith. The sooner our separated brethren learn that they must come, one by one, as little children to a great and tender Mother, and that the only conceivable basis of reunion is submission, full and unconditioned, to the see of Rome, the sooner shall we realize that blessed vision of peace, one flock and one Shepherd."

Universalists will Build Church in Washington

The various religious communions are realizing the importance of having commanding church buildings in the nation's capital. A large number of these buildings enterprises are under way, being supported by funds gathered from the nation at large. Among the most recent to determine on a new building for Washington is the Universalist denomination. Though there are only 75,000 members of this communion in the United States, most of whom are to be found in Massachusetts and New York, they are ambitious to be well represented at Washington. There has been some talk of moving the national headquarters of the denomination to the Capital City, but no decision in this matter has been reached.

New Testament Scholar Becomes a Missionary

Dr. Albert Schweitzer of Strassbourg has been widely known in the Christian world as one of the most radical critics of the new testament. His work in this field must everywhere be taken into account. The latest announcement with regard to him will be received with surprise throughout the Christian world. He has volunteered for service in Africa as a missionary. This does not mean that he has in any way given up his critical positions, but that he wishes during the remainder of his life to work constructively in Christianity. He finds no discrepancy between his theology,

and the consecration of his life to the work of the Christian missionary on a foreign field.

Lambeth Appeal Gets Consideration in Various Sections

The Lambeth Appeal for Unity issued by the Anglican bishops has now had consideration by ecclesiastical bodies in various sections of the world. It has been translated into Latin, Greek, French, Italian, Portuguese, German, Russian and Esperanto. Various religious assemblies in England, Scotland, Ireland, Canada, South Africa, Australia, India, China and Japan have given attention to the appeal. At the present time it cannot be said that any communion of Christians is willing to accept the terms of union involved in the statement, though the overture has been received with respect in almost every communion. Even among Roman Catholics the appeal has been given attention. Probably in no ecclesiastical communion more than in the Orthodox church of Russia is the appeal being considered favorable. Meanwhile Canon Headlam, Regius Professor of Divinity of Oxford, makes the following statement: "The Church of England is called I believe, to take her place in building up the religious unity of the world, but she will fail in her mission unless she is prepared to lay aside her exclusiveness and is ready to go out humbly to meet other Christians. You cannot be the heralds and harbingers of the great Catholic ideal unless you lay aside Anglo-Catholic narrowness."

Disciples are Seeking More Missionaries

Though the largest number of missionaries ever sent out by the Disciples in their history went this year, a group of missionary leaders are touring the colleges and universities looking for fifty more. It is reported that in eastern institutions nearly half that number have been found who will be sent out next summer provided they pass the necessary tests. Meanwhile the missionary support is being built up by an appeal for a more spiritual motive in giving. Stewardship institutes are being held in various parts of the country.

Mission Work in Santo Domingo a Success

It is but a little while since through union effort an evangelical program was set up in Santo Domingo. A number of lines of work are being carried on. The Sunday-school flourishes with ever increasing classes. Dr. Taylor reports 85 patients in the first two weeks of his medical work and \$52 turned into the mission treasury in fees from those who are able to pay. An appeal is being made for a Ford car to be put at the service of Dr. Taylor. A book store has been opened in the capital where the books advertised in La Nueva Democracia are sold. Among the various educational enterprises is that of educating young men in the English language, and of instructing them in the ideals of pan-Americanism.

New Books on **Christ in Today's Life**

In the amazingly puzzling times in which men find themselves today, there is no fact of greater significance, or more hope-radiating, than that thoughtful men are turning for guidance to the great Teacher and Master. New book catalogs bristle with striking titles which point to Him who alone can lead men out of darkness into light. The Christian Century Press has selected the following as really great books. All of them endeavor to see Jesus, not merely as a hero of the first century, but as the true leader for men and nations in this twentieth century.

Jesus and Life

By Joseph F. McFadyen, D.D.

A fresh and searching interpretation of the Gospel of Jesus in its social implications. The author, who is professor of New Testament in Queen's University, Kingston, Canada, says in his preface: "We are realizing as never before that the christianizing of men, of all men, in their relations is not so much a matter of interest to the church as a matter of life and death for the world." (\$2.00).

The Guidance of Jesus for Today

By Cecil John Cadoux, D.D.

This book is an account of the teaching of Jesus from the standpoint of modern personal and social need. Says Canon James Adderley: "It recalls by a shock to the bewildering problem of applied Christianity and makes us once more suitably uncomfortable. I want everybody to read it." (\$2.00).

The Open Light

By Nathaniel Micklem, M.A.

This interpretation of Christianity by one of England's younger Christian thinkers takes its title from William Morris's lines, "Looking up, at last we see the glimmer of the open light, from o'er the place where we would be." The author says: "I hope this book may help to make Christianity appear more reasonable and more beautiful." (\$2.00).

Christianity and Christ

By William Scott Palmer.

"Twelve years ago," says Dr. Palmer in his introductory note, "I was profoundly influenced by the critical examination of Christian documents and of Christian origins, by science generally and by the new movement in philosophy. I felt impelled to revise my religious beliefs. It was a kind of stock-taking, and took the form of a diary, now long out of print. Many trials have come upon the Christian religion and the church since then. It seems to be time for a new stock-taking on my part; and I propose to write a new diary and in it ask my new questions and find, perhaps, new answers." Dr. Palmer is author of "Where Science and Religion Meet." (\$2.00).

Studies in the Inner Life of Jesus

By Principal A. E. Garvie, D.D.

This is not a new book, but a new edition of a very great book by the noted head of New College, London. The Congregationalist says of the book: "Its chief value is in its emphatic insistence upon the genuineness of the human experience of Jesus, coupled with the constant acceptance of the uniqueness of his nature as the only-begotten and well-loved Son of God." (\$3.00).

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The Christian Advocate (New York) says:

"This is probably the most important book in English on the place of baptism in Christianity written since Mozley published his 'Baptismal Regeneration' in 1856."

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By Richard L. Swain

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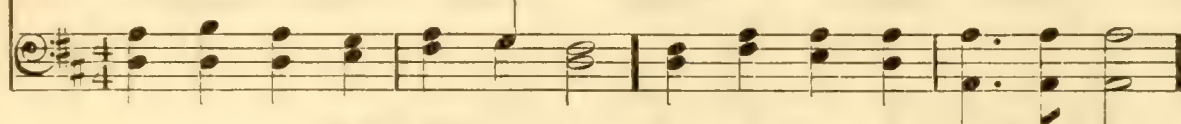
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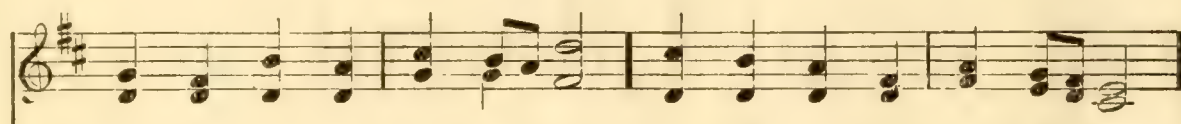
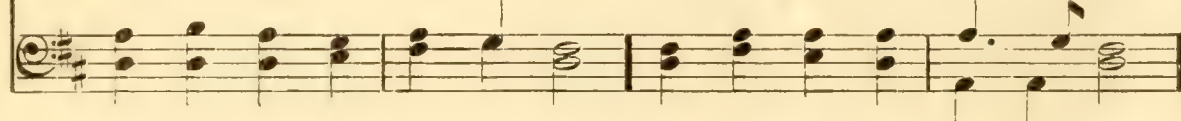
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1. Men, whose boast it is that ye Come of fa - thers brave and free,
2. Is true free - dom but to break Fet - ters for our own dear sake,
3. They are slaves who fear to speak For the fall - en and the weak;




If there breathe on earth a slave, Are ye tru - ly free and brave?
And with leath - ern hearts for - get That we owe man - kind a debt?
They are slaves who will not choose Ha - tred, scoff - ing, and a - buse,



If ye do not feel the chain When it works a broth - er's pain,
No; true free - dom is to share All the chains our broth - ers wear,
Rath - er than in si - lence shrink From the truth they needs must think;



Are ye not base slaves in - deed, Slaves un - wor - thy to be freed?
And, with heart and hand, to be Ear - nest to make oth - ers free.
They are slaves who dare not be In the right with two or three. A - men.



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truly *religious* un-
til the church be-
gins to sing it.

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this hymn: large
notes, bold legible
words, and *all the
stanzas inside the
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The CHRISTIAN CENTURY

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EDITORIAL

China and the Pacific Peace Pact

THE Christian international mind will not be wholly satisfied with the treaty entered into by Britain, France, Japan and the United States, which was announced last Saturday. There is one vital omission from the agreement: that is China. China herself should be a signatory to the agreement. One of the most ardent hopes with which Christian democracy has invested the Washington conference relates itself to China's plea for the explicit recognition of her sovereign independence. And it seems clear that it is the purpose of the conference, in the long run, to emancipate China from the nondescript status in which she now stands and which renders her a helpless and inviting object of exploitation for any nation, and particularly her powerful island neighbor. That exploitation must be stopped, so the conference has already decided by its adoption of the Root resolutions. But in drawing up the four power pact for stabilizing peace in the Pacific east the conference missed a unique opportunity to carry out its good intentions toward China. China is the only interested power not included in the pact. But if the conference is in earnest in its purpose to give China a sovereign status with real autonomy, nothing could signalize and help to realize that purpose like treating her as an interested equal. The best way to stabilize peace in the far east is to remove China from the status of a mere ward of other nations, dependent upon their good intentions, and to invest her with the dignity of a sovereign nation. The moment China's sovereign autonomy is universally recognized, the necessity for other nations entering into pacts to prevent one another from exploiting her will be greatly reduced. A practical act of recognition such as the inclusion of China in the present agreement, would go far toward unifying

and stabilizing the internal affairs of China herself. And if the powers are in earnest in wishing to inhibit any act of aggression tending to disturb the peace, China's participation in the agreement would much more effectually guarantee that any such hostile act would be brought to their attention while it was still in the bud. What China needs is not international charity, but justice. Her destiny cannot be imposed upon her either by the good will or the concerted abstinence of outsiders, but only by her responsible inclusion in all good faith in whatever international arrangements affect her welfare or that of her neighborhood.

A New Spirit in World Affairs

QUALIFYING its enthusiasm only by regret at this omission of China, the Christian conscience cannot fail to welcome the agreement of the four world powers as a positive and long stride toward the peace ideal which Christmas celebrates. It begins to look as if the Christmas bells of 1921 will have cause to ring more joyously than in any year of modern times. The Washington conference is bringing a new method and a new spirit into world affairs. The objections to the new treaty that are bound to be voiced in terms of the George Washington tradition warning the young republic against entangling alliances will not hold when applied to our full grown republic that has now become the creditor nation of the world. Attempts will be made to draw a parallel between this far east treaty and the rejected league of nations. But such attempts will be futile. The treaty of Versailles was a punitive instrument devised in fear and vengeance to humble and mulct a defeated foe. The league of nations which was woven into the structure of the treaty provided many features and embodied an essential pur-

pose that strongly appealed to the Christian conscience. But admirable and hopeful as it was in many aspects, it was vitiated by being inseparably interwoven into a treaty against whose terms and temper the Christian conscience recoiled. If America could have taken the league without the treaty we would have done so. The Washington pact for peace in the Pacific has none of the objectionable features of the Versailles treaty. It is conceived in a Christian temper, has reference to no enemy, specific or potential, does not attempt to create a balance of power against another group of nations hostile or likely to become so. The Washington covenant is an agreement of self-control. Each nation within the agreement simply declares its purpose to abstain from certain forms of mischief or menace toward the colonies and islands of the far east. This is the exact opposite of the Versailles method which, as Mr. H. G. Wells has pointed out, used the concept of mandates as the thinnest camouflage for annexation and exploitation.

Disarmament and Rearmament

WITH some degree of clearness the Washington diplomats seem to see that curtailing armament is not sufficient to achieve peace. Peace-making, true pacifism, is a constructive, not a destructive process. Something must be put in place of the war spirit if the scrapping of battleships is to avail anything. A spirit of cooperation, of moral understanding, of world-wide fellowship is necessary or the state of the world will grow from worse to worse. Our Lord and St. Paul spoke certain great words on which all Christian congregations ought to hear some persuasive and enlightening sermons preached before the conference adjourns. Take Jesus' utterance first: "When an unclean spirit leaves a man, it roams through dry places in search of refreshment. As it finds none, then it says, 'I will go back to the house I left,' and when it comes it finds the house clean and in order. Then it goes off to fetch seven other spirits worse than itself; they go in and dwell there, and the last state of that man is worse than the first." And now take Paul: "Put on all the armor of God. . . . Stand your ground then with truth for your belt, and with righteousness for your breastplate and with the firm foothold of the good news of peace as shoes for your feet. And besides all these take faith for your shield . . . and accept the helmet of salvation, and the sword of the spirit which is God's Truth." This rearmament doctrine must go hand in hand with disarmament. Pacifism is not passivism. Peace-making is a program of action. Wherefore with all our disarming with respect to the carnal weapons let us see to it that the nations are re-armed with the weapons of the spirit.

Is Beer a Medicine?

ADVOCATES of nullification have lately been attacking the prohibition laws of the United States along the line of making beer and wine medicines. Meanwhile

there are very few physicians who so regard these beverages. There is no mention of beer as a medicine in any materia medica. The spirituous liquors are listed as medicines, but the prohibition act makes very inconvenient their use. It is evident to those who give the matter a little thought that the demand that beer be made a medicine is a demand not of the reputable physicians of the United States, but of those inconsolable wets who see in this method a new loophole by which the law may be violated. Every profession has its black-legs, and even in so honorable a profession as that of physicians one will always find unworthy men who will do anything to turn a dishonest dollar. Making beer into a medicine is only an excuse for bringing the constitution of the United States into ridicule. Meanwhile it is encouraging to find some newspapers that have been among the irreconcilable wets now taking the position that the majesty of the law demands unqualified respect. If the great majority of Americans want prohibition, in the long run there is no way to keep them from having it. If prohibition is wrong there is no surer way to bring a reaction against it than to have bone-dry prohibition. In other sections of the Anglo-Saxon world there is no topic so engagingly interesting as that of prohibition in the United States. The peoples wonder how it is going to work. A few years of successful demonstration in the United States will put the whole world on a prohibition basis. And President Harding's prediction that liquor will some day cease to be even a memory will come true.

Cooperation is the Important Thing

DOCTRINAL diversities in the various denominations tend to increase. While the progressive-minded group are working continually to bring their religious opinions into more complete accord with a new world view, conservatives are with continually greater consistency adjusting themselves to the dogma of verbal inspiration and biblical infallibility. In one camp God works through laws and by century-long processes. In the other, the only satisfying manifestation of God is in miracle and cataclysm. These differences mean that one kind of Baptist or Presbyterian is more unlike another kind of Baptist or Presbyterian than either is unlike a Roman Catholic or a Christian Scientist. The same could be said of any of the denominational groups. Meanwhile large tasks are being left undone by reason of the wideness of doctrinal diversity. Shall men solve the question of present-day miracles before they proceed to the task of jailing bootleggers? Shall the world wait for the gospel until theologians in rival camps agree to a nicety on a definition of the gospel? Must hungry men stand in line while we debate the nearness or remoteness of the coming of the Lord? To ask such questions is to answer them. Were men never to cooperate until they agreed completely, this would be a world of unorganizable individualists. It is not only absurd for differences in theological opinion to prevent cooperation for men in the same denominational camp, but the wider cooperations are hindered by

the same differences. Protestants and Catholics and Jews are agreed in the main as to what religious men should think with regard to social problems and industry. Why should they not seek to realize these common opinions by cooperative activity? Even though Episcopalians do not wish evangelicals in their pulpits, why not sit with them in the Federal Council? The cause of Christ walks haltingly because men set intellectual agreement above the doing of the will of Christ.

The Religious Program of the Y. M. C. A.

THOSE who are unfriendly to the Y. M. C. A. have liked to remark sarcastically that the word "Christian" in its name no longer means anything. The development of the social program of the association, the coming of larger financial resources and the wider extension of membership has threatened to dilute somewhat the spiritual zeal of an organization which at the time of its birth was chiefly concerned with conducting prayer-meetings and staging gospel talks. No one who attends a great national meeting of the Y. M. C. A. can doubt, however, that the organization is sound in its leadership. The danger of secularizing the movement is recognized by the leaders and guarded against, just as wise churchmen view the expansion of the social activities of churches and the launching of extensive financial campaigns as a spiritual hazard. The association in its local program has rendered a great service in the organization of its "Hi-Y" clubs where young men who at that age are usually out of touch with the church are brought together for the planning of definite religious work. The church has never properly appreciated the service of the association in the recruiting of men for the ministry and the mission field at the great conferences which are held in various parts of the country. One of the newer features of the work of the association is the closer coordination of its religious work with that of the churches. The boy expert of the association is now often put at the service of churches. Working in and through the churches the boys of the community are reached by this program. With relations of continually greater cordiality, the association and the churches should go forward to solve the man problem in religion during the next generation.

A New Type of Lay Organization

TEN years ago the evangelical denominations were racing with each other in building up men's brotherhoods intended to parallel the societies conducted by women in the local church. These brotherhoods came to sudden grief. In some cases they died the death, and in others they had only a name to live. Nothing will more surely bring a smile in some denominations than to suggest "reorganizing the brotherhood." Meanwhile the Unitarians and Universalists, particularly the former, have actually brought into being successful lay societies. The lesson of this success as compared with the evangelical failure is not to be lost on keen observers of church

method. The Unitarian Laymen's League is an unbossed organization. It does not make up its program with long talks by ministers. While seeking always to aid and strengthen the pastor in his work, this organization insists upon the rights of independent judgment. It has found some really worth while things to do and has gone about the doing of them in a most worthy way. The sending of a great number of ministers of the denomination to summer school at Harvard year before last overcame the isolation of several hundred widely scattered ministers, and brought new virility into their thinking. The ministers go of their own accord, now that the thing has been pointed out to them. The laymen in the Unitarian camp have not hesitated to criticize where criticism is needed. They are sponsoring some evangelistic enterprise for the denomination this year. Unitarian evangelism may sound like a paradox, but the laymen are proving that the evangelic impulse is not alien to their faith. Were evangelical churchmen to get into a convention without a single minister around they might arrive at some very important conclusions as to what is wrong with Methodism or Presbyterianism, or what the Disciples and Congregationalists lack. The women of the churches have worked out a technique of association by means of which they enjoy a fellowship that is still to be realized by the masculine portion of the church.

Romance and Mischief in Home Missions

IN recent years great changes have come in the spirit and method of home missions. The Home Missions Council has helped to bring a certain measure of coordination into the efforts of the various denominations, and to eliminate some of the worst of the competitive features which were once the scandal of this department of Christian activity. Home mission leaders have felt the need of a certain romance with which the work of foreign missions is invested. This has sometimes led to an over-emphasis upon certain features of home mission work to the neglect of others. For instance in Alaska there is a fluctuating population whose size is variously estimated but which Dr. Anthony of the Home Missions Council says is at the present moment right around the fifty thousand mark. This population is about evenly divided between whites and natives. In this population 171 missionaries are at work. Religious work is carried on by Presbyterians, Methodists, Disciples, Baptists, Friends, Swedish Evangelicals, Lutherans, Moravians, Episcopalians, Congregationalists, Greek Catholics and Roman Catholics. Less than fifty ministers serve the religious needs of Rockford, Ill., and the town is often thought to be over-churched. Alaska is probably not over-churched, but is it not possible that some coordination of effort could be made that would save some of the \$200,000 spent there for the millions of neglected folk in the great cities of America? In the cities the romantic task is evangelizing foreigners. Meanwhile many sections of just ordinary American working people who are too poor to keep up their churches are quite neglected by everybody. Home missions still has a long way to go to match the foreign

mission program in its effort at eliminating the vices inherent in our denominational system and in wisely conserving its resources for the greatest good of the kingdom of God.

The Ministry of Labor

IT is not surprising that labor's cause should present a strong appeal to the spiritual prowess of the age. The cases multiply where ministers of churches demit their office and espouse leadership in the labor movement. Those types of students from which the idealistic and altruistic causes have drawn their recruits show a disposition to professionalize this task. There have appeared announcements of a labor college whose aim is a scientific and thoroughgoing preparation of young men and young women for the calling. Demands, some wise and some not wise, are being made by organized labor for a recognition of their interests in public school instruction.

The industrial question ranks second to none among the practical concerns of our society. Western civilization has an economic soul. Its spiritual concerns are properly defined in the terms of the order wherein lie its distinctive contributions to human history and achievement. Official spiritual agencies in this civilization cannot blindly mistake the nature of this soul. During the past twenty-five years our churches have awakened at least to the extent of displaying alarm over the persistence with which vital social currents flow on, leaving them to one side, though they clamor never so fervidly for official recognition. The most vivid labor consciousness has long ago reached the conclusion that the industrial movement can do without the churches, its spiritual impulses being generated and seasoned under other auspices.

During the period named the attitude of the churches has varied from that of defiance, through degrees of petulant and tearful solicitude for the wayward, to that of surrender to labor domination. Throughout the attitude has been one of an outsider. Sometimes the demand has been that of a haughty mistress of sacred mysteries, whose forgiveness for neglect the wayward must first contritely seek as the condition of reinstatement in the divine graces. Sometimes the resort has been to "sob stuff," lachrymose pleading that the wayward return to folds willfully deserted. Some church folk have been fortunate or unfortunate enough to live so apart from this central issue of our civilization that they could allow themselves to disregard it entirely, and even to deny that there is any such issue. They have found it convenient to assert that working people have not been alienated from the churches, that the church need not concern itself with the "labor problem," that the sole and single issue is the depravity of "human nature," and that a "simple gospel" will adequately meet all of our social ills and insure a complete social salvation.

The one outstanding demonstration of this quarter-century of experience in the relations of church and labor is that official religious agencies, standing aloof and self-sufficient, cannot supply the solvent of our industrial civ-

ilization's spiritual problems. Nor have "concessions" on the part of the churches sufficed. Ministerial delegates to central labor unions have proved of significance in the degree in which certain personal charms or their lack in the particular ministers functioning in this capacity have cemented or failed to cement personal friendships. By way of bringing about approachment between the church as the official sponsor of religion and organizations recognized as the sponsors of class-conscious labor, such devices have profited society not one whit. They have not approached an appreciation of the real issues involved. Class-conscious labor is willing to use tender-hearted ecclesiastics to advance its interests, and is quite as willing to repudiate the alliance when it conflicts with those interests. Class-conscious labor takes precisely the same attitude as does class-conscious capital. The latter has notoriously patronized the churches so long as their preaching and practice buttressed its cause. It has quite as notoriously administered its rebukes to churches esteemed to be refractory, and has freely wielded its most direful weapon, the withdrawal of financial support, in the extremity. Few and bold indeed have been those churches which have braved this extremity. And of those a large proportion are dead or have "reformed."

These years of shifting and dodging, now in one direction and now in another, are abundant and conclusive demonstration that the spiritual interests of an industrial society are not being adequately served by the spiritual agencies now accorded official recognition. It is hardly to be wondered at that intelligent young people, after studying our industrial situation, should so rarely choose the ministry of the conventional church as a field for vital industrial leadership. Great numbers of our youth who in former generations would have chosen the ministry are turning elsewhere. Many of them choose the field of labor organization, not because such a resort offers a permanent or far-reaching solution of our industrial problems, but because it seems to them to make a nearer approach to reality. Labor lacks spiritual vision. Nothing is more manifest. Vision cannot be arbitrarily thrust into labor's ranks from the outside. Capital finds that labor cannot be mauled into docility, and the church has surely gained sufficient experience to know that labor cannot be patronized into any kingdom of heaven it has to offer. So far as class-conscious labor needs spiritual vision or can profit by it in contributing to the solution of our industrial problems, it must spring from insight, not oversight; its own leadership must see. An appreciation of this necessity, more or less clear, prompts recent numerous efforts to tone up labor leadership.

The high-up leaders of labor unions have displayed a skill and intelligence, and, in a degree, a moral quality, which has compelled recognition even from many unwilling. Of the lower ranks of this leadership there are both pitiful and exasperating tales to be told. Extreme generalizations which condemn all walking delegates and labor leaders as bums and grafters are one with all extreme generalizations; they are false. But here is the next to the greatest weakness of the cause of organized labor. Perhaps if this can be removed the more funda-

mental weakness will pass with it. Working people have been and are still yielding themselves to degenerate and unprincipled leadership. This may not and usually does not betoken confirmed depravity or lack of intelligence. It is only a demonstration that class-conscious labor will stagger along behind a bum and a grafter who is unequivocally identified with its cause rather than yield to the patronage or wiles of alien sponsors, of whose betrayals it has had all too painful and abundant experience. In a more or less isolated region a few days ago two official labor leaders were observed loafing, and if their bloated faces confirmed half of what they appeared to reveal, boozing, the livelong day in a cheap hotel. Hour after hour they fumbled a pack of greasy cards, playing games which required just enough attention to forestall connected or serious thought. During that period they were observed to turn not one leaf of a book, nor to give evidence of the slightest inclination to independent study of the far-reaching questions which officially engage them. At nightfall willing messengers brought an automobile to convey them to packed halls where, by the modest confession of one of them, they delivered "the greatest speeches which have ever been made" on their particular subjects of radical propaganda.

Is it true that American working people are yielding their allegiance to such leadership? It certainly is. Have they lost all conscience or intelligence? Neither. None is more acute to discern the loafer, the bum, the grafter, than is the man who is himself slaving at hard labor, who knows where the dollars come from through the contribution of which these disreputables are supported. Instead of arousing the wrath of those who stand outside, this spectacle should rather shock all thoughtful citizens into a realization of the seriousness of our industrial problems. Certain disreputable elements in the humbler ranks of labor doubtless admire the skill and shiftiness of these leaders whose cunning has lifted them out of the grime and grind of toil, and enable them to lounge, smoking and drinking over a pack of greasy cards in a tenth-rate hotel all day, in preparation for a brilliant flight of red propaganda oratory in the evening. But everybody who knows anything at all understands that the rakes and grafters in the humbler ranks of American labor are few or remain very briefly. They do not dominate there, however relatively numerous they may appear in labor's leadership. The rank and file of organized labor are not deceived as to the character of their leaders. They trust them because of qualities which they esteem more highly than they do the graces so conspicuously lacking. For the most part they can count upon their class loyalty. Blows which have most weakened the cause of labor in recent years have been dealt by disloyalty rather than by the sottishness and petty grafting which our religious journals and the capitalistic press have so glaringly magnified. Even the leader who has sold out for his own personal profit has been brought into less disrepute than he who has deserted the class and its cause. American labor has less and less admiration for the industrial magnate who has "risen" from the ranks of labor. He is rather a deserter, and ordinarily the more he has profited

by his perfidy the more flagrant is considered his offence.

This is manifestly an impossible condition of affairs. The church as it is now organized and motivated is helpless before it. Capital is the more impotent the more it rages and presses its "open-shop" campaigns. Society cannot survive under this organization of its interests. But such spiritual insight as can now be claimed, is with those high-minded, pure-spirited men and women who are espousing the cause of labor as their own, and are seeking to furnish the working people with a leadership which shall truly express their best aspirations. Democracy must be bought thus dearly. By whatever avenues we may approach a social status from which class jealousies and greediness are banished, it cannot and will not be by way of a betrayal of the cause which American working people have espoused. They cannot be patronized into the kingdom of heaven under the auspices of institutions alien to their life and dearest purposes. They cannot be brow-beaten or cajoled into submission to overlords. They can only be led, and they will surrender their class sanctities to that holiest of all, a social order where a genuine democracy controls, only as a leadership raised up from among them shall see the vision and point the way.

Waiting Without Watching

A Parable of Safed the Sage

I WAS about to travel, and I went to them that sell Tickets and bought a Ticket and a Lower Berth. And the Number of the Berth was Eight, in Car 294. And when the day arrived, I boarded the Train, and found my Space, and sat me down. And the Train was Very Full.

And there came a Red Cap bearing baggage, and he was followed by a Lady. And she stood in the Aisle and said, My berth is Lower Eight in Car 294.

And I said, There hath been some Mix-up, and the Ticket man may have Crossed his Wires. Sit thou here until the Conductor comes, and he will straighten things out.

And she took the seat without any Thanks to me, and dismissed both me and the Red Cap with equal solicitude for our future well-being, save that she tipped the Red Cap.

And I went where men smoke, and I sat where they sat, though I smoke not.

And when the Conductor came through, I said, There is a woman who seemeth to have a Ticket for the same space. If it be so, give it to her, and do for me the best thou canst.

And he said, I would there were no Ticket Agents, for I have a sad Mix-up through their carelessness. Yea, the diagram showeth not a Lower nor even an Upper Berth, and I have a long waiting list.

And I said, I know not how thou wilt adjust it, but I have faith in thee, even as in the Old Woman who Lived in the Shoe. Do for me what thou canst, and meantime I am not Worried.

And when I said that he thanked me, and he said, That

is the way to take it; for many people do act as if the fault were mine. And now, behold, thou shalt have a berth if I have to make one on the pilot of the Locomotive.

So I sat with the men for a long time, and learned much from their conversation. But the Conductor came not to me for a long time.

And the men inquired of me, saying, Hadst thou not a Lower? And wherefore didst thou give it up?

And I answered, I gave it up for a woman, who, knowing herself to be man's superior, desireth also to be man's equal.

And they said, That kind of dame may sit up for all of me.

For she had not appeared to consider that I had on the face of the returns as good a right to the space as she, and in addition the precious legal power of Possession.

But I worried not.

And shortly before Bed-time the Conductor came, and said, I have waited until the very end of the day, for I desired to do something for thee; and I had not even an upper. But now, behold, a party who had a ticket hath failed to Show Up, and I have for thee a Lower.

Therefore do I commend to men not only the wisdom of Watchful Waiting, but sometimes the policy of Waiting without Watching.

For all the time that I waited, my train was going straight toward the place for which my ticket read; and at the end of the day there was rest.

Wherefore, beloved, be not too fretful in things temporal or spiritual; for this well-filled train of human life is in competent hands, and there shall be for every man who waiteth and trusteth, progress through the day, and rest when the night falleth.

VERSE

A Christmas Wish

I COULD not wish thee better than to pray
That there may come to thee this Christmas day
A vision of the star that sent men on
With trailing light to where a new Light shone.

The night is dark—let thy illumined face
Bring light and cheer to bless thy day and race.
Pass on the angel song of hope and peace
'Till self be shamed and bitter hatred cease.

God rest thee, faithful heart, this Christmas-tide!
May Christ himself by faith with thee abide.
And lead thee through the New Year's swinging gate
To high emprise—the master of thy fate!

CHARLES L. GOODELL.

Light

LOSING my way, I groped, with fears beset;
Dim grew the day; on came the blinding night;
Hopeless, I knelt and closed my eyes to pray—
Lo, all about me streamed the Light!

THOMAS CURTIS CLARK.

Corn

OF ancient lineage am I,
Sister of the forest,
Daughter of primeval summer.
Memories of scudding buffaloes haunt me,
Red men flit across my vision.
I can tell tales of old massacres,
Of voyageurs lost but for my succor.

For me forests fall,
Railways extend themselves,
And monster shipyards arise.

For me peoples wage war
And the rivers run red.
I am astounded at the slaughter because of me,
And stand aghast at the mighty holocaust of commercial
greed.
But for me all might have been peace,
With quiet fields and rustling grasses
And love songs and sunset musings.

Woe is me! They have bared me
And set me up as a queen of lust
In their drunken feasts, though my days have known
But the crystal dew and the sunshine.

Woe is me! The streets are full of crying
Because of the strife of the traders,
Who have stripped and ravished me
Who am first-born daughter of summer.

Woe is me! Before the nations arose
Children played about me,
And I mingled my laughter with their singing;
Women went out to the harvest with their mates,
And there were merry-makings
And songs of ingathering.

Alas! that men have stripped me and ravished me
And have gone forth to battle for my beauty.
God will avenge me. He will strike them.
With fiery bolts from heaven shall he stop them;
And again there shall be quiet fields
And rustling grasses and sunset songs
And sweet night crooning.

THOMAS CURTIS CLARK

"I Did Not Understand"

I HEARD the human heart's most bitter cry
When death had left its utter silence there;
Remorse was in it—an abandonment of grief,
Regret had her dark share
In that lone cry of anguished love and loss,
Which grief, regret, remorse to utterance fanned,—
"Not understood"—was this love's cruellest cross?
Nay, it was this:—"I did not understand."

FLORA SHUFELT RIVOLA.

A Personal Experience

By Sherwood Eddy

IN the midst of our comparatively peaceful and ordered life in 1914, there was a violent interruption—"then came the war." We have seen the world and all our life revealed in the lurid light of that terrible ordeal. Our modern civilization has been passing through the fires of destruction. Over much of our life there is written in the flaming judgment of war: "Weighed in the balance, and found wanting." Those of us who saw service at the front, or who were with our young men going through this terrible ordeal, had to face overwhelming problems. Some of us had to re-think our position on many of the fundamentals of life, and deeper than our conscious processes of thought, down in the realm of the sub-conscious, changes were taking place within us. The writer desires to make a personal confession and speak quite freely regarding a transition which he finds has taken place within himself.

For myself, I find that the war has wrought three changes in my own life. It has given me a new vision of ideals, a new vision of human need, and a new vision of possibility. As a result, I find a new and larger view of the gospel, embracing two hemispheres of its full-orbed reality, or two poles between which life moves in a full current of power, that is, the individual and the social gospel.

NEW VISION OF IDEALS

First of all, I found at the end of the war a new vision of ideals. It was not that the ideals themselves were new, but they were lit up with a new light; they had become central, focal, and dynamic. These were the three ideals for which the world professed to have been fighting in the war: Democracy, Freedom and Right. We claimed that we were fighting for Democracy against Autocracy, for Freedom against Militarism, for Right against Might. Gradually these ideals—not as mere catch words or phrases of a narrow and exclusive nationalism—came to represent three universal realities of life. I found a new conception of Democracy, not only as a protest against Prussian autocracy, but against *all* autocratic privilege that crushed, repressed, or hindered the full development of every common man. I found that democracy had come to mean not only *government* of the people, for the people, by the people, but that all of education, all of privilege, of wealth, of leisure, of culture; in short, all of life under God, was meant to be of the people, for the people, and growingly to be administered by the people. It must be no longer for the favored few, but for all men; not for Belgium alone, but for all backward and exploited nations, small or great; not for the white race alone, but equally for the darker races; not for one class alone, but for all classes and conditions of men. I found that this desire for life, and life more abundantly for all my brother men, had become a purpose and a passion which could not be put by or laid aside. It now possessed me.

The war left me with a new vision of freedom; not alone freedom from Prussian militarism, but from all militarism, from all the coercive force of merciless competition that would exploit, or crush, or repress men. There must be freedom as an inalienable birthright, in the sense of an equal opportunity of self-realization for all men, all nations, all races, and all classes alike. Hegel tells us in his "Philosophy of History" that the orient had conceived that one is free; that the Greeks had believed that some are free; but that we must now realize that all are free. And this freedom cannot be limited to certain water-tight compartments, but must be extended to all spheres of life—religious, political, social, and industrial. As Lincoln showed that we could not have a nation half free and half slave, so we cannot have a world divided between free nations and enslaved nations, free races and exploited races, free classes and repressed classes. We must be free not only from the kaiser, but from all tyranny, and the blind cry of the war, "Kill the kaiser," must be extended to that spirit of autocracy and of coercive force that lies within our own land, within our own industry, within our own hearts. There is something of the spirit of the kaiser and of the czar in all of us, whether we belong to the ranks of capital or of labor. It must be dethroned if all men are to be free.

The war had given a new vision of the ideal of right, or righteousness. Not only must we assert the right of men against Prussian might, but against all organized oppression, against all injustice whether it was Prussian, or British, or American; whether autocratic, aristocratic, or plutocratic. The war forced men not only to fight, but to think. It showed that it was not Prussia alone that lacked these ideals. As we had said to Germany, we must now say to ourselves that there could be no peace that was not based on right; no crying of "peace, peace!" to cover a monstrous wrong; and that nothing could be settled until it was settled right. The war had raised the abiding issue of righteousness.

VAST HUMAN NEED

The war left me with a new vision of human need. As on those battlefields at night, I now saw the world in the lurid light of war; it was lit up in that vast conflagration, it was revealed in that piercing searchlight. It was not a war of heroics, of dress parades, of patriotic speeches when seen at the front. It was a thing of horrible and hellish reality.

But the light of that great conflagration revealed not only the war, but the world that had caused it. It showed the failure of the system that had produced it. It revealed a mercenary commercialism, a grasping greed, a merciless competition, an autocratic capitalism, an unhealthy congestion of privilege, of power, of wealth, in the hands of a few,—a vast power over the many. It forced one to examine anew this whole system of commercial war that led to military slaughter. It forced one to ask, "Is it right

to grow rich in a poor world, to possess a monopoly of privilege, such that we would employ organized destruction and the mass murder of warfare to maintain it?" Was the system itself right that had caused this war?

The conflagration showed that our present social order is slaying humanity in time of peace, as well as in war. In favored America alone, nearly a million persons every year are injured in industry. Even in normal times, two million are unemployed much of every year. Ten millions are habitually living in poverty in America. In this one land, ten millions now living will die prematurely of preventable diseases, a number equal to the entire mortality of soldiers in the world war. The poor are dying at three times the death rate of the well-to-do, and seven times our death rate from tuberculosis. The war taught one to feel a new sympathy with suffering humanity, exploited in war and peace alike. Summing up the situation in Europe, Mr. Hoover showed that four hundred millions had toiled and worked to support a leisure class and to intrench their privileges by armies maintained by a forced draft from these toiling millions.

Thus, at the end of the war I had a new vision of human need and of suffering and exploited humanity, toiling, fighting, living, dying—for what, and for whom? Was it for this that the sons of God were made? Was humanity merely the raw material to supply the demands of commercialism, competition, and militarism?

A REVELATION OF HOPE

And all this brought to me a new vision of possibility. There came a conviction that these ideals could actually be realized, that this human need could be relieved, that the conditions that produced the war were not natural, normal, or inevitable. There was a new sense of possibility of accomplishment. There came a new identification with Christian ideals on the one hand, and the need of men on the other. I now found that I was one of them. I had always taken a certain academic interest in social and industrial problems. I had read the books of Rauschenbush, and had felt the need of helping the poor, but after the war it was different. I found that my interests were bound up with theirs, inseparable from theirs, that *I* was hungry, thirsty, sick, a stranger, and in prison. There came some sense, at least, of what our Lord must have meant when he said, "I was hungry, and ye gave me meat."

I could not possibly go back to the old life. I could not approve the old social order, just as I could not have walked back from the cross in unbroken fellowship with the men who had driven the nails into the hands of the Master. I could not now accept an unchristian social order that has war at its very heart, that is founded on a merciless competition which is itself incipient war and leads on to military destruction. I saw that we must get a new world, or else there would be a new war. We had fought to make the world safe for democracy. But was it safe now for democracy, or plutocracy? Was it safe for all men, or for a privileged few?

There had come a new sense of social solidarity, a new sense that we are members one of another, that we are

our brother's keeper, that we suffer together, that we are guilty together, and that together, with the social mind and will, we can achieve unmeasured accomplishment, limited only by the perfect will of God.

SOCIAL SOLIDARITY

And now the war is over and the world is in the making. We are in the midst of one of the great migrations of the human spirit. We stand at the beginning of a new epoch in history. The tides of democracy are sweeping round the world, and we face three great problems caused by the common awakening of humanity in three spheres of life. There is the problem of national strife, of race strife, and most serious of all, of class or industrial strife. There is no stable equilibrium, no lasting solution, save in democracy, in freedom, and in righteousness for all men. We cannot maintain a balance of power and dominance of privilege for a single nation, or a single white race, or a single class. There must be life more abundant, life and love for all, or else privilege for a few and war for all,—war that must ever go on killing to maintain privilege.

Do we worship a living Christ to whom all power is given in heaven and on earth, or a dead idol? Do we believe that the ultimate power of the universe is behind the man that dares to do the will of God? The stars in their courses are fighting for us. We are in league not only with the stones of the field and the powers of nature, but with the moral order of the universe. God is for us; then nothing is impossible. There is no evil so deep or so high, so strong or so intrenched, that it cannot be overthrown. There is no good so great that it cannot be achieved. If militant love does not take the field, war will be upon us again. At the end of it all, we believe in God. We believe in humanity. We believe in good. We believe that God's in his heaven, and if all is not right, it yet may be and shall be right with the world. We can do all things in him that strengtheneth us. And God is marching on.

Creation

MAN in the making! God watched him with pride,
Striving to shake off the marks of the clod.
"How can I make him more splendid," he sighed,
"Shape him still more in the image of God?"
Then as his thought, like a flame, lit the sky,
God turned and spoke to the angels that wait,
"Lo, he shall thrill with it, even as I;
He shall be godly, for *he shall create.*"

Thus was the furious measure of bliss
Kindled in man, an insatiate fire,
God's very joy is no wilder than this
Lust of creation, this grappling desire,
The passion that surges like wave upon wave,
Imperative travail, this hand at the heart,
Aye, He was God when He lavishly gave
To the mother her child, to the artist his art.

LOUIS UNTERMAYER.

What is a Liberal Christian?

By W. R. Inge, Dean of St. Paul's

I SHALL try not so much to state my own views as to give some account of the positions of the school of thought to which some of my friends belong and with which I am in partial sympathy. I wish first to say one thing. We constantly hear from laymen that a clergyman is a man who is paid to say certain things, to advocate certain views, and if he feels that he cannot honestly advocate those views or say those things he ought to choose some other profession. Within certain limits that is true. If a man does not believe in the divinity of Christ, he has no right to be a clergyman; if he does not believe in the morality which Jesus Christ came to teach and the standard of values which He came to reveal, he has no right to be a clergyman. But we clergy are not cheap-jacks who are paid to sell certain wares, whatever we may think about the value of them. We are not hired advocates whose business it is to speak to our brief whether we believe in the rightness of our cause or not. No; we are servants of the Spirit of truth whom Jesus Christ promised to send, who was to guide us into all truth, and to teach mankind by degrees, as they were able to bear it, certain things, which Jesus Christ said "ye cannot bear now."

A FREE PULPIT

Just reflect for a moment what the result would have been if these gentlemen had had their way, and if all expressions of free thought had been stifled within the church. The church would now be committed to the belief that the sun goes round the earth, that heaven is a place over our heads which we might reach in an æroplane if we knew the way, that hell is a place under our feet, and as the mediæval theologians suggested, volcanic eruptions are caused by overcrowding in the infernal regions. We should be committed to the belief that the world was created six thousand years ago, and many other things which no educated people can or do believe. I say quite deliberately that if all liberalism and all free thought had been crushed within the church there would be no room in the ministry of the church today except for fools, liars and bigots.

Now there is no unity or uniformity in the results at which the so-called modernists or liberals have arrived. Some are orthodox, and others hold views which nearly all Christians would repudiate. But they are united in the belief that the church is called to face all difficulties and to attempt to solve them by unfettered inquiry. They do not hold that authority or tradition has settled everything, so that we have only to accept the formulas drawn up in the early centuries. They think that we must take into account recent developments in philosophy, in history, in criticism, and perhaps above all in science. They think that all knowledge is in various degrees a divine revelation, and that we are bound to consider how it affects traditional doctrines. They do not see any unfaithfulness in this; rather they are profoundly convinced that honest

and reverent inquiry cannot lead them far from Christ, and the honest mistakes which they are quite prepared for are a necessary stage in the proving of the truth.

EARLY CHANGES IN CHRISTIANITY

It is only lately that we are in a position to realize the enormous changes which Christianity passed through in the first centuries of its existence, changes far greater than any which it is called upon to make now. It is not certain what Christ told his disciples about himself. If he told them that he was the Messiah what did he mean by the word? They thought apparently that he was come as the Messiah designate, as his own forerunner so to speak, and that before very long he would come again in glory and establish a theocratic kingdom at Jerusalem: "Lord, wilt thou at this time restore again the kingdom to Israel?" was a question asked by the disciples of their risen Master. But on the whole the Christology, the doctrine of Christ, in the first three gospels, is rather one of apothecosis than of incarnation; and in St. Paul we trace the gradual decline of the Messianic idea, and the growth of an incarnational theology. And finally, in the author of the fourth gospel, whom we call St. John, who carried the doctrines of St. Paul to their logical conclusion, messiahism is practically abandoned, and the incarnation, with the gift of the Holy Spirit, takes the place of the expected second coming. The kingdom is spiritual, not political, and eternal life, as St. John plainly teaches, is a state, and not a place or time. "We have passed through death unto life because we love the brethren. This is life eternal, that ye should know the only true God, and Jesus Christ whom he hath sent."

That, I say, is a greater change than has taken place ever since in the Christian religion. Christianity was then still fluid, like molten metal. Then after that there followed a cooling process during the long controversies about the Person of Christ. At last the creeds were fixed, not so much because the final truth had been reached as because dogma had hardened and congealed. Next followed the rigid dark ages in which all thought, so far as it existed at all, was shadowed and dimmed. After that came the age of the schoolmen, St. Thomas Aquinas and the others, who built up a really great Christian philosophy based on Aristotle and Plato, whom they Christianized: a philosophy which is still valuable, only at that time science and history and criticism could hardly be said to exist.

DARWIN AND GALILEO

The modern theory has added enormously to secular knowledge. The most momentous discovery was not that of Darwin but that of Galileo long before, the discovery that the earth goes round the sun, instead of being the center of the universe. Now the other theory, that the earth was the center of the universe, is the framework of all traditional theology, with its local heaven and hell, and its bodily resurrection and ascension; and although

we have given up now the notion that the earth is the center of the universe we have not most of us realized what great difficulties that change puts us in about the resurrection of the body, whether Christ's body or our own. If heaven is a state not a place, what are we to believe about our bodies there, what use could we have for our bodies? St. Paul's belief seems to have been, as he says in First Corinthians, "Flesh and blood shall not inherit the kingdom of God," but that what he called a spiritual body, not of flesh and blood, not the same body we have here, is being prepared for us, to enable us to live under the conditions of the spiritual world. It is a spiritual conception, and that was what he believed, that a spiritual body is being prepared for us, and that is not quite the same as the popular teaching of the church later.

Of course, the philosophical problems about time and eternity were quite familiar to the old theologians and the mediæval schoolmen. It has always been quite orthodox to say that God has his center everywhere and his circumference nowhere: a saying which of course disposes of the idea of a local heaven. Thinkers like St. Augustine fully recognized that eternity is not an endless succession of moments of time, that it differs from time qualitatively and not quantitatively, and there is a real chasm between this Christian philosophy which, as I have said, is orthodox, and the rather crude picture of theology which is ignorantly supposed by many to be the only view of the last things which is tenable by Christians.

DISAPPEARANCE OF MIRACLE

Then another great change has come about insensibly, I mean the disappearance of miracle from the world of common experience. The time is passed when every Christian felt obliged to maintain the literal historical truth of Balaam's ass, Jonah and the whale, and the standing still of the sun in the valley of Ajalon recorded in the Book of Jasher. Indeed, if we take representatives of the more faithful of the orthodox theologians we shall find them willing to take an agnostic view, or even to deny all, or nearly all the miracles of the Old Testament: only they wished to hold fast by the bodily resurrection and the virgin birth of Jesus Christ. Their common argument is: Christ was wholly unique, and therefore it is reasonable to suppose that wholly unique events attended his entry into the world and his leaving it. Granted that such things are impossible, or at least that they do not happen to anyone else, that is no argument against their being true of Christ, who was not as other men.

I do not wish to impugn that argument at all, but I do wish to remark that it is not catholic orthodoxy. The catholic doctrine is that there are two orders, the natural order and the supernatural order, which are dovetailed into each other; they are two systems of actually existing and operative law. According to this catholic orthodox doctrine, the miracles in the creeds are, as miracles, anything but unique; they are only striking examples of the supernatural order, a class of phenomena which are frequently set in motion by persons of unusual sanctity, or when there is any special reason for a divine interposition. Indeed in the Bible and in the church it has been usually

supposed that diabolical agencies are also capable of working wonders, and that doctrine is still the doctrine of the great Roman Catholic church. To this day no one can be canonized as a saint in that church without having three miracles placed to his credit. I am told by a man who is generally very accurate that at a recent canonization two of the three miracles that were put down to the credit of the saint were as follows: The saint found a fishwife weeping because her fish had gone bad. The saint made the sign of the cross over them, and they became fresh again. The second miracle was that an ox had been stolen from the monastery, and the monks suspected that it had found its way to a butcher's shop. The saint went to the shop where a large number of joints which belonged to the stolen ox jumped off their hooks, the missing portions of the carcass were miraculously restored, and the ox walked out of the shop after the saint. Those are the kind of miracles which were officially regarded by the Roman Church as the necessary condition of anyone being called a saint.

NO LONGER BELIEVED

Now that is the theory which none of us believes in, and it is also the theory with which science can make no terms. If the same event can be caused in totally different ways, either by natural or supernatural causation, the whole presuppositions of science are upset. That is the catholic doctrine, that is a doctrine which no educated man in this country believes in. And you will see that this increases the difficulty in asserting dogmatically the truth of the miracles in the New Testament. We value them as unique, but the catholic orthodox doctrine is that their value is not unique, and their unique occurrence in the past has not very much value because it proves no law, although it may be the normal accompaniment of some unique fact. A comet may have passed through the sun's orbit a thousands years ago never to return; that is a fact, but it is as unimportant a fact as any fact can be because it is unconnected with anything that goes on now. Therefore to thoughtful people today, as far from the truth of the Christian revelation depending on the miracles, it is the miracles which must depend on the revelation.

My liberal friends, without in any way denying the miracles of the creeds or of the New Testament, feel that we ought not to build upon them. If we accept them we ought not to accept them as being the consequences of that incarnation, the divinity of Christ which we believe on other grounds, and many of them would say the evidence for these wonderful events is not sufficient to make them certain, because they are quite unique; and therefore they would say, if we believe in the divinity of Christ, we do wish to be allowed to suspend our judgment to a certain extent about these miracles; we do not feel quite certain whether they are part of the order or not.

RELIGION AND SCIENCE

Now that is, I think, the main difficulty which the liberal churchman feels in accepting the orthodox position, and I do agree with him so far as this, that we must come to some reconciliation between religion and science. I

quite admit that science is an abstract study, that it cannot give us a complete, true view of the world as it is, because science is obliged, for its own objects, to neglect very important aspects of reality. Science neglects and puts on one side all values which it cannot measure, but religion is bound to attempt a wider and a more comprehensive synthesis. Religion must aim to satisfy all the wants of human nature, and bring together so far as it can all kinds of knowledge, so far as they affect man's higher interests. Therefore we may fully admit that the catholic scheme, including all the miracles, is an attempt at a deeper and higher truth than science can ever arrive at. But at the same time it is brought into very sharp conflict with scientific truth, which is, in itself, a divine revelation, if only a partial one; and we shall never have peace until that great difficulty is somehow solved. It has not yet been solved. There is still that very grave contradiction between the world as it appears to science, and the world as it appears to orthodox Christianity. I hope that will show why it is that the liberal churchman feels bound to continue to say his say and to work towards the solution of a difficulty which he feels very deeply.

Liberal Christians are by no means all of one school. There are really three kinds of them. The first, with which I have far the most sympathy, is the school of Christian philosophers, Christian Platonists. That has been a very old and perfectly legitimate position in the church, in our own church among others. Secondly, there are the Liberal Protestants, chiefly in Germany, who have given great attention to the teaching and the morality and the example of Jesus Christ. They are very strong on that side, but they are weak on the institutional side. Some of them have no eschatology, no real belief in a future life. Some of them may be said to worship a dead church. On the whole they bid us to come back to the original gospel as if everything that had happened since was rather a falling off and declension from the purity of the first revelation. Still, on one side, they have a great deal to teach us. Harnack's "What Is Christianity?" is as good a book to set forth that view of religion as any I know.

THE MODERNISTS

Then on the other side we have the modernists, properly so-called, the Roman Catholic modernists, of whom Loisy, until he left the church, was the ablest representative. They go very much further in subversive criticism than the liberal Protestants. They represent our blessed Lord as a mere prophet, really almost in the same class as Judas of Galilee, who believed that the world was coming to a violent end in a very short time, and that God was going to establish his miraculous kingdom for which Christ was come to prepare us. They fully admit that those prophecies were not realized, but what they say is that the church has grown historically out of that brief teaching of Christ, and that as the church presumably was meant to exist, so all the chameleon-like changes which the church has undergone are justifiable because they were necessary. It seems to me that they

really cut the connection between the institutional church and the historical Jesus of Nazareth. If you read any of their books I think you will see that they really do, and Loisy himself, who has ceased to call himself a Christian, has admitted that his views are irreconcilable with those of the church.

So I want you to consider that we have these three very different kinds of liberal Christian, and the two last, the liberal Protestants and the liberal Catholics, are each strong where the other is weak. If we could put the two together, which we cannot do, we might get something like the full Christian scheme. What I feel myself is that the time is ripe for a new Christian philosophy, something which will take up those very able and subtle speculations of the mediæval schoolmen and bring them up to date, taking into full account and giving full weight and value to all the recent discoveries that have been made. It is only in this direction that I see any hope that the church will reconcile the very great intellectual difficulties which confront it, and I think that in doing that we shall not be breaking out into any new line but following up that orthodox tradition which really goes right back to St. Paul and St. John, and was taken up after them by the best of the Greek fathers, men like Origen and Gregory and Basil, which was revived as soon as European thought began, at the time of the schoolmen, and which has never been without witness at any time when Christianity has been faithfully preached and honestly thought out. It is in that school, and not either in the liberal Protestant or the liberal Catholic, that I see hope for the future. However, I did not mean to tell you about my own views but just to give you as shortly as I could an account of what the position of the liberal churchman now is; and although most of you will not agree with them I hope you will not go away saying that they are dishonest, bad men. They are doing their best.

What is a Gun?

By Scott Nearing

DIPLOMATS, assembled in Washington, are attempting to decrease the number of big guns on the sea. The Federal Council of Churches, through its commission on international justice and good will, has issued "a creed for believers in a warless world" in which the first point is: "We believe in a sweeping reduction of armaments." The millions everywhere are hoping, praying, yearning that something may come out of it all. The people want peace! What chance have they to get it?

The world still believes in guns.

The diplomats are not proposing to abolish navies and armies. They are merely proposing to decrease the number of armed vessels.

The Federal Council of Churches is not proposing to abolish armament, but to reduce it. Neither the state nor the church is willing to give up guns.

What is a gun?

A gun is the lineal descendant of the club, the spear,

the bow and arrow, the sword. It is the modern weapon of defense and offense. It has many uses in many hands. Perhaps it will not be amiss to name a few of them.

1. A gun is a weapon used by the strong while they exploit and rob the weak.

Guns were the weapons of the British Empire when, in the course of two bitter wars, she forced the detested opium on the Chinese; guns are the devices that she now relies on to keep the natives of India in subjection; guns were the means by which Cortez conquered and plundered Mexico; guns were our weapons in Hayti; guns, in the hands of the hired thugs of the steel companies and coal companies are used to drive the workers back to their jobs. The ruling class uses the gun to guarantee its right to continue ruling. If it were not for the guns in the hands of the police and the military, how long could the profiteers continue to live like stall-fed cattle while the workers sleep in the parks and beg for jobs?

2. A gun is the means of avenging wrong and punishing the guilty.

The Germans were held to be a guilty nation. Therefore the allies took guns in their hands and went out to destroy them. A few years before, the Spaniards were supposed to be treating the Cubans badly, and, after the sinking of the *Maine*, the United States went gunning for Spaniards. The gun is the weapon of vengeance.

3. A gun is the means of winning freedom and of protecting liberty.

General Washington led soldiers, whose purpose it was to free themselves from the tyranny of the mother-country. Bolivar, Mazzini, Aguirre, Cromwell used the gun to punish the tyranny.

4. A gun is a means for defending the weak and the innocent against the strong and the tyrannous.

When the hearth of the settler is threatened, he takes a gun in his hands to defend himself. The enemy, approaching the shores of the country, is met by the guns along the sea-coast. The robber, jimmying open the window, finds himself looking into the muzzle of a gun.

Whether as a weapon of offense or of defense, a gun is the chief reliance of them that kill the body,—either to perpetuate injustice or to establish justice. The gun is today what the sword was yesterday, the instrument of man's might.

But—

"The race is not always to the swift, nor the battle to the strong."

"Not by might, nor by power, but by my spirit."

"They that take the sword shall perish with the sword."

"Vengeance is mine. I will repay."

"Thou shalt not kill."

Throughout the teachings of the gospels there is no such passage as: "Kill in self-defense" or "Use swords to preserve law and order." On the contrary, the command is explicit: "Love one another," even "them that hate you, and pray for them that despitefully use you and persecute you."

Were these the words of a coward? Quite the contrary, they were the words of a man who showed extraor-

dinary courage in the face of the most terrible suffering. They are not the counsel of a person who believed in running away, but of one who felt that there were better weapons than swords. "Fear not them that kill the body," he counseled. "Love your enemies!"

It is of no avail to reduce "the number of guns in the community." So long as people believe that human difficulties can be met and settled by guns the damage will be done just the same. Even if there were no more guns, while men still believe in the use of violence to achieve their ends, some other weapon of destruction will be found—if nothing else is available, a stone or a club will do the work.

The world is divided into two camps—gun-men and love-men. The gunmen believe in and use guns. The love-men believe in and use love. Which is the mightier? In the end, which will prevail?

The Republic of God

By John Andrew Holmes

IT is more expedient to combat the ideas of men than to contradict their phrases. Israel had come to love the expression, "the kingdom of God," and Jesus did well to adopt it. Moreover, his times afforded no more fitting name for the divine project so close to his heart. Yet if he were entering upon his mission today I think he would change one word. He would announce the *Republic of God*. Democratic in fact is the society Christ came to establish. To set up a kingdom would have been the work of a moment, but he chose, however much time it might take, to build a more spiritual order.

A kingdom is a thing of this world: that order is not of this world. A kingdom comes by martial weapons: that order comes not by violence. A kingdom comes with outward pomp and splendor: that order comes not with observation. A kingdom always fails to become world-wide: that order is destined to fill the earth. A kingdom comes by revolution: that order evolves. A kingdom rises and falls: that order shall last forever. A kingdom is set up: that order is sown. A kingdom comes over men: that order comes within them. A kingdom comes by power: that order comes by prayer—"Thy kingdom come." There is a deeper distinction between the two terms. A king is essentially one who seizes or inherits power, and who exercises it to suit himself, rather than one whom the people elect to rule as they would like.

Kings, of course, are now almost extinct, except in name. George the Fifth, for instance, is not a real king; he is only an ornament, with which the English people love to deck their plain democracy. Most "kings" of today have been rendered harmless: they are lions still, but only social lions, whose drink is not blood, but *frappe*. A genuine king—of the sort that flourished in Jesus' day—scorns constitutions and popular votes, working his own will regardless of others. And this is what God does not do. Never has there been a day when the crown of the world was beyond

his reach. Never has he been without the power to rule the world as he should. Yet never has he used such power. Always has he stood for democracy. Not as his helpless subject, but as a free citizen of a self-governed world, has he preferred to look upon every one. To the good man and to the evil alike, to the wise and to the foolish, has he said: "I give you freedom: you may do as you please."

A startling fact when one stops to consider! God saying to weak and erring man: "I do not insist upon having my way. You may *choose* that way if you will, but your will be done. God is and was the world's first democrat. Men are to have their way, both in their individual lives and in their common affairs, so long as it remains their way.

Yet out of this poor democracy of men he is evolving, however slowly, the democracy of God. As Jesus abdi-

cated the throne that men had prepared for him, preferring to sit at the teacher's desk and to stand in the preacher's pulpit, so God will not drive his people at the point of the sword, but will evermore persuade them to make his will theirs. The "kingdom of God" is rather a sublime democracy, in which men are not required to surrender their sovereignty, but in which their wills rise to unison with his. His sway is by virtue of the votes of men, and it awaits the hour when the Lord of Heaven shall be elected to rule in all human domains.

"It is a vision waiting and aware,
And you must draw it down, O man of worth;
Draw down the new republic held in air,
And make for it foundations on the earth."

The Worst Thing in the World

By Thomas F. Opie

"WHAT is the Great Evil of our times?" This was the query the Lawyer put to the Parson as they sat in the latter's study, discussing affairs in general.

"That's a poser, Mr. Solon," I replied. "Let's have your opinion first. You have been giving the matter some thought, else you would not have asked the question."

"International disharmony and disruption, is the answer to my own question," said the Lawyer.

I knew that my friend had what I call the universal mind, the world-wide outlook, and so I was not greatly surprised at his reply.

"How farcical it seems," he continued, "for nations and peoples to vie with one another in pursuit of commercial and financial advantage, for example. How ridiculous and perilous for one country to envy another its territorial possessions and advantages! These things always lead to trouble and often to war, as the blood-red pages of six thousand years of history attest. Is it not strange that nations learn so little from the past? Is not the most colossal evil of the age international greed, cupidity and dishonesty?"

"Now, Mr. Solon, if you had said slavery, liquor, immorality, the subjugation of talent, of soul and body to commercial greed, or else the oppression of the Armenians by the Turks, or some such concrete evil as these, or perhaps the world war; if you had advanced one of these as the greatest tragedy of the age, I would possibly be able to argue with you. But still I am not disposed to accept your rather abstract 'world-wide lack of national and social accord' as the day's greatest evil. I have been thinking of something concrete which to my mind is worse than slavery; worse than commercialism; worse than war; worse than any of these things which we have cited. This thing that I think of makes all the others possible, and alone, I believe, keeps the world from reaching a high ideal of brotherhood and harmony."

My legal friend flicked his cigar, looked thoughtful, and asked, "What is this essence of concrete damnation that you have in mind, Parson?"

"Well, sir, I do not expect you to agree with me, but in my humble opinion denominationalism is the crying shame of the age—the world's great tragedy of today. The church's sectarianism is the cancer on the body of the world."

This was my reply, but I had not the least idea that the Lawyer would agree. I looked for an argument, as it was plain my unexpected reply had put my Blackstonian friend to thinking.

"I understand you to contend that the fact of a divided church is the most appalling fact of the present generation," said the Lawyer. "Well, that's going some. Worse than individual immorality; worse than subsidized politics; worse than the liquor evil; worse than slavery; worse than international strife and war! Is that your contention, Parson?"

"Yes," I replied, holding my ground, and trying to be convincing, because on the surface, this condemnatory pillorying of denominationalism did seem rather rash hyperbole. "My friend," I went on, "a heartily united church would reduce individual and social sin a hundred fold, I dare say, it would make wholesale political and industrial injustice a dangerous business for its promoters.

"It would make war all but impossible. Why, man alive, six hundred million real Christians, bound by a common oath, a common brotherhood, a sanctified and uniform purpose, ecumenically operated upon and directed by the Holy Spirit of God, could literally shame the world into universal peace and amity."

While I was getting my breath after this delivery of what had become a fiery obsession with me, the Lawyer sat thinking, and the Doctor came in.

"What are you high-brows quarreling about?" asked the Medico. "You look like a pair of funerals."

"Just talking about the hundred and fifty-seven varieties of sectarianism in the land," I answered. "I say denominationalism is a colossal crime, a cancer on the soul of the world—the defeater of its own exalted purposes, a mockery on the Fatherhood of God and a travesty on the Brotherhood of Man."

"Well, that's some diagnosis," said the Doctor. "I knew it was a bad case, but didn't know it was as bad as that. But coming down to the concrete, I'll say it is a curse to this community."

"There you are, Mr. Solon," I cried—"a curse to this community! Yes, and to every other community in the land. No religious solidarity, no unity of spiritual purpose, no economy of effort, nor time, nor money! I tell you, it is impossible to create a mass consciousness, much less a mass conscience—and as for a national or international concert of will, or an effort for the good of the human race, such a thing is utterly impossible. And why? Denominational jealousy, sectarian rivalry—so-called Christian little-mindedness, and lack of social sense."

"Parson, you are getting abstract, I fear," put in the Doctor. "I came in here to discuss this very thing you are talking about. There is no organization in this city whose efforts I can enlist in a community-wide health and hygienic campaign. As far as the church is concerned, men, women and children can literally roll in filth and wallow in germs, so long as 'Brother So-and-So' has a successful revival, or so long as 'Sister So-and-So' manages to get together dollars enough to put in a new church organ, or a new carpet, or something or other, the health of the town can go hang."

"That reminds me," followed the Lawyer; "a committee waited on me yesterday to ask if I would head a movement for a public library. Why shouldn't the church get behind movements of this kind? What is religion, anyway? Is it an individual fire insurance on the soul against the day of judgment, or is it something social and world-wide in its outlook? If the church were consolidated it could foster all kinds of efforts for physical, cultural and religious betterment in a community, and in a chaotic world."

"Yes, and a united church could redeem the world from physical destruction, intellectual prostitution and spiritual chaos," I said, taking up the Lawyer's idea; "God is one; this universe is one; the world is one; the human family is one—'God has made of one all nations.' We live on a sphere, not a hemisphere. Even the geographers have this divisive spirit!"

"But does not denominationalism foster wholesome competition?" asked the Lawyer.

"Competition may be the life of trade," I replied, "but I question if it is the life of the church. It engenders friction, illtemper, jealousy, pride and numerous other ills that are not compatible with a true Christian spirit. This, I believe, is why the church has lost her hold on the masses. We know what competition between denominational bodies does; we do not know what splendid results would accrue to the church and the spiritual status of the world if the church were really one. The community

church, as an experiment, has shown in a limited sense what can be done in the way of practical unity. It works."

"Parson, you will have to kill off a lot of folks who think their church is the best church or the only church before you have Christian unity." This from the Doctor. "And you will have to overthrow the whole fabric of Christian organization. The general body of each denomination is dependent upon the several local churches in every community. This creates a problem hard to solve."

"Yes, Doctor, that is true," I replied. "As a diagnostician you have put your finger on the sore. Selfishness is the denominational disease. Certain men and women do not want God's family to worship as one, for fear the particular nature of that worship may not conform to their individual or several tastes, or opinions. Well, they must be converted from the sin of selfishness or else we shall have to wait until they die and go to their appointed place. Meanwhile we must use every effort to enlarge the outlook and broaden the mind of coming generations. If we do not take definite steps now, ultimate unity must be delayed by fifty or a hundred years or more. Ultimate Christian unity was foreseen by Christ and was his desire and earnest prayer—that they may be one, even as we are.' St. John asserts that Christ definitely announced, 'There shall be one fold and one shepherd.'"

"I was talking to a Banker on the needless waste of funds in the churches," continued the Lawyer. "He said that no business in the world could have survived the divisiveness and lack of method and economy to be found in denominationalism. Take the average town and small city, he said. Think of Christ running five or six separate churches with the same purpose in a town of from 3,000 to 15,000 people! Salaries for five pastors instead of for one or two. Cost of five different buildings with costly upkeep, five sextons, five heating and lighting plants, five costly organs and furniture and equipment! Now if these five churches were flourishing, well-supported, well-attended, harmonious and actually effective, it would not be so ludicrous; but as it is, it is unchristian, uneconomic, senseless and absurd."

"Banker is quite right," I ventured. "Trust the financier to see the business end of the travesty. Think of four-fifths of the money now required to church the average town, multiplied by tens of thousands of such to be found in the land, being released for missionary and benevolent and educational and sanitary and social purposes! Little wonder the world has not long ago been won to Christ! Little wonder that no funds are available adequately to supply and equip the Christian army in foreign fields. I tell you it is a colossal spiritual tragedy, a crime committed in the name of the Savior!"

"Ever read Dr. H. S. Coffin's 'Lyman Beecher Lectures at Yale'?" inquired the Doctor. "In one of them he says, 'Denominationalism leaves home missionary societies too straitened to supply in many places the sort of church adequate for local needs. . . . There ought to be a saving in the cost of operation that would be a substantial gain to the church's power to contribute to foreign missions and benevolences.'"

"Proper economy at home would insure proper support abroad. Is that it?" asked the Lawyer. "Well, it would seem that after nearly two thousand years the church ought to have carried the gospel of the Savior to the teeming millions in India and to the hundreds of millions in China, whose mere fringes have just been touched. Too much rivalry and extravagance and selfishness at home. Is it true that the devotees of oriental cults greatly outnumber the followers of Christ, Parson?"

"I blush to admit it," I replied. "How the very civilization which we enjoy should shame us when we think of conditions in the east, even in the very country where Christ lived and wrought his works of love!"

"But getting back to our own community, which is, I take it, typical of thousands of cities all over the land," put in the Medico, "Dr. Coffin is right when he contends that rival churches give the community no sense of religious solidarity, that fundamental oneness from which other much needed harmonies will spring. Social vision leads men to view a city or a rural region as a unit, but denominationalism prevents any unified plan, as Dr. Coffin puts it."

"Fact is," said the Lawyer, "when we consider the way the church has been mismanaged; how it has fought bloody wars in its own household; how denominationalism has made religious education in the schools impossible; how it has divided families and confused the unchurched; how it has reduced itself to mere pious individualism—I think the humorist was right when he said, 'The righteous are like a green bay mule standing by the rivers of water!'"

"Well, it's a pity to convert the psalmist's botanical analogy into an assinal bit of biological absurdity," I plitudinized. "But there is something in it. Stubbornness, self-interest and recalcitrant behavior under pressure are common to both animals—the so-called 'righteous' man and the 'unrighteous' mule!"

"You men are lapsing into transcendental philosophy, I'm afraid," interjected the Physician, "and leaving the realm of practical religion. Let's get back to seriousness and end this discussion. A prominent preacher has said, 'God craves social incarnation in a united church, a dedicated business community, a servant nation.' I would add, 'Yes, and in a God-serving, brother-loving family of nations, a unified world,' 'collective consent to the living God.'"

"Amen!" I said with feeling, "and may we get busy in the spirit of broadminded Christian charity and do what we can to dissolve denominational barriers and bind men and nations into a real familyhood. By the way, wasn't it General Bliss, of the United States army, who said, 'If we have another war, it will be the fault of the Christian church'? Well, that is tantamount to saying it will be the fault of sectarianism! A divided, disgruntled, disaffected church could never forestall a great war; that has been proved. But a united church could make it highly improbable if not impossible."

"You are right," agreed the Lawyer. "Why was the

threatened division of the government of this country in the sixties sufficient cause for internecine war, when the actual division of the government of the very church of God is looked upon with no concern—and with actual favor by many narrow sectarians? Is political and government divisiveness (in which the alleged welfare of fifty or a hundred million people and the alleged safety of the national government are concerned) a greater crime than the repeated disruption and schism of the church in which the physical, mental, social, moral and spiritual well-being of over six hundred million Christians is involved? I just ask the question. Can't say that I know the answer, but this thing is a matter affecting directly one-third of the world and indirectly the entire population of the earth. Slavery never involved more than three million slaves at one time, I imagine, and of course it was a terrible crime, unchristian and inhuman. Was it worse than this thing which stays the spiritual freedom of the world and the Christian idealism of governments and peoples everywhere? On the present basis of denominational increase, we may almost look for a private little church for every individual in America—or at least a church for every family! The possibilities are appalling!"

"Yes," I answered. "Ever hear of the man who died and went to heaven, and wanted to be 'put with the Baptists'? St. Peter said, 'They are not here!' 'Well, put me with the Methodists,' said the new arrival. 'They are not here,' repeated the keeper of the celestial gates. 'No Baptists and no Methodists in heaven? That is a shock! Well, put me with the Presbyterians or the Roman Catholics, or the Episcopalians,' continued the neophyte. 'Not here,' said Peter. The astonished man then went through the other denominations one by one. Finally St. Peter smiled, and said reassuringly, 'My friend, representatives of all the denominations are here, but they are *United Brethren* now!' 'Thank God for heaven!' cried the relieved man, in an ecstasy of feeling. 'Thank God for heaven!'"

Contributors to This Issue

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Mobilizing for Peace

UNLESS we mobilize public opinion for peace there will never be peace. War has built up its traditions and its machinery and its vested interest is great. A small organized army can control a mass of unorganized people; just so can an organized, well-rooted, long-held idea or custom. President Harding said we want less armament and no war. But why armament at all if no war? For what other purpose is it but for war-making? Of course the effort to discard all armament at once would defeat the project of limiting it at all at this time, but that illustrates the contention that an old idea, well entrenched in history and custom, can be maintained against even a universal desire for peace. These vested ideas and customs cannot be easily overthrown; indeed they cannot be overthrown at all except as we mobilize the peace idea. It can never be done by merely agreeing to a ten-year holiday in naval building. That will leave us all of like comparative military strength and enable us to fight on the same relative grounds as we now hold.

Men fought with sticks and stones before they invented guns and they do it yet when anger waxes hot and guns are not at hand. Changing the weapons does not affect the will to fight. The invention of nearly every more destructive weapon of warfare has brought a demand for its banning as too terrible a weapon of death. Declaring gas outlawed by the rules of war did not prevent its use. The submarine is now most ardently advocated by French, American and English military experts. We have invented more diabolical instruments of war since the Great War than were invented by our enemies in that conflict. Roosevelt once said there was no rule of warfare that would hold in the midst of conflict; it is now amply demonstrated. If we go on making war at all we will go on increasing its terrors and inhumanities. There can no more be a humane war than there can be a virtuous adulterer or an honest thief. The only cure for war is no war.

* * *

The "Christian" War Idea

Bernhardi argued that Christianity had nothing to say about international relations. He called it the noblest gift ever made to the human race because it taught the virtues of sacrifice and service. But those virtues were limited to the individual and we must therefore discover the object for which men should sacrifice. He finds love of country the greatest and therefore sacrifice for it the supreme end of vicarious service. Then, if God speaks through history, war is a holy thing for it has always been made, and there is no other way to keep nations virile and give those most civilized power to impose their culture on the less progressive. Therefore to suffer hardship and to die for the fatherland is the loftiest expression of Christian faith and zeal. But the gospel has nothing at all to say to the fatherland about the making of war; there God leaves it to express his will through continuing the historic struggle of peoples for dominance in the faith that in the end the best culture, the finest science, the most progressive civilization will win.

General Roberts, affectionately called "Little Bobs," was the idol of England before the Great War. He was a very zealous churchman and called his household to prayer before breakfast every morning. He was ready to die for English civilization and gave many years of hazardous service to impose it on lesser peoples. He campaigned in Britain a few years before the Great War striving to arouse his fellow-countrymen to a more martial spirit and a larger army. He told them frankly that war was a national necessity, that it made for character and virility and that the people who forsook their martial ways became a weak and flabby folk.

Marshal Foch too is a devoted worshiper. He allows nothing to interfere with his attendance at mass on Sundays and he was found often in prayer during the war. But the great general does not believe in the least that the things said by

Christ in the sermon on the mount can now be applied to the two-century strife of France and Germany. He argues consistently for occupation of the Rhineland permanently because military strength alone will make his nation safe. Thus safety for France lies in the Rhine as a barrier against Germany and in the submarine as an eternal warning to England. Thus panoplied, war against peace is made hazardous and Frenchmen can live like Christians with one another. This is to cast no reflections on these great captains; it is to point out the philosophy of the Christian military mind. It is the same conception of the gospel as is accepted by many captains of industry and leaders of labor. It is the interpretation of the gospel that has prevented the church having anything to say about war and strife.

* * *

The Swing Toward Peace

When the war closed the military mind had full sway. It dictated the terms of the Versailles treaty, repudiated the great ideals of the war in the elections immediately following and sought to fasten conscription on the lands that had fought to end the war. Time defeated the campaign for universal military training and time is softening the attitude everywhere toward the terms of the treaty. The Washington conference meets in an auspicious time because it catches the public mind at the turn away from a war state to a reaction against militarism. It opened with a dramatic declaration by Secretary Hughes that served to startle people out of the slothful inertia that accepts whatever is as right. The wise knew there were diplomatic resources in the "acceptance in principle" and the most we hope for still remains to be achieved. Japan will not hold out against the 5-5-3 ratio in naval equipment but no ratio in naval strength means more than a saving of taxation for a time unless there is a change in the relationship between nations that makes war always possible. Certain military men are saying "let them scrap the battleships—they will be in the discard anyhow before the next great war comes; it will be fought with the finer weapons of the radio, in the air, etc."

In a recent address Hudson Maxim declared war would always be so long as human nature was human nature. It is such unfaith as this that must be demobilized; men of that mind would fight with axes if we disarmed altogether. He said the next war would be fought with gas, thin-shelled high-explosives, and perhaps with disease germs. He pictured New York being attacked almost without warning by a fleet of airplanes and said there was only one way under heaven to be safe and that was to have so powerful a fleet of planes that no air-navy could ever develop above an American city. That kind of talk was much listened to a year ago; it is now much less popular than that describing the horrors of such warfare and asking for judicial means to avoid it. There is a distinct swing toward peace in the public mind and there is nothing in all human experience that so much needs to be taken at its tide as such swings in public opinion. The governments of the world today are not idealistic; they are almost without exception conservative in temper, party-minded, much more eager to follow public demands than to create and lead public opinion. Therefore public opinion is the hope of peace in these critical events that hold so much of the future at their immediate disposition.

* * *

Making Moral Ideals Effective

It is easy to preach in the abstract, but abstractions count only as they are reduced to concrete, practical, working effectiveness. It has been well said that the church has always been against war but for every war. Barbusse described the airman who, flying over the lines, saw prayers for the success of each of the opposing armies going on back of their respective fronts. This is inevitable once war is on, but the church is

not limited to that function in times of peace. General Tasker H. Bliss declares that "if another war like the last should come, they (American Christians) will be responsible for every drop of blood that will be shed." Such a declaration may sound radical; but is it too radical? The church mobilized the moral sentiment of the nation to abolish the saloon. It is no greater task to mobilize it to abolish war, but other nations are involved. If America will play her part in international affairs for the next decade she can effectuate such relationships and set up such effective machinery for the settlement of disputes as will make an end to war.

When the league of nations was proposed the sentiment for it was practically unanimous in the church. The pulpits of America never rang with a more universal note and ninety per cent of the ministry is today for the principle involved in the league of nations. Party-ism made it impossible for pulpits to campaign for the present league but it is not a question of the present league or none—it is only a question of what kind of modifications does America want to make the league acceptable. Europe will scrap Article 10 or anything else that will

not destroy the judicial method of settling disputes and holding off the dogs of war until public opinion can exert itself. It is up to America. The league itself will not be scrapped; it is a union of fifty-odd governments; it has vested interests in peace already and it has a vast working organization. Millions who voted for Harding did it because they believed he would have the league covenant modified to suit the great majority of Americans. His vital responsibilities have led him to make many declarations that show his mind open to public pressure on the matter, but he follows public opinion rather than leads it. This is the greatest moral opportunity of the church; let it make a moral crusade and, with America's help the league will make our ideals of peace effective in a working program.

A naval holiday will not insure peace; a permanent league of nations will. It alone can possess the machinery to translate peace principles into effective judicial action and provide a continuing court to make effective a peace program. It is up to America—and it is up to the churches to determine what America will do.

ALVA W. TAYLOR.

British Table Talk

London, November 22, 1921

OUR eyes are still westward; in the main we are encouraged by the mind of the conference, as it has revealed itself; we held up both hands for the bold proposals of President Harding, but "some doubted"; and unhappily here as elsewhere there are multitudes who do not care:

"The lightning glares and reddens
Across the skies;
It seems but sunset
To those sleeping eyes."

That is the last enemy to be dreaded—the indifference of the crowd. Sometimes one begins to wonder whether we in the church do not need some more startling words wherewith to rouse men. Someone said that we need a moral equivalent of war; sometimes it seems as though we need a moral equivalent of the hell above which our fathers in the faith would suspend the sinners. Were not the prophets of Israel sensational on occasion? Isaiah, Jeremiah, Ezekiel—all were driven to boid, and to our sober judgment, sensational methods. Today, if I may quote Dr. Edward Lyttleton's words, "one of the most pestiferous devastating delusions that has ever taken captive the human mind is now rampant in the British Isles. It is that nothing matters very much." Once more that is the real danger on this side. So far as the awakened are concerned there is no lack of faith and hope, but many of us are asleep.

* * *

A Mission and the Prophets

My dear friend former colleague Dr. Horton is conducting a series of special services this week in his own church. He has sought to avoid all the traditional associations of an evangelistic mission. The bills simply invite people to attend at certain hours when an attempt will be made to remove the barriers between Christ and men." The entire church has been called to help, in particular, the magnificent clubs of boys and girls, which would be a source of pride to any church. The very subjects show the originality of the plan; on Sunday last Dr. Horton preached on Hosea, and each night of the week he will take one of the prophets of Israel. The sermon on Hosea was, I am told, deeply moving; at the close the Communion of the Lord's Supper was observed and the bread and wine were distributed by eight of the members of the boys' club, who are also members of the church. Lyndhurst Road church was one of the wise churches, which did not for-

get its boys during the war, and made ready in good time for their return. It has its reward.

* * *

The English Bible

A remarkable book can be had from A. M. stationery office at the price of 1s.6d.; it is the Report of the Departmental Committee appointed by the president of the Board of Education to inquire into the position of English in the educational system of England. The leading member of this committee is Sir Henry Newbolt, a fine poet and a discerning critic. There is one recommendation concerning which the Times Literary Supplement has some significant words; they would not be surprising if they had come from a pulpit; but they represent the judgment of those who have a great concern for literature: "It can be truly said that we are a people of books, even of many books, though perhaps no longer of one Book. In that last confession lies one of our present misfortunes, for nothing has in the past kept the nation together so closely uniting all its members in a common language, common thoughts, and common culture, as our English Bible. The Bible used to be easy reading, and in a sense it is easy reading still, for in style and diction it is above all a native product. It was always serious reading, because it was never approached but in reverence and with the desire of instruction, admonition, comfort; and, differently appealed to by different bodies, its word was yet literally and implicitly believed. More than that, it was the common and immediately accessible source for the ordinary English people of a humanism different only in degree from that of the classics. As the practice of reading the Bible, regularly and religiously, at home has decreased, by so much has the nation deliberately impoverished itself."

* * *

A Mission and a Drainage Scheme

At Ipswich as elsewhere the problem of unemployment is acute. In that city, as my readers may remember, a mission of a striking character was held recently. It was a mission not to set the claims of the unemployment before men, but to set Christ before them; but because it set Christ faithfully, the other claim was heard also.

"One concrete result has been that the mayor summoned to conference the clergy and ministers, the employers and the trades council, and that, thanks to their meeting, a large drainage scheme upon which an adverse report had been presented,

has been accepted by the town council and is to be taken in hand without delay. Unemployment has been relieved almost without having been mentioned; for the town has seen that a first corollary of discipleship is the bearing of one another's burdens." The moral of this seems to be, first that the supreme need of mankind is to know the love of Christ, and second, that when that love is known it should find expression at once. The danger comes when there is a long pause between impression and expression.

* * *

Babes at Washington

"For in heaven their angels do always behold the face of my Father which is in heaven."

Among the mighty who are these
This cloud of shadowy witnesses?
These guests unbidden, with no name,
No speech but wistful eyes that plead
The undefended ages' need?

These are the babes from everyland
Whose angels in the Council stand;
As, undismayed before God's face
They keep their own appointed place;
And they for born and unborn peers
Through all the unpredestined years
Are praying there; that happier days
May come, and long unbroken ways,
That they beneath a brighter sun
May finish noble works begun.

Above the babel of the wise
These pleadings of the babes arise;
Their still small voices never cease,
"Give peace, O man, on earth, give peace."

* * *

Other Things

The United Free church of Scotland has chosen the Rev. Donald Fraser for its moderator; he is the well-known missionary in Livingstonia, who has been leading a great missionary campaign in his church. The honor done to him is also a recognition by the church of the place of the missionary service in its life.—That same missionary campaign has appointed the Rev. J. M. E. Ross to have the oversight of its presswork; this again is a significant fact; a church claims the service of one of its most gifted writers for the press side of its campaign; and the press in Scotland is proving most responsive.—Like Mr. Studdert-Kennedy, at least in this one thing, the dean of St. Paul's has been making recantation in a new preface to his *Outspoken Essays*: "These essays," he says, "contain a few outbursts against the Germans which I know to be unjust but during the war we all sinned together in vilifying our opponents. We now feel that the nations all went stark mad together and brought upon themselves and each other a calamity as unnecessary as it was disastrous. Our plain duty now is to restore the solidarity of European civilization."—A new novel of outstanding power is "The Way of Experience," by Wilfred Ewart, a new writer in this field though not unknown in others; it is like so many modern novels, almost brutally realistic, and it deals with some most vile and degraded beings, but it has imagination and energy of thought which lift it far above most novels of the war. It is not a "nice" book; but it gives a picture of certain phases of life in this land; and it makes the reader think that such a civilization had strands of which Corinth and Pompeii might have been ashamed. But whether these were as they are described in this book, or how large they were, I have no means of knowing.

* * *

Advent

On Sunday next we enter a new Advent season. Across the

intervening years, few or many, the faithful look to the end; it is described in strange symbolic language; but in the heart of it the Hope is one. There must be an End and a worthy and utterly satisfying End to the long process. Christ must come. But how? In his scholarly essays Mr. Edwyn Bevan wonders whether the answer may not be along lines like these. In the New Testament there are stories of the appearance of the Risen Lord to Saul of Tarsus and Stephen and John; if it came to pass that we in this human scene had such experiences as part of our common life—if at any moment we might see him with the eye of the spirit, would not that be a coming of the Lord? "Even so come Lord Jesus."

EDWARD SHILLITO.

BOOKS

RUBAIYAT OF OMAR KHAYYAM. First translated from the original Persian of the astronomer-poet many years ago by Edward Fitzgerald, this work seems to grow rather than wane in popularity. This new edition is a complete edition showing variants in the five original printings. As is well known, Fitzgerald made changes in the succeeding editions of the poem, and all such changes are here indicated. The book contains four illustrations in color by Frank Brangwyn. (Crowell.)

NAPOLEON. By Harold F. B. Wheeler. Even in these days of a reaction from militarism, one can not but admire the commanding qualities of the great Napoleon, whose story is here retold for lovers of history and biography. An unusually attractive feature of the book is the large number of reproductions of famous paintings of the great warrior. (Crowell.)

THE TRUCE OF GOD. By Mary Roberts Rinehart. A prose idyl for the Christmas season, most attractively printed and bound. (Doran. \$1.50.)

IF WINTER COMES. By A. S. M. Hutchinson. From all reports one of the three or four really big novels of the year, with a war background. Full of humanity, and a true mirroring of life. (Little, Brown. \$2.)

THE WASTED GENERATION. By Owen Johnson. A strong and impressive story which asks some questions concerning modern American life, some of which are answerable, and others to Mr. Johnson unanswerable. (Little, Brown. \$2.)

JUVENILE BOOKS

THE BOYHOOD OF ABRAHAM LINCOLN. By J. Rogers Gore. The boyhood of Lincoln as pictured to Mr. Gore by the emancipator's youthful chum, Austin Gollaher, still living. (Bobbs Merrill. \$2.50.)

PEMROSE LORRY. By Isabel Hornibrook. A campfire girl story for girls of intermediate age. (Little, Brown. \$1.75.)

THE WINDY HILL. By Cornelia Meigs. A mystery tale that both girls and boys will appreciate. (Macmillan. \$1.75.)

THEN CAME CAROLINE. By Lela Horn Richards. A splendid new story for girls by the author of "Blue Bonnet—Debutante." (Little, Brown. \$1.75.)

THE STORY LADY'S BOOK. By Georgene Faulkner. A group of stories about animals, flowers, people, etc., told by a writer who knows children and what they like. (Small, Maynard. \$1.75.)

THE LITTLE MAN WITH ONE SHOE. By Margery Bailey. A book of new fairy tales, attractively illustrated. (Little, Brown. \$2.25.)

A RIOTOUS TERM AT ST. NORBERT'S. By May Baldwin. A story of school life brimming over with youthful enthusiasm. (Lippincott. \$1.75.)

CORRESPONDENCE

The Price of the Ministry

EDITOR THE CHRISTIAN CENTURY:

SIR: In his paragraph about the inertia of churches (in "The Price of the Ministry" in your issue of October 27) Mr. Scotford, whether intentionally or not, opened up the fallacy not only of the eight-hour day but of the twelve-hour day and every other time measurement in his calling. I fully agree that the minister's work is varied enough not to be limited to eight hours, but to take all he has. But his weariness is due not half so much to the number of hours he has worked as to the conscious or unconscious resistance of many to whom he looks for cooperation. As Mr. Scotford says, "They do not want to be stirred up." The pastor's perpetual duty is to rouse men who would prefer to sit quiet, to supply moral energy, stimulate spiritual discontent, inspire new ardor, among the reluctant. The proportion of such varies in different parishes, but in the nature of the case resistance is never wholly absent.

This is not the same sort of nervous strain as is involved in day after day of bookkeeping or hour after hour at the deadening monotony of a machine, but it is a strain from which there is little relief save by flight from the parish. Hence the fishing trip and the summer vacation—and not a few resignations. On the one hand the minister is driven by his own conscience and by the needs of the world, as well as by his denominational officers and all the books and articles on the ministry, to apply himself more earnestly to his task and to strive for more significant results—conversions, contributions, activities, reforms, enlistments in high causes—without limit, because of the limitless reach of the Christian ideal. On the other he encounters in the church and out of it the inertia of which Mr. Scotford so justly speaks.

"The pastor is the key man; if he is interested in such-and-such the church will be." So? "Now if you pastors will just go home from this convention and set all your people at work at this . . ." All! Will some one please produce the magic formula by which *all* the people can be interested in anything aggressively Christian? It is to create that interest, somewhere, somehow, in somebody, that the minister preaches, and studies, and organizes, and visits, and lies awake nights. And between the hammer of demand and the anvil of passive resistance his soul is battered till it is no wonder that he sometimes gets into as blue a funk as the prophet Elijah, and finds himself wishing for a calling, if there is one, in which (to change the figure) he need neither goad nor be goaded. A confession, that, that he is only human, like his congregation! Let it be set down to his credit that he still turns up smiling nine times out of ten and reaffirms his belief in the greatest calling of all.

I cannot close without adding one more voice to the chorus of thanks for the "Letter to President Harding," Dr. Merrill's communication in the current number, and many other good things "too numerous to mention," as they say in auctioneer's handbills.

EDWARD S. WORCESTER.

Madison, Wis.

Delighted!

EDITOR THE CHRISTIAN CENTURY:

SIR: I have received several sample copies of your splendid paper. I cannot tell you how delighted I am with it. Besides the new impetus it gives to a man's thinking, it is a wonderful encouragement to a minister, who is doing some thinking, to be assured of a wider spiritual fellowship than he would sadly conclude was his, judging from the abuse he knows he is receiving from the seventeenth century Christians who abound in every parish. It is a balm to the spirit to be called a heretic and a disgrace to the Christian ministry in such splendid company.

My only reason for not sending in a subscription after that

eulogy, is that I am getting the paper every week through the kindness of another enthusiastic friend of yours. But I make up for that defect by recommending you right and left among my ministerial friends, only a few of whom have yet heard of you from one who knows your merits.

The article by Shailer Mathews in this issue is a masterly putting of the case for progressive orthodoxy.

More strength to your arm!

CHAS. S. KEMBLE.

Irvington, N. J.

A Good Kind of Millennialism

EDITOR THE CHRISTIAN CENTURY:

SIR: I admire The Christian Century and enjoy it with my whole heart. It comes every week with stimulation for my mind, joy for my heart, and blessing for my soul. I do not see how you are able to make every issue so intellectually brilliant, so thoroughly and spiritually religious, so delightfully satisfying to the modern minded, so courageous in dealing with all vexed questions, and so thoroughly expressive of the very best religious thinking of our times. May you live a thousand years and never fall down from your present standard. Here is renewal of my subscription. Yours joyously,

St. Paul, Minn.

ARTHUR S. HENDERSON.

The Limit of Disarmament

EDITOR THE CHRISTIAN CENTURY:

SIR: Apropos of your article on The Church's Stake in the Armament Conference, the question obtrudes itself, How far shall disarmament go? What is the limit, or is there a limit? Wars in the past have grown out of ambition, greed, lust for power. No self-respecting nation today would attempt any justification for war on such ground now. The only cause that would be asserted and for which any plea would be made would be as a "defense." It was on this ground that many consented to dreadful scourge in the late war. There is an implication running through your article that in so far as men consented to this they were denying their faith in Christ.

It would help many troubled souls if it could be shown to them how they could be true to their trust and have done otherwise.

War is not caused by armaments; it is caused by the vicious passions controlling a portion of the people. An aged woman, living alone, over eighty years of age, was murdered recently because she was supposed to have some money in her house. Would she have been un-Christian if she had resisted the fiend in human form? Shall we dispense with our police force, open the doors of our asylums for the insane, release the criminals?

Is it un-Christian for Postmaster General Hays to appoint marine guards to protect our mails and faithful employes from violence? War in the last analysis is the resort to force. It was war that silenced the inhuman voices of the pirates from making men "walk the plank." If we disband our forces, what security will our coasts have from such attacks again? If ninety per cent of the community are law-abiding, peace-loving, and the other ten per cent are vicious, thieving, murderous, the ninety per cent are likely to be destroyed without protection. If we resort to any force, how and where shall we stop?

Was it un-Christian for the United States to forcibly prevent Spain from oppressing Cuba? Is it wrong for a strong man to protect by force another man from doing violence to a child, the weak, or helpless? The church worked for and accepts prohibition by statute, which is exercising force, and this not so much to make people good as to protect society. Does it not seem as if it is not so much a question of disarmament as of making all people Christian. Paul appealed to Caesar, which was of course an appeal to authority, authority resting on force; what else should he have done?

War is horrible, devilish, but as long as men act like brutes, as long as men are subject to insanity, as long as lust and the spirit of robbery and murder prevail in even so small a portion of the people, how is security to be obtained?

What shall we who believe in peace, who sense the horrors of war, who are praying with great hope concerning the great conference at Washington, what shall we say to those who raise these queries? The message of the church must recognize all phases of the question, all the facts of the case.

Lakemont, N. Y.

G. A. CONIBEAR.

A Moral Challenge

[The following letter was received by Dr. Harry F. Ward, professor of Christian ethics in Union Theological Seminary, New York. It is published herewith not as affording a problem in ethical theory but a challenge to moral and patriotic, not to say, humane, action.—THE EDITOR.]

Prof. Harry F. Ward,
Union Theological Seminary,
New York, N. Y.

Dear Sir: I am a prisoner, serving a five year term. I was found guilty at Sacramento, California, January 17, 1919. I laid in jail almost a year awaiting trial. That time doesn't count on my sentence. At this time, there are twenty-four ten-year men here, and three five-year men. Two four-year men go out this coming February. I was convicted for espionage. I was a member of the Industrial Workers of the World—"I. W. W." Most people speaking of these I. W. W. cases think only of the Chicago case. When they think of class-war prisoners they think only of those that can write a fine poem, and those that have publicity as writers. Most of the Sacramento men are organizers, on the job, and know what it is to be the victims of paid thugs and company gun-men, and tar-and-feather parties, in their efforts to organize their class.

I have been advised to write to you and give you just a few facts of my own conviction. I make this appeal in hopes that *you can do something* to get the time that we waited trial credited on our sentence. I am just making an appeal for this *jail* time for the three of us that have a five-year sentence, as it would turn us out in a few months. The ten-year men would want more than jail time to do them any good. They will rot in prison if appeals cannot be sent to Washington in protest at the methods used to get this conviction. The same ring that is holding Tom Mooney and many more in prison will use all the power of heaven and hell to hold these men in prison. I am not a writer, and for that reason it makes it hard for me to explain, as I would like to. I have no schooling, and if you will excuse my poor grammar I will do my best to give you the facts of my conviction. The whole story is too long to give it all at this time. I will at this writing just hit on a few high spots on California conception of justice.

I am a working-man, not a leech. In 1918, while working at Olympia, Washington, I wrote a letter to Chris A. Luber at Sacramento, Calif. He was a member of the Industrial Workers of the World, and was in jail at the time of writing. *This I did not know at the time.* In fact, he had been in jail almost two months before I wrote my first letter. My letter was the ordinary kind exchanged among workers—working conditions, etc. This letter was not delivered to Luber. The department of justice got it. They answered it and forged Luber's name to it. This letter was indeed very bitter against the government. I thought my friend Luber had gone "bugs." How was I to know that a department of justice agent was writing to me? They had Luber's name forged to the letter, and I did not know he was in jail at the time. They wound up by asking me to pull off something violent, just anything would do. I will now make it clear just how they played the game. Unknown to me at the time, fifty-five members of the I. W. W. were in jail at Sacramento, California. And they wanted to get evidence to convict them. This is one of the games they played to get said evidence. They were willing to pay me my price and they cared not

how they got it. In the letter I wrote this forger I *refused* to agree to commit a crime and I roundly scored this forger, thinking I was scoring my working friend "Luber" for his d—m foolishness. Letter after letter came. Bribes, and big ones, please offer, etc.

I denounced such doctrine again and again. In those letters I would agree to the declaration that we were being run over by military hysteria, and that men were using the war frenzy to stifle legitimate discussion. Then I would denounce the writer for his plan to cure such things. Now get the infamy of their trick. The parts of the letter which spoke of military hysteria and such terms were photographed so as to leave every declaration of my own out entirely. Then I was arrested, and taken to Sacramento, California, and thrown in jail. What do you think of their court records now? Some way to get evidence?

The letters this forger wrote me were secured and destroyed. I then found out my friend Luber had received no letters from me and knew nothing about any letter writing to me, as he had been in jail since December 5, 1917. And my first letter to him was in January, 1918. Luber was the first one arrested before the raid on the hall on December 22, 1917. Note dates carefully as they prove my innocence. I then knew the characters that were being employed to destroy American citizens. But I did not fear trial as I knew my own letters should clear me, if read as they were written. Every scheme imaginable was resorted to in order to force me to lie and perjure myself on the other men in jail. I told them I had no price to commit such crimes to convict any innocent man.

I was wine and dined at first; I was offered freedom and a round sum of money to say something. I knew nothing and I refused to be a perjurer. Then they tried threats and abuse. I was put through the "third degree" in a most brutal manner. I would not give in. I had nothing to tell. I then told them I would spend the rest of my life in prison with clean hands before I would fasten upon my heart the slime of perjury, and the blood and tears of innocent, helpless workers whom I did not know anything about, much less anything against. Failing to bribe me, that ended it. They now feared to release me after what I had found out. With these true facts before the attorney general he said I was justly convicted.

Imagine my feelings when the trial day came for those workers to find I was indicted with them. Then, if you can further imagine, do so, when I tell you that three or four short extracts from my letters were presented from photographic copies, so as to identify my handwriting, and three extracts, admissions of what had been sent me, and true in every word, yet torn out of all connections; and I was convicted and sentenced to a five-year term for espionage and for having an opinion of my own. Since coming here not a mark or blemish has been put against me. I never had a mark or stain against my life and have always worked for a living.

Yet when I asked for parole I was denied at Washington—not here. Counterfeiters, post-office burglars, white-slavers, and the worst kind of degenerates ever found have been paroled, but not me. (The above are not making it any more; it was in the past). I wish to be honest to the very word as the truth will stand. I can see now that I made a mistake at that time in ever asking for parole. At that time parole was for those that were guilty of some of the above crimes. My crime was, I was a working-man. I am a *conscientious pacifist socialist* and I was a member of the Industrial Workers of the World, that is all. I never gave any man, woman or child a moment's grief in my life, and I have tried to live clean and honest, and as near as I can find out I am in prison because a department of justice agent committed forgery on a worker in prison, lied to me, and then failed to get me to carry out the crimes they were willing to pay me for. Only I did not fall to their level. That is why I am serving five years in prison.

Before the great arbitrator, whose knowledge can weigh all truth, I swear I write the truth. This in America, too, that is, if California is in America! I am not alone in blackened and ruined men here who have been honest and are now victims

of the espionage law. I will now give you the proof of the above statement. They don't even try to deny it; let me tell you why.

Take the date of my arrest. Take the date of Luber's arrest. Take the address the forger gave me to write to, and you will find it was the department of justice office, Room 703, Peoples Saving Bank Building, Sacramento. Take date of my letter to the forger (in Luber's name) and it proves what I say. What is more they don't deny it.

The above proves all, yet I am in prison. There are some facts about the fifty-five men that I was brought from the state of Washington for in hopes I could be bribed to help them in getting a conviction, that I want you to know about. On December 22, 1917, these men were arrested after a raid on their hall. They were put in a drunk tank, or cell, in the city jail. They were each handed an old worn-out, vermin-infested blanket. They had no bed to lie on. And for want of space they had to take turns at lying down. On this floor, in the middle, too, they laid for sixty-five days. There was a little barred window that let in a faint ray of daylight into their cage or cell. No chance to bathe; soon they were swarming with vermin and their bodies all covered with sores. One toilet for all, and that was out of order. No chance to shave, their beards grew long. With their long beards, and they were so thin, they were a sight to look upon.

There they laid day after day. No friends were allowed to see them; incommunicado all the time. Two went insane, and one kept trying to kill himself. The jailor in charge agreed to buy food if they would pay for it. When the food arrived, they would not let them have it. They set the food just beyond their reach outside their cage or cell and let it rot.

There is so much to tell, and I must cut this story short. I get ahead of my story. I will now let you know how these men came to be released from the hell hole in the city jail and turned into the county jail where it was just a little better, as they could at least take a bath and kill off the vermin and heal up the sores on their body.

One little woman, sick herself, moved by the suffering of these men, went before the court and with tears in her eyes pleaded for the very lives of these men. She told the court what was going on right under their very nose (just as if they did not know). She told them of the shame of it. She told them not to forget that this was America they were living in, too. What was her reward for this? Let me tell you. She was indicted with the rest of us. They even had to show their spite on one poor weak little woman, that had pleaded with tears in her eyes and in the name of justice and humanity, to save the lives of these men. I was arrested about the time these men were turned into the county jail. I was kept apart from them the first two months after I arrived. I did get one chance to see them a few days after I arrived. Never will I forget the sight of these men, they were so thin and the sores had not yet healed on their bodies. After failing to bribe me to commit perjury I was turned in with them.

Later on the "flu" struck Sacramento. In our weakened condition, we were soon all victims. We begged them to let our friends in to help, as we were all sick. They just laughed at our suffering and kept us incommunicado. They would not even let us have a doctor, till the organization sent one in and paid the bill, too. Five soon died. We were up day and night trying to help those in the worst shape. We were all sick, falling all over ourselves, each trying to help others. Words fail to describe it. It was hell! I must stop for space. I could write on and on about what was put over us.

Will you try and do something to get the time I was waiting trial to count on my sentence? Sincerely yours,

JOHN L. MURPHY, Reg. No. 13586,
P. O. Box 7,

Leavenworth, Kans.

(Please put Reg. No. 13586 on address and avoid mistake. There are more Murphys here than the law allows.)

THE SUNDAY SCHOOL

A New Visit of the Wise Men*

TODAY is Christmas. What music lurks in the old, old story. What sacred memories crowd in upon us as we think of all the happy Christmas days that we have known. The air is full of angels and vibrant with the tones of mellow church-bells, the children sing carols—the Christ-child is born—the new life has come to the world. "Peace and Good-will."

Around the cradle of the Christ knelt the wise men. The scholars came and humbly bowed down worshipfully before him. It was a beautiful symbol—the students, the scholars, the wise-men, the high-schools, the colleges, the universities, bowing down before the Saviour of Men.

Would to God such a thing might happen at this Christmas time! The church is largely to blame if the students and scholars do not bow before the Master. The church has been tolerant, hopelessly conservative and often vicious toward scholars. Latimer and Ridley were burned to death just outside the windows of Balliol College, Oxford. Andrew D. White's book on the "Conflict of Christianity" shows how the church has persistently fought every great movement in advancing scholarship. Do not forget Galileo; no ignorant pope, bawling "Recant!" can stop the march of science. Darwin was ridiculed by churchmen. The stale monkey-joke has tickled thousands of lazy auditors. Ridicule is the cheapest tool on the market—remember that. Men, with no training at all, stand up and blast the evolutionary theory, to their own vast satisfaction and to the delight of their ignorant hearers. It is far easier to laugh raucously than to study!! Such laughter often denotes the empty barrel. I am not defending any particular evolutionary theory, I am only asking that we know what we are talking about. "Comparative Religion" has been scoffed at by those who assume that we know it all, over here in the west. Psychology, biology, and biblical criticism have all been pooh-poohed by the "hoi polloi." It must be humiliating to the crowds to note that after all the truth at last prevails and the careful work of devoted scholars is finally generally accepted. The pope roared at poor Galileo—but the world now accepts Galileo's thesis!! Just consider that a bit before you explode!! What I am trying to say here is this: that if the church now feels the sadness of not having the colleges and universities bowing at her feet as servants she has only herself to blame. False ideas will fade out; "truth crushed to earth will rise again." We gain nothing by ridiculing scholars out of court and in the end we suffer terribly.

But not all of the professors and so-called wise-men are ideal. I find many of them who are sore at the church and many of them are selfish and flippant. Safe in a comfortable "chair"—they may forget any duties to society. Freedom often has been abused—no doubt of that. The case is not one-sided and so I am pleading for the wise-men to come back to the Christ and worship him on this Christmas day. Two things are necessary (1) A church receptive of all truth (2) a scholar, humble and feeling the need of God. "We cannot exist half slave and half free" . . . the churches and the higher schools must come together—for if the churches teach boys and girls one thing and the schools teach quite another, the young folks will accept the schools. Thousands have thus been lost to the church. We need, on the one hand, an open-minded church and on the other a reverent and Christian set of teachers. If church and school could get together a new epoch would come upon us. The situation, now, is very tense and very harmful, as I see it. The issues are confused; two sets of truths are being taught; the Sunday-school and the day school must agree upon God and how he works, upon Christ and how he is Master. We need a new visit of the wise-men to the Christ.

JOHN R. EWERS.

*Dec. 25. "Visit of the Wise Men." Mt. 2:1-12.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Lutherans Will Hold Early Christmas Services

The Christmas customs of the various denominations vary widely. The Episcopalians stay up on Christmas eve to hold a service at midnight. The Roman Catholics meet for early morning mass, in many parishes attending mass at four o'clock. It is impressive to find a church filled to overflowing at this early hour. The Missouri Synod Lutherans have had no custom, but are at this time trying to establish one. The churches of this order will be urged to hold a six o'clock service on Christmas morning. At this service a special offering will be taken for Wheat Ridge Sanatorium of Colorado. This sanatorium has been built at an expense of \$1,000,000.

Want to Inquire Into College Teachings

Some southern Methodists are following in the wake of the Baptists in seeking to put shackles on their teachers. The North Mississippi conference passed resolutions recently directing its delegates to memorialize the coming General Conference of the Methodist Episcopal church, south, to appoint a commission to inquire into the teachings of the various colleges of the denomination. The resolution expresses the fear that in these colleges the evolutionary hypothesis is being taught as well as biblical criticism. The former theory is regarded as "destructive of the whole Christian plan of redemption." These Mississippi Methodists want the commission to inquire of the scientific men what they believe about evolution, and demand that the teachers of the Bible submit their textbooks for an examination. Should these textbooks show that they are written from the critical viewpoint, they are to be rejected. The whole document produced by this conference indicates that in the view of the petitioners a college or university is not an institution to seek the truth, but rather one to carry on propaganda.

Disciples Divinity House Publishes Building Plans

Work will begin in the spring on the new building which is to house the work of the Disciples Divinity House of the University of Chicago and the University Church of the Disciples. The following description of the unique building to be erected is interesting: The plan of the church is suggested by the old moot halls of England rather than by any recognized ecclesiastical form. It is simply a rectangular room, with a raised platform at one end and a great window at the other; there is no transept or chancel effect, and no chancel arch. Separated from the auditorium by tall columns and arches, is a long gallery with a huge fireplace, visible from every part of the chapel. This will be a meeting place for the congregation,

and, filled with chairs, will add materially to the seating capacity. Technically the building is in perpendicular gothic, of warm cream—gray and yellow limestone with Bedford stone trim. The timbered ceiling will have some color on the beams and the oblique walls of the bays offer an opportunity for mural painting and rich color. Dr. E. S. Ames is pastor of the church, and Dr. W. E. Garrison dean of the Disciples Divinity School.

Churches Canvass City for Charity Funds

The approved community projects in Dallas, Tex., are now budgeted and the various churches of the city are assisting in raising the budget for these various causes. More and more the various philanthropies depend upon the church for their success. The charities of Dallas which are included in the approved community list are the United Charities, Dallas Tuberculosis Association, Dallas Kindergarten and Nursery Association, Dallas County Humane Society, Infants' Welfare and Milk Association, Dallas Baby Camp, Dallas Street and Newsboys' Club, Cumberland Hill Nursery, Empty Stocking Crusade, Hope Cottage Association. The budget for these causes this year is \$169,603.24. The canvass was made the first three days of December.

Fundamentalist Group Meets Opposition

The Fundamentalist movement in theology which means a revival of reactionary religious views plus the new element of premillennialism has won a great many successes in the west, and some in the south. On the Pacific coast this point of view is thought by many observers to command the majority opinion in the churches of most denominations. Those churches that do not follow along are quite pronounced in their opposition. The bulletin of First Congregational church of Santa Barbara, Cal., contains "peppergrams" every week, of which the following is a sample: "Judaism had its Pharisees. Romanism had its Jesuits. The task of combining the two is being tried out by our modern so-called 'Bible Fundamentalists'."

Military Organization Comes Into Church

Churches are products of their environment in large measure, and the wonder is that the militarism of the past decade has not influenced their methods more than it has. An interesting example of that influence is to be found in First Presbyterian church of Hastings, Neb. In the church are 175 men, and these are divided into four groups. Each group has a colonel and over the colonels is a general. When the minister wants to promote any project he has only to get the general to issue an order. Reinforcements can be brought to a prayer meet-

ing that is in danger of ending in defeat, or to a church dinner which on a rainy night may be about to fail. The chief use of the new device is to support the Sunday evening service which is no more virile an institution in Hastings than in other cities when it is left unsupported by organization.

Large Leakage in Unshepherded Denominations

In many denominations there is an increase in lay ministers who preach on Sunday while they are engaged in secular business through the week. In these same communions there is a decrease in the number of settled pastors. Figures for the Disciples, United Brethren and many other communions show this tendency. A journal of the Southern Baptists states that "southern Baptists have nearly 20,000 churches in which very little real pastoral work in the fuller sense is done, and our general neglect of shepherding the flock as our Lord requires accounts largely for the fact that we are losing to the world and to false faiths one-third of those we baptize."

Sacrifices in Behalf of the Gospel Ministry

Large numbers of the ministers of the country face the fact every year that a change of occupation would give them a largely increased income. A secular paper tells the story of Rev. Charles F. Anderson, M. D., who gave up his practice as a physician in which he was earning \$15,000 a year to become pastor of the Baptist church at Louisa, Ky., at \$1,200 a year. He has since resigned to carry on some theological studies, but will soon return to the pastorate when he feels himself completely equipped for the work.

Church Puts on a Free Lyceum Course

St. Mark's Methodist church of Detroit has such a large constituency that it can afford to put on a free lyceum course, and pay for it out of the free-will offerings. The result of the course has been to bring many new people to the church this season. The pastor is preaching a series of book sermons to his Sunday evening audiences and on a recent night announced the theme "If Winter Comes."

Federal Council Executive Committee in Chicago

The annual meeting of the Federal Council of Churches will be held in Chicago this year December 14-16. The meetings will be held in the New First Congregational church, and hotel headquarters have been established at the LaSalle Hotel. The program committee for this meeting is composed of Rev. John A. Marquis, Rev. Rufus W. Miller, Rev. Robert A. Ashworth, Rev. F. S. Ideman and Rev. S. M. Cavert. The reports for the past year will be given, and plans for the new year formulated.

The finances of the Federal Council are in a most unsatisfactory condition, it being reported by Dr. R. H. Crossfield that the income for the entire year would not pay two months' expenses. The various constituent denominations have been generous in resolutions, but rather slow with their checks. Meanwhile the Federal Council has given the best account of itself this year of any year of its history.

Methodist Church Establishes a Book Table

More and more the up-to-date churches are reinforcing the pastor's message by the circulation of good books. Foundry Methodist church of Washington, where Rev. Herbert F. Randolph preaches, has a book table from which worthy Christian books are sold. Among the books exhibited recently were the following: "The Next War," "The Sword or the Cross," "The Daily Altar," "Introduction to the New Testament," "The Outline of History," and "The Proposal of Jesus." The church papers are also given a wider circulation at the book table. By this device the minister leads his people to read the books that he himself has found stimulating.

Women Work Among Cannery

The canning industry is a seasonal work that employs many thousands of young women in the United States. This year the Council of Women for Home Missions secured a number of the very finest college students and put them to work among the women who are employed in the canneries. Three distinct lines of work were carried on in each factory. A specialist in day nursery, one in play ground work and one in domestic science made contributions to the comfort and well-being of the workers. Religious work is carried on at most of the factories as well. Daily worship, Bible drill, Christian literature and other exercises were readily welcomed by the workers.

Catholic Social Reformers Are Attacked

The Protestant organizations are not the only ones that have met with persecution on account of economic and industrial heresies. The National Catholic Welfare Council has also been the target of attack. Conservative interests in the Roman Catholic church have made bitter and vigorous assaults on Father John Ryan and Dr. John Husslein. The hierarchy, however, has stood by the side of these bold spirits, and supported them. While Roman Catholicism resists all change in the field of theology, it is fully as modern in its social attitudes as the Protestant organizations. Were it possible to coordinate the religious reformers of the country in a single organization, the result would be an irresistible instrument of progress.

Arthur Nash Gratified With America's Challenge

Arthur Nash, well-known clothing manufacturer of Cincinnati, recently spoke before Newton Hill Baptist church in Massachusetts on "The World's Challenge to the Church." Mr. Nash is in hearty accord with the American atti-

tude at the Disarmament Congress. He said: "It is not possible for any true American to read the news now emanating from Washington without a tingle of pride, yes, without a great wave of thanksgiving submerging him, that he is an American. The eyes of the world are again upon the Prince of Peace, and we behold him anew as he proclaims the blessings of the beatitudes and tells us to pray for heaven to come to earth and the will of the Father to be done here as it is in heaven, tells to seek the Kingdom of God and his righteousness here on this earth, and summarizes all his teachings in the climax of the sermon on the Mount, when he says: 'Therefore all things, whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.'"

Columbus, Ohio, Has a Strong Community Church

During the war many people reacted from the idea of a denominational church. Grandview Heights Congregational church of Columbus, Ohio, became the First Community church. This organization has met the problem of missionary work through correspondence with former classmates of the pastor. In every mission field there is work that

ought to be done by an undenominational missionary, and the Grandview Heights church is sending out such a missionary to the Near East. The creed which was adopted by this church is also a matter of interest outside Columbus. It reads: "I believe in the Living God, the Father of all mankind. I believe in Jesus Christ as he is revealed to me in the scriptures, as the Lord and Saviour of my life and of the world. I accept as the guiding principle of my life and conduct the teachings of Jesus, who when asked what the great commandment was, said, 'Thou shalt love the Lord thy God with all thy mind,' and the second is like unto this: 'Thou shalt love thy neighbor as thyself.'" The pastor of the church is Rev. Oliver Clyde Weist, a graduate of Union Theological Seminary. His work with the Columbus church has been very successful.

Bishop Practices Lambeth Proposals

The Rt. Rev. Boyd Vincent, Episcopal bishop of Southern Ohio, preached on November 27 in the Seventh Presbyterian church of Cincinnati. The bishop is one of the prime movers in the Episcopal church of closer fellowship with other denominations. He and several other

A Call to Unity

CONGREGATIONALISM'S commission on church unity met in New York, November 30, and adopted an earnest and challenging resolution on behalf of a closer and more friendly interdenominational relationship. Signed by Dr. Nehemiah Boynton, Dr. Newman Smyth and Prof. Williston Walker, the statement is entitled "A Call for a Covenant of Church Unity," and reads as follows:

"At this time the leading nations of the world are entering into a covenant of ten years for the realignment of their military forces for the sake of keeping the peace of the world; shall not the churches of Christ do likewise? Shall the diplomats of the world be wiser for this generation than are the leaders of the churches? At this historic hour the people throughout our churches are waiting for some clear call to make common cause of their means and their sacrifices that we may live in a Christian world. Surely this is no time for tarrying in theological consultations, or standing idly within ecclesiastical limitations. Now our spiritual unity needs to be made so visible that the man on the street may see it. 'The way to resume is to resume.'"

"The last National Council of the Congregational Churches, in June, 1921, expressed the belief 'that the evangelization of the world rests in a united church.' The council gave its commission on unity ample authorization to confer with other commissions' aid in effecting this unity. A joint commission of the Episcopal and the Congregational churches has had for some time under favorable consideration a concordat for common ministry in particular cases, the recent Lambeth conference of Anglican bishops, held in London last June, going still further in this di-

rection in a message 'To all their fellow-believers' looked forward to a larger organic fellowship in a ministry of the whole church. These proposals call for responsive action.

"As Congregationalists we can speak only for ourselves. But that nothing may be lacking on our part we would declare our immediate readiness to confer with representatives of any other churches concerning any realignments or unification of our respective forces and ministries that may be proposed. In particular, among the desirable objectives for combined action we would be willing to consider means for the attainment of the following ends:

"1. The mutual recognition and utilization of the ministry of the different churches for common needs and service in all.

"2. The offering thereby of larger fields and greater incentive to enter the ministry to our young men, as well as limiting the number of ministers required for effective service at home where one may be better than two or more.

"3. More gradually, but possibly within the period of this ten years covenant of peace, such consolidations or combinations of church educational institutions and their means might be brought about as would prove advantageous for the best education, and for fellowship in their studies on the part of the ministers of the different churches.

"4. And for any philanthropic, social, missionary or federated service of the churches.

"The governments of this world are cooperating for the common good. Shall the churches of Christ do less for his kingdom?"

American bishops were a strong influence in bringing about the Lambeth statement which goes far in breaking down Episcopal exclusiveness. He called his visit to the Presbyterian church a "practice of the Lambeth proposals." He is now nearly eighty years of age, but he preached a strong and convincing sermon on "The Struggles of the Faith," showing how it was possible after accepting the scholarly conclusions of the past hundred years still to hold to historic Christianity.

Seventh Day Adventists Make Increases

The General Conference of the Seventh Day Adventists have recently issued the annual statistical report for the year ending Dec. 31, 1920. It is evident that the war conditions have operated for the upbuilding of this denomination. Announcement is made that the funds increased from \$8,577,050.86 in 1919 to \$11,854,404.23 in 1920, a gain of over three millions in a single year. Of this amount \$7,195,463.04 was collected as tithes, and the remainder came in as extra gifts for home and foreign mission work. The denominational membership is 185,450 and the per capita of giving was \$63.92. It may safely be said that this is the largest per capita of giving to be found in any religious communion in the United States. The sale of denominational literature was greater than during any previous year. This amounted to \$5,682,972.35. Thirty-three sanitariums are operated and in these institutions 27,791 patients were treated last year. In addition to the boarding patients, 15,000 others received medical advice. The big point in the message of the organization is the "nearness of the coming of Christ."

Old Chief Could Not Choose Between Wives

The missionaries have a most difficult problem in the matter of enforcing monogamy in a country where polygamy has been the common practice. F. M. Stead, a Presbyterian missionary in Persia, relates an interesting story to depict this dilemma. An old chief living in the mountains of Koliai became a convert to the faith, but the missionaries would not baptize him because he had two wives. He could not decide which one to give up. The older one was sufficiently aged that she needed his care and the younger one was the mother of his children. He finally decided to wait, and live as an upbaptized Christian. When the influenza epidemic came, both of the wives died, and he at once united with the local church. The question of any compromise in such a situation as this does not seem to have arisen on any mission field.

Minister Sends His Sermon Seven Hundred Miles

Ministers in Pittsburgh have the advantage of wonderful apparatus with which to send out their sermons by wireless on occasion. Rev. P. H. Barker, a Presbyterian minister, has received letters indicating that he was reaching an audience for seven hundred miles around Pittsburgh. His Thanksgiving sermon was sent out with the maximum power

of the Westinghouse wireless plant. The letters from shut-in people have proven a great encouragement to Mr. Barker in his efforts to extend the gospel by this unique method.

Presbyterians Decide Where the Money Shall Go

The Presbyterians now have an executive commission which draws up a denominational budget for the year. For the fiscal year beginning April 1, 1922, a budget of \$14,500,000 is required. The money is appropriated on the percentage method to the various Presbyterian causes. Foreign missions gets 29.27 per cent, and the combined causes of home missions and self-supporting synods will receive 34.17 per cent. A million and a half will be given to the educational enterprises of the denomination.

Evangelicals of Europe Have Fellowship in Esperanto

The so-called universal language, Esperanto, is not widely known in the United States and is often treated facetiously by publicists. Nevertheless it has come into rather wide use in Europe. The New Testament has been issued in Esperanto, and even Roman Catholic propagandists have made rather wide use of this version. In South Germany and Bohemia where there is a babel of language, the evangelicals have used the Esperanto language as a means of bringing the various racial groups into fellowship at conventions.

Fundamentalist Movement Has Footing in England

The Baptist Bible Union of England corresponds with the fundamentalist movement in the Baptist denomination in this country. The members of this organization are largely the young men trained in the school founded by Spurgeon. The methods and results of this organization are greatly similar to those of the American organization. The stigma of heresy is used in order to enforce orthodoxy, though in England it is far more difficult to get sympathy from the general public for an obscurantist movement in theology.

Widow of General Carranza Is Now a Methodist

The theological boat was rocked in Mexico recently when the widow of General Carranza, ex-president of Mexico, joined the Methodist church, bringing her whole family with her into the Protestant fellowship. In her new-found zeal she has presented to the Methodist mission at Monterey a block of land containing a two-story building which will be used for school and church purposes. Those who imagine that Protestant mission work is making little impression in Latin America will find in this incident some food for thought.

What Became of the K. C. War-Chest

During the last great campaign for fund, before the war closed, the Knights of Columbus and the Jewish War Relief organization joined with the Y. M. C. A. and other agencies in a common appeal to the public. The armistice came on

quickly, and all the organizations had large sums of money which they invested in various tasks for the soldiers. The Y. M. C. A. has helped to send a large number of men to college and to institutions where vocational training is given. It is noted, however, that the Knights of Columbus have purchased \$42,000,000 worth of Liberty bonds, and the money they got for work among soldiers will be at the service of a propagandist organization. This action of the Knights of Columbus in so using money which was contributed by the general public and pro-rated is being widely criticised.

Oberammergau Will Present Passion Play in 1922

The villagers of Oberammergau are taking a big risk in arranging for the presentation of the Passion Play next year. It will be two years late but the village has kept up its custom for nearly 300 years of a presentation of the sacred drama every decade. In case the world is unwilling to go to Germany next year the little village will be ruined. The enterprise had a back-set recently in the death of the village priest, Father Shroeder, who would have had charge of the play. It is also necessary to find a new Mary for the young woman who formerly impersonated the mother of Jesus is now married, and custom forbids that a married woman should take this part.

Ministry Still Appeals to Theatrical Producers

No profession has so worked upon the imagination of fiction writers and producers of drama as has the ministry. Several plays on the boards in New York this winter illustrate this fact. "The Return of Peter Grim" makes the English squire sort of person the hero. He is on terms of great intimacy with his rector, but insists upon dominating everything in sight. The rector impersonates a combination of refinement and subserviency. The play "Thank You" is but a thinly veiled propaganda in behalf of better support for the ministry. It satirizes the custom of supporting ministers with donations. Ministers are apt to resent the first named play, but to find in the second a presentation of their claims to the public for sympathy and support.

Eighty Cars Put to Work for Religion

Not every church is able to turn the automobile liability into an asset. The multiplication of cars, and consequent good transportation facilities, has in many parishes resulted in a decrease of audiences. Central Christian Church of Buffalo recently undertook the mobilization of its cars. Eighty were brought into use in a single day, and large numbers of invalids were brought to the church.

Lutherans Claim to be Largest Protestant Denomination

Since the organization of the National Lutheran Council it is much easier to secure facts and figures about Lutherans, for a large and authoritative year-book is now published each year. In the recent manual the claim is made that the Lutheran family is the largest denom-

national family in the world. According to this source book the various denominational groups are numbered as follows: "81,000,000 Lutherans, 21,600,000 Anglicans, 17,800,000 Methodists, 11,500,000 Baptists, 9,700,000 Presbyterians, 5,500,000 Congregationalists, and 10,000,000 of other bodies. The total Lutheran population is claimed to be 122,000,000, of which 64,574,000 are in Germany.

Another Methodist Assembly Comes Into Being

The old-time Methodist camp-meeting is being superseded in various parts of the country by "assemblies." The North Indiana Conference of the Methodist Episcopal church recently decided to start a new assembly similar to the one at Lakeside, O. Two hundred and forty acres have been purchased on the north shore of Lake Webster which will become a center for Hoosier Methodists. An auditorium is being constructed which will seat 5,000 people. Thus the Methodists when they have finished their plans hope to have an institution which will rival the great Presbyterian center at Winona Lake.

New Professor of Missions and Comparative Religion

The theological seminaries are rapidly becoming training schools for missionaries, and this gives the study of comparative religion a new significance. Dr. James G. Hunt was recently made professor of missions and comparative religion at the Pittsburgh Theological Seminary, an institution of the United Presbyterian church. Dr. Hunt's inaugural address was upon the theme: "The Intolerance of Christianity." He emphasized the uniqueness of Christianity and the impossibility of the so-called "ethnic religions" securing footing on the same platform with Christianity. Dr. Soper of Northwestern University who teaches comparative religion recently addressed the Methodist conference at Detroit. He put forth the point of view that the ethnic religions had in them large sections of Christian truth. They are not false religions, but are inadequate. He held that Christianity must come to supplement the teaching of the "ethnic faiths."

Episcopalians Now Have Centralization

Only a few years ago the various societies operating in the religious denominations of America were privileged to go out and get all the money they could raise. The cause which secured the most virile secretary and which could stage the most emotional appeal got the money without regard to any considerations of denominational policy. The Disciples were the first to end this undesirable state of affairs in the organization of the United Christian Missionary Society to include five constituent societies. Since then a number of denominations have secured the same practical end by a variety of methods. The Protestant Episcopal church now has a Presiding Bishop and Council which arranges the budget for all the church enterprises. The present income of this body of Christians is \$3,750,000 for their organized work. The

receipts so far this year are about \$10,000 in advance of last year. At the recent meeting of the Council the request of the Continental Domestic Missionary Bishops for \$127,000 for the purchase of land and the erection of buildings had to be deferred.

Methodist Tries His Hand at the Cryptic Interpretation

Pastor Russell now has a rival in expounding the cryptic in the Bible and other places. The Millennial Dawn leader found the corroboration of his whole system in certain measurements which can be made in the Egyptian pyramids. Inches correspond to years and God hid the secret of his plan for centuries until he made it known to the Pittsburgh leader. Dr. Zaring, editor of Northwestern Christian Advocate recently grew facetious, and tried his hand at cryptic. He asserted he could prove that Shakespeare wrote the 46th Psalm. He does so in these words: "Turn to the 46th Psalm (King James version), count down from the top, and when you come to the forty-sixth word write it down. Then count up from the bottom, and when you come to the forty-sixth word place that in connection with the first, and what do you have? Shakespeare. Forty-sixth Psalm, forty-sixth word from the beginning, forty-sixth word from the end! What deep and hidden things there are in the Scriptures!"

Conservatives Have Catalogued the Heretics

If you want to know who is a heretic, you have only to consult a dictionary now. If things keep on the "down-grade," to use a phrase of Spurgeon, ten years hence the world will have a large encyclopedia, for by the express statement of the heresy-hunters in the different denominations, theological conditions are growing rapidly worse "as the end approaches." Joseph McCabe has published a "Biographical Dictionary of Modern Rationalists." Among the men to be found in this list considered unsound in the faith are Longfellow, Robert Browning and Tennyson. Roger Williams, patron saint of the Baptists of this country, is stigmatized as a "theist." The dictionary enlightens us that Abraham Lincoln was simply fooling the peo-

ple when he prayed and read the Bible. A number of living men whose names appear in the dictionary have disclaimed the alleged disloyalty to Christ and the Bible, but of course the large number of deceased heretics must rest under the charges brought. Many English Baptists are on the list of lost souls, and southern Baptist newspapers appeal to the dictionary to establish the unsoundness of their English brethren.

Denominations Fight With Paid Advertising

Martin Luther started theological warfare by posting his ninety-five theses on the church door at Wittenburg. The Catholic laymen of Pittsburgh started controversy on a much wider scale recently by publishing paid advertisements setting forth the history and doctrine of their church. These advertisements soon drew a reply from the Protestant camp. Prof. David S. Schaff, D.D., of the local theological seminary offered advertising copy. The leading newspapers refused to print the Protestant ad. This aroused the ire of Protestant ministers, and recently the East End group voted to inquire from the local newspapers the ground for their discrimination. The Catholic advertisement stated: "Those who condemn the Catholic church for not changing her doctrines should condemn the professors of mathematics for not changing the multiplication table. Truth is unchangeable." Dr. Schaff's advertisement had in it this paragraph: "If Pope

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Alexander VI was a member of the church, who had at least eight children by different women, why were Luther, Calvin, John Knox and Jonathan Edwards not members of the church, who were baptized, and had no children born out of wedlock, and studied the New Testament in the original Greek, which Alexander was not able to do if he had wanted?" Perhaps one of the Protestant publicity men could tell Dr. Schaff why one ad was accepted and the other rejected. The reason may not be due to theological bias in the newspaper office. Catholic advertisements are now being rejected as well as Protestant in the Pittsburgh newspaper offices.

Is Rabindranath Tagore a Christian?

Rabindranath Tagore has been suspected by many of being a Christian. Into the Brahmo-Somaj movement large elements of Christian truth entered, and it is known that the poet has written essays on Christ. Mr. E. J. Thomson of England has recently published a book on the poet in which there is evidence of a large amount of research. Mr. Thompson quotes Tagore as saying that he had never read the Bible. The father of the poet was the least Christian of the leaders of the Brahmo-Somaj. The English writer finds Christianity in the air in India and the great poet has unconsciously absorbed many Christian ideas.

When Should Communion be Observed?

The first communion was undoubtedly held as an evening meal, but the historical churches through the centuries have had the practice of an early morning celebration, and this practice has carried over into Protestant custom. Roger Williams' Baptist church of Providence, R. I., recently changed its communion custom, and henceforth the celebration will be at the evening service. On November 6 an effort was made by this church to induce all of the 107 new members to be present.

Baptist World Alliance May Go to Stockholm

Sweden is making a bid these days for a number of interdenominational meetings and seems to be getting what she goes after. The most recent organization to receive an invitation to meet at Stockholm is the Baptist World Alliance which will hold its next meeting in July, 1923. Baptists in Sweden are strong in numbers and influence. The European Baptist Congress was held there in 1913, and the delegates were charmed with the hospitality they received. The city of Stockholm has in recent years been drawing a larger number of tourists as it is a very beautiful city.

Riding the Circuit by Aeroplane

The messengers of the gospel are quick to take advantage of the modern modes of travel. Long since the automobile has made possible larger reaches of ministerial influence. So far as known Rev. Frank Scott Hollett is the first Methodist minister to ride his circuit

through the air. On October 30 he preached at both Lisbon and Elliott, N. D., using the aeroplane as the mode of transit. It was good literature Sunday, and he carried with him not only his Bible, but also a generous supply of the denominational newspapers, for distribution in the two churches. This kind of thing is considerably removed from the pioneer conditions when men went on horseback with a Bible in one saddlebag and a generous supply of whisky and quinine in the other.

Successor Chosen for Deceased Washington Pastor

During the national convention of the Disciples at Winona Lake in August, the delegates were saddened by a tele-

gram announcing the death of Rev. E. B. Bagby, pastor of Columbia Heights Christian church of Washington. Mr. Bagby was one of the veteran ministers of the city. His work will be carried on henceforth by Rev. B. H. Melton, who was recently called from Twenty-fifth Street church of Baltimore. Mr. Melton is a graduate of Transylvania college and did some post graduate work at Harvard University. He has had three pastorates, Wilson, N. C.; Marshall Street church, Richmond, Va., and Twenty-fifth Street church of Baltimore. His work in these three churches has been marked by signal success. The Washington church has under construction the most commodious place of worship that the Disciples have in the Capital city.

How a Prominent Scientist Leader Looks at Religion

The first week in November a Conference of Modern Religious Thinkers was held in London. This conference brought together representatives of the Ethical Union, the Ethical Church, the South Place Ethical Scientist church, the Free Religious movement, the Positivist Society, the Rationalist Press Association and the Theosophical Society. No theological tabus prevent the utmost freedom of speech in these meetings. If there is any tabu around the conference it is the fear of being considered orthodox. This would be unpardonable. At the November meeting a very interesting address was given by Sir Harry Johnston, D. Sc., who felt that most of our theological convictions had arisen in the neolithic age, and are now outgrown. That he still finds rather more to admire in Christianity than in other religions is interesting. He does not believe in Jesus and his way of life. He says: "I deny the possibility of nothing that is a tenet of the Christian religion, but I have doubt of the probability of its theology so that I will not waste a minute of my short amount of time in discussing what cannot be brought within the scope of scientific investigation. The only things that stand out preeminent in this particular phase of religious speculation are the warm human charity, love, and liberty of thought which pervaded the recorded utterances of the Galilean Peasant. With one or two exceptions, nothing similarly good and true was recorded in the apostolic utterances following in succession to the veritable foundation of the gospels. As regards other phases of 'religious belief' and expression of thought, they are scarcely worth consideration in these busy days, and they are all influenced by false conceptions of the relations between this tiny planet and the rest of the universe. The only religion I can tolerate in thought would be a Christianity which applied itself wholly and exclusively to the improvement of man's life on this planet, and wasted no time on unproved speculations concerning the idea of a divinity not as yet made manifest through any

branch of modern scientific speculation."

The oriental religionists were not troubled about the lack of scientific demonstration of God. They in all their addresses asserted their faith in a supreme being. The Buddhist insisted on not qualifying the Infinite, lest he be thereby limited. The conference had for one of its major problems that of trying to find a basis for the religious unity of the human race. Mr. A. D. Howell Smith described the religious differences of the east and the west as being this: "The west is all for getting on, and the east is all for contemplation."

Dr. Stanton Coit, the well known positivist who has lectured in America and who finds humanity to be his deity, made some challenging statements about the course that religious progress should take. He says: "What would quicken the pace? First a great upheaval of entrenched religious organizations—something like the great war. Rome must be overthrown as Berlin was overthrown. When in Italy I felt that such an event was quite possible. America is more alarmed about Roman aggression than she ever was about Prussian aggression. Great events will come which will do for religion what the great war has done for democracy in sweeping away the strongholds of autocracy. After the first great religious convulsion of the world there will arise specialists in religion and groups of followers—searchers, not after religious unity, but after the basis in human needs and facts and formulas which will form a basis of religious unity."

Scientific observers of religious phenomena will find in this conference at least one great sense of need with which they may sympathize. The world needs a great common religion. Many of the thinkers in the conference felt that a new religion had to be invented. Many others felt that one of the older religions might be amended to serve. The world wants a great unifying religious faith. Can this unifying religious faith be the modern evangelical religion as it has been formulated in harmony with the great branches of human knowledge?

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"I do not know that there is anything I could add to this beyond the urgent hope that our people will feel able to provide something for the Russian people after taking into full account the increased obligations we have at home during the forthcoming winter.

Faithfully yours,

HERBERT HOOVER.

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"It is not the will of your Heavenly Father that one of these little ones should perish."

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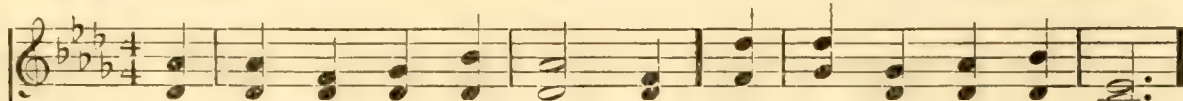
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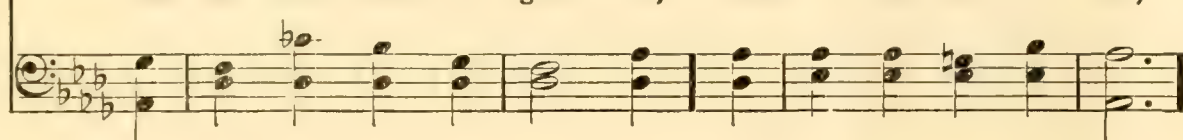

HENRY SMART, 1867



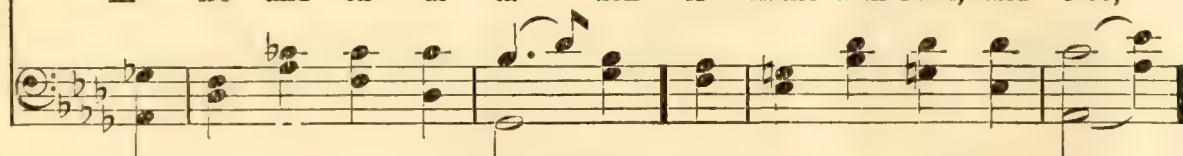

1. O God of earth and al - tar, Bow down and hear our cry,
2. From all that ter - ror teach - es, From lies of tongue and pen,
3. Tie in a liv - ing teth - er The priest and prince and thrall,


Our earth - ly rul - ers fal - ter, Our peo - ple drift and die;
From all the eas - y speech - es That com - fort cru - el men,
Bind all our lives to - geth - er, Smite us and save us all;

The walls of gold en - tomb us, The swords of scorn di - vide,
From sale and prof - a - na - tion Of hon - or and the sword,
In ire and ex - ul - ta - tion A - flame with faith, and free,

Take not thy thun - der from us, But take a - way our pride.
From sleep and from dam - na - tion, De - liv - er us, good Lord.
Lift up a liv - ing na - tion, A sin - gle sword to thee. A - men.



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Social Gospel will
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truly *religious* un-
til the church be-
gins to sing it.

* * *

Note the beauti-
ful typography of
this hymn: large
notes, bold legible
words, and *all the
stanzas inside the
staves.*

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XXXVIII

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Number 51

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EDITORIAL

The World's Worst Tragedy

FOR a time it was thought that Mr. Hoover's organization in Russia would be able to cope with the situation there. It seems, however, that the need is much wider spread than was first known. Mr. Lloyd George says: "In the Russian famine we are witnessing the most terrible devastation that has afflicted the world in centuries. The possible death of fifteen million men, women and children would be the greatest tragedy of its kind within the memory of man." Recently the Federal Council of Churches called into council representatives of the churches, the "Y" associations, the Friends and the Russian Relief Fund to inquire what service the churches should undertake. The Friends have been doing valiant service. Should other bodies do even a tithe of the work done by this small but devoted group of Christian people, the situation would be met. The Federal Council was advised that the evangelical churches ought to set up an organization, and send a man to Russia to assist in the direction of the church funds which will be gathered this winter. Already churches that understand the need are taking action. A small Italian church in Chicago of the Protestant faith, which every year makes an offering to some needy people, has this year arranged to send its offering to Russia. The prejudices of economic and industrial opinion stand in the way of the speedy and effective relief of famine in Russia. Any American so lacking in human feeling as to withhold bread from dying children on account of the political opinions of their parents, would do well to ponder that the bolsheviki of Russia will take better care of their own than of their enemies. It is a time, however, to forget all such unworthy prejudices. The Good Samaritan stops at no national or creedal barrier, but goes at once to the relief

of the needy man. To do less is to be less than Christian. To save fifteen million human beings this winter would be to set up once more the lines of communication with a great nation which needs not only our bread but our ideas.

A Christless Christmas

WHEN institutions lose their original meaning or even come to be like an army in full retreat, one is moved to deep regret and pity. A Fourth of July with no zeal for liberty, or a Thanksgiving with no giving of thanks is sorry enough. The worst of all perversions, however, is a Christless Christmas. There are many superficial signs of this perversion. Greeting cards, one hears, are often gotten out by Jews, and that is one reason any mention of Christ is so conspicuously absent. Perhaps the deeper reason is that a touch of religion in greeting cards renders them less popular! The matter of phraseology on a card is not conclusive. In the church programs at Christmas time there is often little to suggest Christ's story. Christmas in the child mind is Santa Claus day rather than the birthday of the world's Redeemer. This is pathetic. But one needs to go to the great stores to be convinced that for many people Christmas has come to be only another big pagan festival. Though the world has more hungry people in it than at any previous Christmas season in the lifetime of this generation, the sale of wrist-watches exceeds that of any previous years. Furs at enormous prices, luxuries of every sort are being purchased at the big annual display of American prosperity. Meanwhile we are warned by the charity bureaus all over the country that this year there will be more hungry families in our America than on any previous Christmas within memory. Charity

bureaus are desperate for funds to meet the demands that press upon them. In how many city churches will the month of December show smaller congregations, because clerks and tired shoppers must find rest on Sunday from it is the month of the birthday of Jesus? Overworked the strenuous labors of the week. When Christmas has Christ in it, it is the most beautiful day of all the year. But a Christless Christmas becomes the sorriest of all travesties.

Denominationalism In Europe

GR^EAT funds raised by certain American denominations are now being employed in sectarian propaganda in the war-stricken countries of Europe. At first the work was largely philanthropic, but owing to the break-up of social loyalties in Europe, there is now a unique opportunity to carry on aggressive Protestant work in sections where it was formerly impossible. Presbyterians were able to cooperate in certain countries with Reformed churches of like creed and order. The same has been true of Lutherans, and in some measure of the Baptists. Methodists and Congregationalists, however, found in but few European countries any church organization which would naturally cooperate with them. It looks as though American denominationalism was about to be transplanted bodily to Europe. Thus a real opportunity for the evangelical faith will be frittered away. Europe does not need American denominationalism. In Catholic countries the divisions of Protestantism have long been held up to ridicule, and these have constituted one of the strongest reasons for the nations to remain in the fellowship of the Roman church. The democratic movements in various countries support the demand for a democratic church, but that does not mean a divided church. Our various denominations have agreed to work out a joint program in San Domingo. In that island evangelical religion will be given a fair chance among those who have lost their contacts with the older church. Why should not the same procedure be followed in Europe? The idea of sending American denominational missionaries to France is ridiculous on the face of it. It means that the French will not only reject our efforts but come to despise us. If our money were spent in aid of indigenous French Protestantism a modern Huguenot movement might spring up which would change the map of France. The need of the hour is a statesmanship in Christian missions which will see more than denominational prestige in the spending of vast funds.

Methodists Have All the Ordination They Want

THE Lambeth proposals for unity promulgated by the Anglican bishops have now had consideration by a number of evangelical bodies. The Congregationalists, who are farther removed from the Episcopalians in the matter of orders than are any other group have given the most respectful attention to the proposals, though

they have not as yet accepted them. The Presbyterians in the Alliance of Reformed Churches Holding to the Presbyterian System have rejected the proposals, though holding the door open to conference. Recently the Methodist bishops in their meeting at Syracuse considered the proposals, and rejected them. The Methodist theory of the episcopate is so different from the Episcopal that the matter of historic continuity plays no part in their thinking whatever. In the United States where there are over seven million Methodists, and less than a million Episcopalians, it would have been a peculiar situation for the big body to turn to the small one for a sanction to its efforts. Has not the Holy Spirit already given ample proof that the efforts of the Methodists are well pleasing to God? The Baptists refuse to consider any kind of overture that relates to Christian unity. The Disciples have such widely varying conceptions of how unity may be achieved that they have up to the present moment not undertaken to make the Lambeth proposal a topic of discussion in any of their gatherings. Probably the judgment the Methodists have decisively delivered will be that of American non-episcopal churches pretty generally. To deny the validity of the non-episcopal church ministry would seem to be a kind of sin against the Holy Spirit. The unity of God's people must come by some more democratic process than the patronage involved in one denomination conferring upon the others the benefit of its orders. Christian unity must be lifted out of legalistic discussion utterly, before it has a remote chance of success.

Hounding the High School Teachers

THROUGH the activities of William Jennings Bryan and other popular lecturers and writers, people in the south have come to a sudden and shocking realization that science as taught in the high schools is constructed from the point of view of the evolutionary hypothesis. For decades the churches have been teaching one thing, and the public schools another. Ministers of certain Baptist churches in the south are now making a loud demand that the state cease to teach evolution in the public schools. Those who are at all aware educationally know that science can be taught in only one way, and that is with respect for facts. A laboratory cannot be checked up by the theologians at the end of every day's work. Many a southern community is filled with strife and bitterness as the issue is joined. Some church people of limited horizon will probably deny their young people the privileges of a high school education, and school boards will without doubt face problems and difficulties. This issue had to come, however, and it is well that the issue is no longer delayed. The obscurantism of the church in many communities has quite alienated the intelligence of the community. The church itself has been making infidels faster than Mr. Ingersoll ever could. Over every church in the future should be inscribed the great words of the Master, "Ye shall know the truth, and the truth shall make you free." Only the church that dares to face the

light, and to invite free consideration of her teachings can hope to command faith. The other kind of church betrays Christianity.

Christian Science and the Courts

THE lawsuit over the control of Christian Science literature has been decided in favor of the directors of the mother church and against the trustees of the Publishing Society. Thus ends a long and tortuous lawsuit. The various periodicals of the movement have in the meantime suffered greatly. It has been stated that a considerable body of Christian Scientists who sympathized with the contentions of the mother church have refused to take the journals put out by the Publishing Society. The experience of controversy at the very fountain source of authority has been rather humbling to an organization which has not been very long on humility. The decision of the court in establishing ecclesiastical authority falls in line with most ecclesiastical development in these days. Everywhere there is a tendency to great centralization of authority. There is no longer any question as to the supreme authority in Christian Science. The determination of that question will probably result in greater peace and efficiency in the movement. Meanwhile Christian Science faces the very temptations that come to every organization with large sums of money in its control. Can a church be rich and spiritual at the same time? More than one evangelical body faces this very dilemma. The very success of great money-raising campaigns may be the beginning of disintegration. Christian Science is less crudely superstitious than most of the faith-cure movements of recent times. It serves as a valuable foil against tendencies that are infinitely worse in the religious world. It is well that henceforth the central energies of the movement may be used for other than controversial purposes.

Guidance for the Children's Reading

IT is possible to blow a boy's brains out with a bad book quite as surely as with a pistol. Our fathers understood that and they insisted that the yellow weeklies with their impossible tales of crime and heroism should be taboo. The yellow weekly has almost disappeared from the newsstand, but the yellow thing is still with us in more attractive form. The same yellow story of blood and miraculous escapes is now often purchased in a respectable book-store in good binding by unsuspecting parents. The contents of such books are purveyed by the movies. It would be difficult to find a more exact parallel to the old style paper-back trash than one finds in many of the pictures offered to American children. Those illustrators deserve our praise who are engaged in bringing the children's classics back to them in a form more attractive to the eye of the child. The immortal story of Robinson Crusoe may now be obtained in a volume that is fulsomely illustrated. It costs more that way, but it is worth what it costs. Pictures in a book for adults may be a luxury, but

in a book for children the illustrations are often the main thing. French boys learn to read Jules Verne very much earlier than our boys do. It is a very interesting fact that up-to-date libraries now employ librarians for the specific needs of children. In Evanston, Ill., a lady has been employed jointly by the school board and the library board whose sole task in the community is to make children's books of the better sort known to all the parents. Recently the library held an open night when the best children's books were on exhibition for the benefit of all prospective helpers to Santa Claus this year. The response of the public indicated that the service rendered was very greatly appreciated.

What the Church Can Do About Unemployment

THERE is no city in the United States so fortunate as to have all its men employed. Millions of unemployed are to be found all over the nation. The Federal Council of Churches has recognized this as one of the challenging problems of the local churches for this winter and has suggested methods of meeting the situation. The very first need is cooperation. Nearly every city now has some method of "clearing" these cases. Every church that does any work among needy people should file its report with the central agency so there may be no duplication of effort. In many cases the pastor lacks experience in modern methods of relief. He should be made to know that indiscriminate giving may work quite as much harm as callous indifference. The minister ought to be given sufficient training in social service to know what are legitimate and what are illegitimate measures of relief. The Federal Council suggests that a loan fund be established by the local church from which remedial loans may be made. This is a likely task for the men's class. In a number of communities the class has seen its opportunity and has acted. The first duty of the church is to its own community rather than to strangers. Indiscriminate giving to back-door solicitors would in a few months fill the nation with tramps. Churches that establish bread lines, soup kitchens and other spectacular forms of indiscriminate relief are multiplying the evil rather than alleviating it. These latter activities would better be carried on by the city under the direction of trained social workers. Meanwhile the church will do well to preach the duty of industrial leaders to make reasonable sacrifices in keeping open their manufacturing establishments. The employer has a duty to his own men that must be considered seriously in the degree that he earnestly strives to apply Christianity to his business.

The Scientific Study of Theology

WHILE the great colleges and universities of the country long ago refused to consider themselves as propagandist institutions set to the task of defending the doctrines of a sect, most of the divinity schools are still regarded as the peculiar property of a denomination. Harvard Divinity School was the first of the older insti-

tutions to declare itself independent of denominational control. There are now six standard seminaries which are independent of denominational control, among them Union Seminary and the Pacific School of Religion. In some schools that are still nominally listed as denominational, instructors are employed from various denominations and a large measure of freedom is enjoyed. Not only in the teaching force, but in the student body, is there an increasing diversity. Young men study together and then go into the various denominations for their life work. Such ministers can never take quite the point of view of the man with the more restricted training. The breadth of outlook and the friendships that reach across denominational boundaries guarantee the graduates of such schools against narrow denominationalism. These men of the wider outlook come quickly to places of leadership in their denominations. Here is a chain of cause and effect which would seem to be a reason for optimism with regard to the cause of Christian union in America. The scientific study of theology in perfectly free institutions will lay far more secure foundations for faith than the church now possesses. A dogma that must be sheltered from criticism by artificial means is never a convincing dogma. Even the most faithful dogmatists have their moods of doubt. When we have a perfectly free study of things religious, we shall have emerged from an era of chronic doubt to one of wholesome and sincere conviction.

Federal Council Faces Vital Issues

HATRED and division were the great enemies of religion most denounced at the annual meeting of the executive committee of the Federal Council held in Chicago December 14-16. Leading churchmen from all over America assembled at the chapel of Union Theological College, and were cared for by the gracious hospitality of New First Congregational Church. Most of these men stopped at a down town hotel, and the discussion of the problems of Protestantism was thus not limited to the hours of formal conference at the chapel.

The death of Bishop Lambuth of the Methodist Episcopal church, South, had left the committee without a chairman. Rev. F. W. Burnham was made the new chairman, and the southern Methodists were asked to name a vice-president for the organization. The materials for discussion were in good form, the various commissions presenting printed reports which were bound in a large volume and these reports represented in large measure the agenda for the meeting. From start to finish the meetings were well planned, and in three days a comprehensive review of the problems of American Protestantism was completed.

The northern spectators were amazed at the discussion of the racial problem on the evening of the first day. There has grown up in the new south a body of opinion which promises to revolutionize the handling of this most

acute problem of our American life. Many of the speakers were from the neighborhood of Atlanta, where, following the Atlanta riots, the consideration of the race question has been unusually scientific and Christian. Bishop Jones of the Methodist Episcopal church, a Negro of great ability, asserted that the worm was about to turn. Negro audiences cheer to the echo these days appeals to race hatred. This attitude is new, he declared. The spirit of the bishop must be gauged by his statement, "What the Negro wants is not philanthropy; it is justice. I am glad we are taking no collections tonight." Dr. W. W. Alexander, of Atlanta, southern Methodist, and pastor of a white church said: "If there is another race riot, there will be three groups, one of bad Negroes, another of bad whites, and a third of Negroes and whites who have learned to understand each other. The Ku Klux has failed in the south for the lack of publicity. It succeeds only in the north where newspapers have exploited it. In the war days we discovered the Negro as an asset instead of a liability. The Negroes must help the white men in the solution of the race question." A southern white woman of gentle birth insisted in the discussion that the educated women of the south are now united in the belief that lynching is no protection for southern women.

The discussion of the problems of religious education brought forth the judgment that there are far too many agencies at work in this field and the result is the lack of any adequate program. A speaker brought the house down with the story of a stenographer who determined to know something about the Bible to help her in her work in a secretary's office, and went to the public library to inquire for the book of Nehemiah. The librarian asserted she did not know of such a book! Two hundred and forty towns in the United States now have a program of religious education correlated with the public schools.

Organic church union was a touchy subject with the delegates. Bishop Nicholson of the Methodist church denounced the idea roundly as discredited by the lessons of church history. Arthur Nash, of Golden Rule fame, asserted that the thing fundamentally wrong with American Christianity was creedalism and denominationalism. On these topics a lively debate would have been precipitated if the meetings had not been carefully directed.

In the social service session, Secretary Tippy reported that community conferences had already been held in fifteen centers to popularize the contentions of his commission. A research department in charge of Secretary Johnson gathers facts continually, and henceforth the department will emphasize education more than propaganda. The big event of the social service program was Arthur Nash. The crowd listened to him until eleven o'clock at night while with passionate appeal and mystical fervor he appealed for the practice of the real religion of Jesus as contrasted with the other-worldliness of the historic communions. He related his religious experiences in detail with the deepest interest. No better could the problems of American religion be summarized than in his story of taking in a dozen of his former Seventh Day Adventist brethren into his factory. He did this so they could observe their Sabbath, and still make a living. Over them was a Roman

Catholic forelady with a Jewish assistant. He said he took in the Adventists so they could practice their religion and thus make ready for the coming of the Lord when the world would be burned up and the Roman Catholic forelady and her Jewish assistant who taught the trade that the true servants of the Lord would be destroyed along with the Beast! Everybody lost their decorum, even Dean Shailer Mathews, presiding officer, shedding tears of laughter. When anything can become as funny as Arthur Nash makes some of our ecclesiastical hobbies, it will hardly last long.

The reports of famine-stricken lands were too painful for description. Men and women in Russia are gathering the hoofs of dead horses in Russia and grinding them with dry grass to make a kind of meal. When the hoofs are exhausted, the people will die. The detailed and carefully stated report of Miss Anna J. Haines, head worker of American Friends service committee, who recently returned from Russia, was full of terrible reality from start to finish. The Federal Council regrets its lack of organization to meet such emergencies adequately, and will endeavor to aid in every way possible, working through the relief agencies already established and at work.

The council authorized a message to the League of Nations congratulating them upon the creation of an International Court of Justice. This was the only motion to arouse serious dissent, but it was passed by a decisive vote. Many thought the peak of interest was reached in the report of the Commission on International Justice and Good-will. The report ran to 2500 words of space, and may only be summarized. A declaration was made of principles that must guide the churches. It was admitted, in agreement with the message sent by Lord Balfour, that the churches may occupy themselves only with moral principles and not with controversial details in the field of practical politics. The report authorized a message to Lloyd George and the Irish leaders congratulating them on the plan for peace in Ireland. The council voted that an international agreement should be entered into demanding from Turkey the protection of the Armenians. Among the resolutions was this: "We reject with indignation a policy of taking all possible economic advantages in all parts of the world while shirking international responsibilities and obligations." The council also favors a lenient policy on the part of the United States toward the debts owed her by European nations.

The Achilles heel of the Federal Council has been its finances. Under the leadership of Dr. R. H. Crossfield the debt has been reduced from \$60,000 to \$25,000. The budget for next year will be \$245,000. Last year less than half the money was given by denominations, the remainder being secured from individuals, a confessedly wrong method of finance. Lutherans and Episcopalians are only "corresponding" members of the council, taking no responsibility. Other denominations are outside entirely, as southern Baptists, or cold and suspicious. The Federal Council has during the past year turned out an astonishingly large product, and it deserves better things from its constituency.

Citizenship and Religious Leadership

THIRTY-THREE years ago a talented young fellow left a leading theological seminary on the eastern seaboard, was joined by his bride, and went to the then raw and undeveloped southwest. He died the other day, still a resident of the region where he had first settled. Shortly before his death the high school youngsters were conducting a novelty election to which somebody had put them up, and they voted this minister the most useful citizen of his town, now a flourishing county seat and aspiring to city pretensions. He was a part of every enterprise to make for the upbuilding of his community. The chamber of commerce could not do without him. A good roads project was not expected to go across without his boosting. His town stands among all its neighbors for its cleanliness, the advanced stage of its public utilities, its high-minded civic sense, its progressive temper. When the youngsters voted him their most useful citizen they were taking their cue from their elders, and this was one election which left no heart-burnings: everybody acquiesced in the decision. When he died the whole town was stirred as by a personal bereavement. The leading newspaper of the state, published in a distant city, in the edition of the following Sunday, featured his photograph and a sketch of his career and service to his state.

All this occurred in a region where town after town does not retain a minister in any one of its six or eight or ten churches for a period longer than two years. Citizenship in any real sense of the word is not thought of among the great majority of the ministers. A large proportion of them talk of what "you" are doing or not doing in "this town." Laymen frankly state that they have ceased to look to their ministers for leadership in matters bearing upon the community life. And because the churches are so completely dependent upon ministerial leadership, they also fail to function as constructive community factors.

Let not that fact escape any thoughtful churchman or citizen. The churches are more, not less, dependent upon ministerial leadership. Our denominational system is concentrating power in the overhead denominational machine. At the same time, the official agent of that system in the local community is one of the most hopeless drifters of our social scheme. The circuit-riding Methodist minister, transferred by the decision of his bishop or of his "presiding elder" after one or two years of service in any one locality, has been the standard jest in ecclesiastical circles this long time. But he is a stable and responsible citizen among the drifters which the large proportion of the ministers of other denominations have become in many sections of the country. It is literally and prevailingly true that the Methodist minister, even where the old conference assignment method still obtains, is the most constant and most influential minister in the town. Though he moves by the compulsion of his ecclesiastical machinery every year or two, he is often more

stable than are the preachers of other denominations. In a town of four thousand with seven churches and four resident pastors, it was ascertained the other day that only one of the four had been in residence for as long as a year.

Citizenship and the ministry are becoming as completely divorced as if the United States, at least rural and small-town United States, were a foreign mission field. Indeed the foreign missionary is, on the average, a more stable social factor in his civilization than is the denominational minister of the United States. His average period of residence is probably two or three times that of his fellow in this land.

The determining causes of this state of affairs are obvious. The minister is perforce the agent of the denominational machine. The denominational system does not permit his becoming a citizen. His loyalty is to the organization which makes him and can unmake him at will. Absentee landlords are wrecking the economic interests of numerous communities. But this social evil does not surpass in extent nor in banality absentee ecclesiastical domination. Few chain stores, or high-line public utilities, or monopolistic corporations in control of staple commodities, perpetrate upon the communities where they operate the irresponsible program which our denominations impose upon the average American town and village. They would not dare change their managers so often and so recklessly. And they certainly do not allow their business to run at such loose ends. Bankruptcy would be certain if they did.

The arbitrary dispensations of the denomination to which that minister belonged, whose story is sketched at the beginning of this discussion, was the source of much distress to him. The draft upon energies necessary to keep the denominational machine from doing too much mischief was what sapped his strength and strained his nerves more than any other duties he assumed. More than once he was compelled to defy and set aside decisions imposed upon him by this ecclesiastical overhead. His sweetness of spirit never failed, and he was loyal to the organization under which he had enlisted, but again and again he would have been compelled to abandon the life program whose achievements are a monument to him and a permanent benediction to his country, and have joined the drifters of his guild, if he had not determinedly declined to accept the decisions of absentee denominational sovereignty.

Another cause of this migrant ministry is shallow thinking and meager training. This grows more directly out of the first cause mentioned than is generally perceived. The tenant farmer, who is the curse of American agriculture, is an inveterate drifter. He is a confirmed ne'er-do-well. Everybody swears at him. But the tenant farmer did not create himself. He is the creature of his landlord. Any student of farm tenancy will verify the statement that only where landlords want to continue the system does it prevail. They hold on to the land with a tenacity which only the hardest tenant can resist. It is true that the ministry of all the denominations is in numbers recruited from meagerly or falsely educated ele-

ments. But no worthy end is gained by swearing at the poor fellows who are made the victims of this arbitrary system. It is precisely because they are meagerly or falsely educated that they accept the system imposed upon them.

The theological and social narrowness of this drifting, shifting ministry is its outstanding mark. Its cut-and-dried formulas of personal and social conduct are inevitably worn out in any flesh-and-blood community within the short period now established for their residence. The clamant demand for religion in the social economy compels a certain loyalty to the church, which is assumed to embody this essence, but the inept, meagerly educated ministry now assuming larger and larger proportions in all denominations forces this program of perpetual change upon our communities. These facts can here be discussed in complete frankness with little or no peril of offense, for the discussion will not come under the eye of that section of the ministry. The evils of farm tenantry can be innocently excoriated in the progressive farm journals, because the tenant farmer is not a diligent reader of such journals, nor, indeed, of any journals.

But it is a very superficial discussion which is content with saying bad words about the lifeless, unintelligent, mal-educated ministry which towns and villages are forced all too often to accept. They are creatures, not creators. They have not merely been permitted to create themselves. They are actively cultivated. We are maintaining machinery which turns them out as its natural product, just as the tenant farmer results inevitably from the landlord system out of which multitudes of our "best people" are drawing their plump incomes. If the shiftless, uneducated minister did not already exist, our denominational order would create him. He is indispensable to the system.

The cure for both evils and for similar social maladies is not so far to seek as we commonly assume. The gauging of success by profits instead of by service has wrought the havoc we see all about in agricultural and commercial fields. Our ecclesiastical program does not consider first and foremost the welfare of the people in our communities. No one in his right mind will believe, in face of the manifest facts and conditions in the American town and village, that the denominational system is socially applicable, or is capable of serving the spiritual interests of the population. Yet it is preserved, and justified, and defended by secluded editors, and honored by traditionalists, and held to tenaciously by the comfortable mechanics who operate the denominational machinery, and accepted by the suffering multitudes in the towns and villages because nobody offers them hope of anything different. There is reassurance in the so evident fact that the system is running down and out. The church is facing this most arresting fact that many vital social movements holding inherently within themselves a high quality of religious passion tend serenely to leave the churches out of account and would frankly do so if the traditional respect for the religion their churches have assumed to express did not preserve for them the strength to stand in the way of social progress and to keep alive

the spirit of faction upon which denominationalism feeds. So long as ministers are trained in cloisters moved from community life, tagged with denominational labels, subsidized by denominational funds and dedicated to denominational interests, religious leadership inspired by a sense of citizenship, or even capable of responding to its impulses, is not to be expected. The socially minded will either not submit to such training to start with, or, enticed into it unwittingly, will desert it under the pressure of human realities in actual community contacts. So long as all national or other formal promotion of religion emanates from sources committed to perpetuating the denominational system, of course nothing but despair and the frustration of essential social religion is to be expected from official programs. Driven by this two-cylindered motor in the direction our ecclesiastical system is now going, its end is easy to see. In the meantime, so many media and avenues for the expression of essential religion are appearing and being utilized, that the moment in which we once vividly sense the loss of the denominational church will be the moment in which the true church of divine democracy will be revealed. The religious leader, no matter what his present denominational connection may be, freshens his spirit most and best who discovers the welling forth of religion in other areas of the social life and under other auspices of the social organism. In the nature of the case the traditional ministry of the denominational churches in the typical American town cannot function as a social factor save under the most pathetic limitations. Happy is that priest and prophet of the true church of God who can rise above the sectarianism of his system and collaborate with the divine forces of community life for the bringing in of the kingdom of goodwill and joy.

The Elevator

A Parable of Safed the Sage

I DESIRED to see a Man, who had an office on the Umteenth Floor of a Tower of Babel in a Great City. And I entered the Building on the Ground Floor, and there was a lad in a Flivver that ran from the Sub-basement up onto the Roof. And I entered into his Jitney, and waited for him to start. And others entered, until the car was full.

And certain of the Passengers Got Off at the Second Floor and Some at the Third Floor, and Some at the Fifth Floor, and some at the Ninth Floor. And by the time we arrived at the Umteenth Floor, I had the Bus almost wholly unto myself; save that the lad who operated the Machine was there also.

Now I tarried in the office of the Man whom I went to see, for the fourth part of an hour, for I was so busy and he pretended to be; and I did that for which I came, and I pushed the button and the same Airship ascended for to carry me down. And I entered into it and prepared to drop Umteen Floors. But I had no such Experience. For, albeit I started down alone, yet was the car full when we reached the Ground Floor. For there

were certain that got on at the Eleventh Floor, and others at the Ninth, and divers others at the floors below.

And I said within myself, Behold, there is something to consider in the habit of an Elevator; for when it ascendeth it doth stop and let men out at nearly every Floor, and Taketh but few unto the Top; Whereas when it descendeth it gathereth men from all elevations and bringeth them down to one common level, even unto the level of the Street.

And I said within myself, Thus is it in life. As men ascend, they measure their progress upward in Achievement and Virtue, and many are content to dwell a very little way above the level of the Earth, and others attain unto a little greater height, and only a few reach the Top Floor of Goodness or Success. But when men descend they tend to reach one common level of failure and debasement.

But the Elevator that I run is Going Up. Please stand thou back in the Car, and let us welcome others.

BY THOMAS CURTIS CLARK

December

THEY do you wrong, rare season of the snows,
Of crystal grottoes built by fairy hands;
They have no praise but for the June-blown rose,
For orchard gold, as plenteous as the sands.
There are no blossoms on December boughs,
But there are dreams within December hearts:
The firelight throws its cheer athwart the night
And wakes the fancy to a wild carouse;
Youth lives again, and hobbling age departs;
Love, spurned of old, returns to ply its darts,
And heaven dawns, amid the golden light.

The spring is sweet, when lilies burst the mold,
And summer gardens are as dear as song,
October boughs bend low with russet gold,
But to December brightest thoughts belong.
Then comes the snow, which in a single hour
Can rear a palace fit for Guinevere;
The beast of care goes skulking to its den
As children laugh beneath the frosty bower.
Amid such scenes can any shed a tear
For roses dead, for branches stark and sere?
Heap high the wood! Glad winter's here again!

Witnesses

THE centuries, since Christ to earthland came
Have been aflame
With his fair fame.

The nations that have fallen in decay
In sad tones say,
"His is the way."

And in this age of turpitude and blight,
Out from the night
Shines clear his Light.

Charles D. Williams

Fifteenth Article in Series on "Some Living Masters of the Pulpit"

By Joseph Fort Newton

CAN a prophet be a bishop? Can a bishop be a prophet? What is the function of a radical democrat in an old, aristocratic institution? What is the prophetic message for the ministry of today? Such questions were in my mind as I mingled with the divinity students at Yale when Bishop Williams gave his first lecture on preaching on the Lyman Beecher Foundation. It was an eager, expectant company, and some seemed waiting to see a longhaired, wild-eyed radical whose sentences would be a series of explosions. The lecturer, except for his clerical garb, looked more like a clear-cut, straight-seeing business man than a prophet of any kind; but behind his quiet manner and simple style one felt the glow of a divine fire. The genuineness of the man, his earnestness, his courage, his intellectual honesty, his spiritual passion won the day. The title of the course, "The Prophetic Ministry for Today," was characteristic of a teacher to whom religion is a vision, but a vision to be worked out practically in business, politics, industry, and legislation, no less than in the lonely conflicts of the inner life.

Unfortunately, I was able to hear only the first lecture in the course, which was a composite portrait of the Christian ministry—a series of dissolving views in which the Hebrew prophet, the Hebrew priest, the apostolic administrator, and the Greek sophist or rhetorician were blended. As in every such photograph, one saw when he had finished dim traces of each type; but it was clear that the lecturer thought the prophet faith and spirit ought to be supreme. The priest, the executive, and especially the rhetorician, ought to be subordinate, a point which he emphasized with some rather sharp words about flowery eloquence.

PROSE TIMES IN THE MINISTRY

Howbeit, no man can be a prophet fifty-two days in the year, no matter how brightly the fire burns. There are interludes of teaching and administration—what St. Paul called "helps and governments"—which often make passages of prose in the poetry of the ministry. There is also the danger, he said, that the running of wheels may finally run to wheels, and a man meant to be a prophet ends by being the pastor of "The Church of the Holy Fuss," where the wheels go round but get nowhere. Once in the lecture he gave us a glimpse of the life of a bishop, which made all of us vow never to accept such an office—reminding one of the words of Bishop Gore when he resigned as Bishop of Oxford. In the preface to the volume in which the lectures now appear he makes the glimpse more vivid, confirming us in our resolution:

There is no motto more applicable to a modern Bishop than the text, "Gather up the fragments that nothing be lost." He is a man "scattered and peeled," troubled about many things, distracted with various and often mutually variant occupations. He must be a man of affairs and many affairs. He is expected to fulfill many functions. He is primarily a business man, an administrator and executive. Par-

ticularly he is the "trouble man" of a large corporation. All the "church quarrels" gather about his devoted head. He has the responsibility for everything that goes wrong, often without the authority to set anything right. He serves as a lightning rod to carry off the accumulated wrath of the ecclesiastical heavens. He is constantly called on to act as judge and should have a judicial temperament. He is also a "traveling man," a kind of ecclesiastical "drummer" or salesman. He is even sometimes in demand as a social ornament to say grace at banquets, make after-dinner speeches, adorn the stage at public meetings, and administer to the esthetic needs of conventional society at fashionable weddings, baptisms and funerals. In the midst of it all he is expected to find time and mind to be a preacher and teacher, a scholar and leader, and above all a man of prayer and a man of God!

Two weeks later Bishop Williams preached in the Cathedral of St. John the Divine—that noble Home of the Soul slowly rising on the cathedral heights of New York City, about which James Lane Allen wove his lovely story of "The Cathedral Singer." While waiting for the service to begin I found myself inquiring in the sanctuary in respect to two matters which weighed heavily upon my heart. What is the function of the cathedral in a democracy? Can it give our tangled modern world a common principle, a common passion, a common idea as it did the middle ages, when it sent the common man in his multitudes away to the crusades? Today we have no unifying principle to hold the world together. The nations seem to be drifting apart, and the classes in each are falling asunder, lacking a common ideal, a common faith, and a common hope. Would not a common form of worship—not so rigid as to become a mere rote or rigmarole, but with a common rhythm, at once corporate and communal, bringing art to the service of faith—do something to evoke a sense of common fellowship and obligation, and help to heal the appalling spiritual loneliness and chaos in which we find ourselves? In a cathedral all kinds and classes of people, learned and unlearned alike, are touched by a sense of mystery and awe which, if only for a brief time, brings each into the presence of a Reality which makes all one in their littleness and longing. In the midst of my reverie the organ began, but, like the writer of the 73rd Psalm, some solution of my problem seemed possible under that high and hospitable roof of God.

A DARING PREACHER

It was a notable occasion, made so by the daring of the preacher, whose sermon quickly shattered my mediæval mood, by showing how many clamorous questions from the noisy world intrude into the peace of a modern cathedral. The sermon provoked a heated discussion in the days following, as much for its rebuke of the hysteria and mob-mindedness of the moment when the Wilson-phobia was at its height, as for its castigation of certain reactionary influences seeking to capitalize an ugly mood for their own advantage. America was "seeing red," in a mood of mingled anger, hate and fear, actually having a cata-

leptic fit of terror at thought of a few radicals—like an elephant frightened at a mouse. It required some courage to speak plainly in face of such a mood, at a time when the pulpit seemed cowed and terrorized, and any one who dared to dissent from the madness of the hour was branded as a bolshevist, a socialist, an anarchist, or some other thought-saving epithet. The bishop not only stood erect against the storm, but he spoke pointedly about the steel strike, the open-shop campaign, and the absurd intolerance of the moment. In particular, he denounced the "invisible government" of the privileged few which, he said, was seeking to control pulpit, as well as academic and legislative, utterances. At once there was an uproar, and "The Wall Street Journal" asked exasperatedly: "Was it the bolshevists or the business men who built and endowed the Cathedral of St. John the Divine?" The implication of such a question is that, since Big Business builds cathedrals, it has the right to dictate what is preached in their pulpits; and that is a fact worth knowing. The next Sunday the bishop-elect of New York preached in reply, deprecating the preaching of politics, as if a sermon in defense of the present order is not as much "political-preaching" as a sermon in criticism of it. The matter was taken up by the secular and religious press of the country, and both bishops got as many brick-bats as bouquets; but the issue was clearly drawn.

A PROVOKER OF CONTROVERSY

The bishop of Michigan thus stands before us as a man who provokes controversies, not only by virtue of the causes he champions, but also by the picturesque and pungent manner in which he states his message. He is indeed one of the outstanding and challenging figures of our American Christianity—manly, brotherly, democratic, fearless, sincere, utterly loyal to his Master and a lover of humanity—and if he receives many floggings at the hands of his critics, he is wise enough to adopt the philosophy of the old couplet:

Sticks and stones will break my bones,
But words will never hurt me.

Happily he has a keen sense of humor which serves as a shield against the slings and arrows of his enemies, the while it makes him a charming companion; as when, albeit, a single taxpayer himself, he describes how an orator of that sect fixes you with his glittering eye, until he has proved that his scheme is a panacea for all the ills that flesh is heir to, "even the measles"; or when, in an impish mood, he mimics the holy whine—what Dickens called "the Heavenly Father voice"—with which the curate intones the service. It does not matter that he is called a radical, a notoriety-seeker, and an inciter of unrest; such things are a part of a prophet's reward. The chief fact about him is his profound earnestness, his fine sanity, and his vision of the religion of Jesus as practical fraternal righteousness. Yet even his friends have misgivings, at times, as to his methods, as witness these words of an able and high-minded journalist—words the more remarkable when we remember that any working journalist sees enough of the seamy side of humanity to equip half a dozen cynics:

As a preacher the bishop is earnest, forceful, intellectually honest, and tremendously courageous, and he marshals his facts well. Yet, somehow, I have always thought of him as a social, political and economic leader, rather than as a churchman. He has the two fisted belligerence of the worldly advocate, rather than those spiritual refinements we are supposed to associate with the pulpit. Yet he may be right, and our laymen's point of view all wrong, as to what a church leader should be. I do not know. He finds religion in the city streets and shops and factories; it is not something to be spiritualized and saved up for use only on Sundays. Whether his idea of the Christian church be right or wrong, he lives up to it; and because of his attitude he is beloved by the laboring men of the city, and is either feared, simply disliked, or blindly hated by that element in his church which pays its pew rent by the year and is eminently respectable—ah, yes, respectable though the heavens fall! Being a member of that church I know something of their quaint philosophy, and I really think that some of them rather lose their souls than the world's respect.

Yet, when I hear the bishop in church, I always feel that I would rather hear him as a great leader of worldly affairs, on the floor of the United States Senate for example. Morally and intellectually he holds me tight, but I have heard other men who could stir me more deeply spiritually. Or should I say emotionally? No doubt this feeling is due to generations behind me who held, as my father used to say, that the Episcopal church is a good one to belong to, because it never interferes either with politics or religion. On politics, economic and social issues the bishop has always been consistently liberal, sane, and sensible—sane, of course, because he agrees with us. From time to time radicals have tried to tie him up with their extreme proposals, but he has always avoided them. Personally I think this is his field, unless, after all, it is conceded that this is the field of the church. Either the church, as it is now organized, has outgrown its usefulness and the bishop is a pioneer in a new order of Christianity, or the church is right and he is wrong. Certainly they do not hitch, at least in their philosophic outlook.

PROPHECY NEEDED IN CHURCH

Some of us would rejoice to see the bishop of Michigan in the United States Senate—nowhere is spiritual vision more needed; but does not the church have need of a robust, forthright, statesman-like leadership? Surely, if Christianity is to be more practical, more socially-minded, less sectarian and more creative, and not simply "a device to give peace of mind in the midst of conditions as they are," such leadership is the first necessity. In short, if Christianity be the realization of God and the practice of brotherhood, then Bishop Williams is both a pioneer and a prophet. Those who say that he is not "spiritual" mistake emotional pietism for spirituality, as if truth, justice, and brotherhood were less spiritual than the rhythm of a ritual or the devoutness of Lent! The bishop holds that brotherhood—by which he means practical brotherhood, not a vague, dreamy sentiment—is not merely a poetic gesture in the Gospel of Jesus, but a fundamental principle; and that it is the mission of the church not only to redeem individuals, but also to help create an environment in which men can live the life of the spirit. He thinks the salvation of the church lies in its becoming once more the church of the lowly, since it is more important to have small churches of earnest men and women, poor but godly, than large churches housed in magnificent edifices—if it is necessary to temper the Gospel to the rich in order to gain their support.

Hence the cry of socialist, anarchist, bolshevist, and all the rest of the new vocabulary of profanity now in vogue, like jazz music. In olden times men threw stones at their prophets, but today they call names, finding abuse an easy substitute for the insight necessary to understand. The tragedy of our day is that we seem dead-locked between a narrow, selfish individualism on the one side and a visionary absurdity on the other, unable to find a fourth dimension. It so happens that Bishop Williams is not a Socialist at all, but a Christian teacher who finds in the gospel of Christ a way out of the dilemma. No one knows better than he that property, if honestly come by, represents moral values; and for that very reason it must be used in moral ways and for moral ends. It is not a question of the ownership of property, but of its moral and Christian use, modified by a sense of the common good, and, above all, by a sense of the sanctity of the human soul as the greatest and most precious of earthly realities. Therefore the Bishop holds that Judge Gary has no right to cling to the twelve-hour day in the steel mills, because it debases and brutalizes human souls, destroying that holy thing which Christ came to seek and redeem. So long as the lives of men, women, and little children are ground up in the machinery of industry in order to make money, he insists that the church must speak out specifically, emphatically, insistently, and that to be silent or neutral is to betray the Master. In regard to these and other matters the bishop has his own way of speaking out, which he would hardly ask, expect, or encourage all his clergy to follow; and no one can deny that it is effective. Some of his sayings are very striking, and they hit the mark:

If the Lord in desperation—pardon the phrase—should say, "I will feed these down trodden, starving children of mine," and rain brown bread and molasses upon the earth, it would do nothing to help the poverty of the world under our present system. It would merely raise the value of the land where the fall was heaviest.

We are soft and flabby because this is a day of self-indulgence. If a thing is agreeable, we do it. If it is disagreeable, we do not. This is the chief reason for the divorce problem. Homes are wrecked, moral life is undermined, children are damned because "I was unhappy."

The habit of decision, of swift moral action is lost. In the business world, statutes are broken and moral laws are shattered, because "a man must get ahead." Any principle is sacrificed rather than make a failure, because a failure is unpleasant. We are devotees of the pleasant, the agreeable, the successful—the slaves of comfort. We are morally short of wind, worshippers of the god of ease; our moral discrimination is blurred.

My ancestry has been American for two hundred years; my family has fought in all the wars of the republic. I am not a Bolshevik, parlor or otherwise. I am not a socialist, pink or white. As far as I can tell I am a plain, downright American. But I cannot stand this stage brand of 100 per cent Americanism that is up today. It is not Americanism. By the history of our nation, I call it Prussianism.

Our task is to make a perfect Christian civilization more Christian, but three kinds of impossibilists stand in the way. One is the blind individualist, the conventional Christian, who does not see the task at all. Another is the pessimist who resorts, as pessimists always do, to the apocalyptic and eschatological. He is the premillenarian. The third is the visionary idealist, the man with a panacea, with complete specifications of the heavenly city down to the last brick in the pavement.

There are lions in the way. There are difficulties and

dangers and demands as you go forth into our prophetic ministry, but these are so many challenges and opportunities which make it the most glorious day in which men could be called to that ministry. Marcus Dodds once said, "I do not envy those who have to fight the battle of Christianity in the twentieth century. Yes, perhaps, I do, but it will be a stiff fight." And let me add, a stiff fight is what the true soldier of Christ loves.

If in this study I have laid less emphasis upon the teacher than upon his teaching, it is because he incarnates, as much by his office as by his insight, issues which will confront us increasingly in the days that lie ahead. The sum of his teaching, as well as the art which he employs, may be found in a book of sermons entitled, "A Valid Christianity for Today," which, by any test, must be reckoned as one of the most virile and arresting volumes in the literature of the American pulpit. Some of its sermons—such as *The Religion of Democracy*, *Dives and Lazarus*, and *The Supreme Value*—are of enduring worth and power; they search our hearts like flames of fire. The mysticism of the book—for, as Phillips Brooks said, mysticism is the heart of religion, without whose ever-beating life the hands of religion, which do the work, fall dead—is social as well as individual, and less contemplative than active. It is like the pity in the hearts of the medical students at Edinburgh, of which Dr. Brown wrote in a haunting passage; a pity, he said, which finds expression not in trembling tears and long-drawn sighs, but in clearer insight and a firmer and more skillful hand in healing the hurts of humanity. It is the vision of a man who sees that all life is sacramental, and that the Kingdom of God is a beloved community of noble men and women who do noble things together, making the service of man a ritual for the worship of God.

PROPHET AND STATESMAN

Even those who account themselves conservative—whether by nature or by grace—must surely thank God for the heroic ministry of Bishop Williams, both as prophet and statesman. If they do not always agree with what he teaches, they ought to be ready to fight for his right to teach the truth as God gives him to see it with every art at his command; a right now challenged in his own communion. At any rate, he is the reverent and clear-sighted leader of a large and gallant company of young men in all communions who are beginning to see what Jesus actually meant by his gospel of the kingdom, and are resolved to preach the larger gospel with gentle but relentless insistence, that so we may have a complete and comprehensive Christian witness in a sorely baffled world. St. James did not preach like St. John, nor did St. Peter and St. Paul always agree—each finding in the other things hard to understand—but together, by a fraternity of insight and experience, they expounded a profound and many-sided gospel, which, at last, will win all our wandering, imperfect tones into its sovereign harmony. This lesson is for us, reminding us that the Gospel of Jesus is deeper, richer and larger than our individual insight and emphasis; and, further, that though we have the eloquence of an angel and the zeal of a martyr, and have not brotherly love, we are as dead. God be thanked for a prophet-bishop! Long may he labor among us!

Temperamental Russia

By John Ralph Voris

THE question of Russia's future depends far less upon her present government than upon the racial characteristics of her people. To give a fair valuation to this nation one must try to understand the idealism that is inherent in the temperament of her people. The faith of the remainder of the world in Russia's future should rest not upon the success or failure of the soviet regime, or upon the vastness of her material resources, measureless though they may be, but upon the spiritual life of her people. In this and another paper I shall deal with these spiritual realities, and shall be concerned not so much with the attitude of the soviet government toward this question, interesting and important as that may be, as with the underlying characteristics of the people. In this article I shall consider æsthetic and intellectual tendencies, and in the next and last article, certain moral and religious aspects.

If I were preaching directly to the Russian, I should think it my duty to say as little as possible about this side of his life, and a good deal about the simple matter of his daily bread. Until the question of food, housing and clothes is solved there is little use to talk about books or music. Russia's idealists have perhaps been over-conscious of their own idealism and of their country's soul.

"Oh, the Americans are such a materialistic nation," said a young lady (a "princess") to me at Tiflis. "We Russians are idealists." Her mother, embarrassed, admonished her, saying, "My dear, since, if it were not for America we would probably not be alive today, it is hardly wise, just or true to say that. As a matter of fact,"—turning to me—"we are inclined to be lazy and over proud of our idealistic development, while at the same time the Americans work and then send us clothes and food to keep us alive." It was literally true that America had fed and clothed, if not these ladies, then many of their friends in that Transcaucasian Russian republic. "The Soul of Russia" is the title of a book which I picked up in one of the book shops of Moscow. It has assisted in disclosing to me the spirit of the country. But its title indicates the colorful way in which spiritually minded Russians view their own nation.

SOUL AND BODY

What Russia needs just now is the care not so much of her soul as of her body! And if she had a few successful, hard-headed American business men in charge of her economic development, she would soon have a more fit dwelling place for her somewhat extravagant spirit. But though idealistically minded Russians may lean over backward in their appreciation of their country's spiritual powers, the rest of the world leans the other way in failing to recognize her idealism at all. We in America need to realize that Russia does possess spiritual powers. It should be noted again that I am not attempting to state conclusions drawn after a careful, scientific study of Russia's past and present, nor can I pretend to

be a student or critic of some of the expressional achievements I shall mention. I am giving my own impressions and fleeting observations. And yet, it is not impossible in a single visit to a home to sense its spirit. Possibly I can trust my impressions as to Russia's present and potential spiritual development even more than if for a long period I had been engrossed in the careful study of some one phase of it.

After having visited Russia I can understand how it is that some of the world's great musicians and composers are Russian. They have come up out of the land. They are indigenous. They are the expression of the people. The whole nation is instinctively musical. At Tiflis I heard a chorus of children and young people present an evening's program that rivaled anything I have ever heard, except the first class grand opera performances. I was amazed at the matchlessness, the unbelievable beauty of it. Stiff numbers from operas or oratorios, with highly technical scores, were given. The evidence of severe training, the native freshness of the young voices, the breadth and richness of harmony—and at a time when one would expect artistic morale to be low,—were astonishingly adequate. I have been a lover of music and a comparatively frequent attendant at sacrifice of time and effort at symphonic and operatic performances with some measurable development of taste. Yet to me this program of music given by children from the schools and "dining rooms" of the Near East Relief, led by one of the local musical experts, organized without expense, was singularly satisfying. It was a normal expression of artistic temperament and talent with which our children have nothing similar to compare.

LOVE OF MUSIC

Again, also at Tiflis, I heard at the cost of 8000 rubles, eight cents, a summer opera that awakened in me the joy of beauty. It was given in a cheap frame building, with inexpensive scenery, with a piano instead of an orchestra, with only a few principals, and no chorus, but there was here a rare beauty of voice and of conception, and a wonderful appreciation by the mixed crowd of ordinary people. I fear it would not go in America except with selected music lovers. I was told that Tiflis has grand opera equal to the best in Europe. She boasts some of the greatest singers in the world. This has been her pride for years. Today that pride and ability remain, but the poorest can attend, for the opera is practically free. At Constantinople I heard a Russian orchestra (probably composed of refugees) at a moving picture performance, play chamber music during the entire performance, comparable to the highest grade chamber concerts.

At Moscow I asked our local interpreter if there were any good music. He answered promptly in the affirmative, but said it was unfortunate that the operatic season was not on, and he explained that the opera began in September and continued during the year until June, but

that only light music was to be heard now. Later one evening, after other work was finished, I was free and alone. I spoke no Russian, and I could not make my *droshky* driver understand that I wanted to go to the Hermitage Gardens, but when I said in French "*L'Opera Comique*," he and the crowd that had gathered about such an unknown being as an American (this was before the relief forces came) at once brightened and said, in Russian, "Oh, the Hermitage Gardens," and gave me directions. I heard there half a dozen soloists of unusual power, and two or three violinists, who would charm the most critical metropolitan audience of music lovers, and yet it was just a part of an evening's entertainment, costing fifteen cents. At this "variety" there was presented music of the highest grade such as one would hear at private recitals, and yet the crowds were enthusiastically responsive. They were precisely of the class that ordinary "movie" audiences are composed of in America.

SONGS AND THE DANCE

And this love for music is truly native. Much of that to which I have referred was intellectualized, and far from primitive. But I heard there that night a troupe of possibly thirty singers, dressed in native peasant costumes, sing folk songs, the rich, wild beauty of which will linger in my memory for a long time. They played their stringed native instruments, and danced their native folk dances, always singing, with an instinctive passion for song. Two or three of the American workers in Tiflis told me of the beauty of the music, both of choir and of organ, at the Greek Catholic churches there. I heard the choir and the people sing in one church in Tiflis and in the greatest church in Moscow. Perhaps the surprise element had something to do with my feeling, or perhaps the naturalness of the gift, or possibly it might have been the simplicity or the mysticism of their songs, but at any rate I was deeply affected by this music.

Dramatic talent is equally marked. On the same evenings when I heard the music, I saw parts of dramatic performances as well. I was anxious to come in contact with the many artistic talents of this many sided people that I might understand their temperament. They fairly revel in the dramatic. They take to it with zest. I had the feeling that it was over emotional both in spoken drama and the "movies." They seem to like heavy tragedy, extreme facial expression, elocutionary use of voice and "staginess," but that impression may have been due to my American bias for simplicity and naturalness. Or the performances that I saw may have been less restrained than the drama of a pre-revolutionary period, and more amateurish. At any rate it was all illuminating, for it expressed national gifts, and the critical and eager response of the audiences showed their appreciation of it. The only thing I did not like was one of the new-school, modernist plays, corresponding to the extremist ideas of drama and art, which seemed to me to be rather imbecile. There was, I am glad to report, a small audience at this play. In the "varieties" I saw one or two extremely clever and presumably comic special acts. In all of them there was absolutely nothing of the sensual, and little of "sex."

The "ballet" is the special hobby of the Russian stage. By ballet they do not mean merely the conventional ballet of the spectacular opera or extravaganza of the English-speaking stage, nor so much the type of Russian ballet which has been catching the imagination of stage-going America for several years, a good deal of which is sensuous. They mean pantomime or the acted idea by means of rhythmic motion. There were scenes in the few parts which I saw, like the action portrayed on ancient Greek vases. There was comic pantomime. There was a picturing of courage and fear, of defeat and victory, of love and of hate. It was very graceful and very beautiful, and it would be appreciated by the most ethically minded. It was, to my surprise, and delight, almost entirely devoid of sex suggestion. All Russians seem to have this natural gift of rhythmic dancing. The peasants everywhere possess it, and the city bred likewise. The Russian children seem to have this dramatic and musical talent and sense of rhythm from the cradle. It is a delight to see them. I want to go back to Russia sometime when the children have enough to eat, and when they feel naturally happy and full of life!

A PICTURE GALLERY

Several people at Moscow in the midst of conversations about important things, stopped to ask me if I had seen any of the picture galleries, and to urge that I be sure to visit as many as possible. They assured me that there was a greater opportunity for the art lover than ever before. Our Russian doctor, after she had visited friends at Moscow, and had learned from them of developments in a literary, scientific and artistic way, told me that the galleries were superior to what they were even in the old Moscow because of the addition of many paintings from the homes of the wealthy.

I had time to go but once, and then for a short while only—after church on Sunday afternoon just before we left Moscow enroute for the Volga. I went to the largest and best known of the galleries. It was a rather unimposing old building, in a somewhat run-down section of the city, directly across the Moscow river opposite the Kremlin. But my old *droshky* driver had no difficulty in understanding even my faulty pronunciation of the Russian name of the museum. I came away from that place, humbled in spirit, abashed at my lack of knowledge of this people, and filled with a sense of discovery and understanding.

The galleries were filled with people. They were plain folk as a whole: many soldiers; large numbers of workers; a few of peasant birth, evidently; a good many with unmistakable bourgeois characteristics; many children. There were two or three large classes of children whose teachers were carefully explaining groups of pictures, or the characteristics of some one canvas. I watched them rather enviously, and wished that my children cared one small fraction as much as did those Russian youngsters for that kind of thing. There were dozens of men and women—more men than women—with catalogues in hand, carefully studying, almost devotionally absorbed in the masters' works hanging before them. All were quiet. No guards were required to keep order or to protect the

pictures. They were lovers of art if ever I saw such. It was just the ordinary Moscow crowd of people I had seen in the government offices or the gardens.

PAINTINGS AND LIFE

This common appreciation and love, this amazing response to the beautiful on the part of these people, almost diverted my attention from the pictures to the people. *I went there to see paintings only. I found life.* But I did not lose consciousness of my first mission. The exhibitions of modern art did not appeal to me. There were two or three small galleries devoted to it. I saw little of beauty or of idealism in the rather crude expressions of the extreme futurist type. Modern Russia seems to be creating only in this extravagant manner. But these canvases occupied only a little space in the museum. Although the "modernists" are in control of the government, they devote but a small space, in an inconspicuous corner, of a great art home, to the "bolshivist art," if I may crudely term it so, although it is in tune with much of the present extreme neurotic type everywhere, and no more attention is given to it over there than in America or Paris. They are not trying to substitute the chaff of a radical art theory for the kernel of classic art. Nor were there many people studying these modernist pictures. The rooms were almost deserted.

But the greater part of this large gallery, whose walls were too thickly covered with paints, was a delight. There was one entire section devoted to the native Russian art of the sacred icons, or pictures of saints. I studied these canvases with intense intellectual interest, rather than with emotional appreciation. This type of creative work not only represents an interesting side of artistic Russia, but likewise of religious Russia. In addition to these finely done paintings, which are similar to the thousands to be found in the churches, there were many other religious canvases of remarkable depth of spirit and beauty of execution. There were three or four very large scenes centering about the life of Christ as full of meaning and beauty as any I have ever seen.

RELIGION AND LANDSCAPE

But not all of Russian art is religious, though it is all spiritual. There were many rooms devoted to scenic canvases—sea and landscapes, with color and atmosphere and exquisite feeling. A large section heralded heroic historical events, war epics predominating. There were galleries of types of character. There were many canvases of many schools, showing the depth and majesty of Russia's creative art, and showing, too, human qualities—pity, sacrifice, lowly comradeship, courage. It was far and away the most satisfying collection of paintings I have seen. (My experience has been confined to American galleries.)

There was not a sex picture in the entire gallery—except possibly in the modernist section, where one could not tell whether it was that or something else—this in contrast to French, Italian and even our American schools. It was a constant appeal to the deeper emotions of sympathy, suffering, courage, faith, appreciation of nature.

Two or three deductions can be easily made: A nation that has in the past produced this artistic achievement, or that has been interested in bringing such paintings together from other nations, does not change in a moment. It is biologically impossible. The Russians are in their creative æsthetic impulses a great people. Further, a nation which in the midst of poverty and revolution can protect, value, and love its ancient art, shows not only that it has not lost the impulse toward beauty and ideals, but that it is attempting to build solidly upon the spiritual foundations of the past. And in the third place, a nation that not only realizes the richness of its heritage, but deliberately sets out to take that to all the people, people who had not had much of it before, has something worth noting in its practical vision.

SADNESS IN BOOKS

My treatment of Russia's literature, the most important perhaps of the topics coming into consideration in this paper, will be briefest since this is a statement of what I have seen, rather than what I have read. One cannot receive quickly definite impressions of literary realities as one can of the drama or music. There are fewer outward signs of either a wealth or a dearth of literary effort and production, and of appreciation. There was one outward sign, however, which we could perceive without difficulty. There were more stores selling books than any other merchandise—except millinery! In these book shops we found a good many new books and reports, published by the government. They were inexpensively printed, with paper covers, and, to our eyes, amazingly cheap. Food might be high; cabs could cost a young fortune; but books must be low priced. Most of these new books were distressingly "high-brow." But they were evidently being sold, and read, for cheap though they were, people do not have money to invest in what they do not want or use, when they are as poverty stricken as they are in Moscow.

All book stores had second hand books at sadly low prices. They were of all kinds, revealing a breadth of taste on the part of cultured people in Russia. There were wonderful editions of French, Italian, English and Russian travel and art books, in vellum and deckle edge with illustrations of rare beauty. There were classics of many nations, English, German, Italian, French, as well as Russian. There were special and rare editions. All were here—and for a song. It was at once a joy and a sorrow to us all—a joy to be able, even in the short while we had between interviews, to dip into so many rare and beautiful examples of book making, and a sorrow when we thought of every book being a mark of tragedy somewhere, and of the fact that Russia was too poor to buy even these inexpensive works. It was a tantalizing thing that we could not carry away with us hundreds of these volumes. But assuredly these shops were proof that there had been a cosmopolitan love of literature on the part of the old Russia. I have previously mentioned the plan of the educational department of the government to publish for a low price in Russian, the great classics of all nations. An ambitious, paternalistic, commendable project, is this,

which should be carried out, and, we can well hope, may be carried out whatever the political control may be in the future.

Russia appreciates and honors her own literary men, and the great writers of all nations. She reveres Tolstoi, Dostoevesky, Gorky. Her public libraries are few, and her masses are illiterate, but they have nevertheless a deep respect for learning and for wise men, and they are eager to know as well as to revere, I believe. We cannot expect much creative work in a literary way at the present time, but out of this present turmoil there will undoubtedly come new expressions of Russia's literary talent. In fact Russia is not creating great paintings, literature, drama or music now. As far as that goes, in this shell-shocked world, not many other nations are. We could not expect it. And certainly in view of her economic breakdown is there little reason for hoping for it soon. But she is passing through a period of great importance to her spiritual life. Sometime the world, which has been merely critical in a negative way, may be able to see the significance of what is going on in Russia.

RETURNING TO MOSCOW

Let me try to put this idea as clearly as our doctor did to me, at a moment when, it seemed to me, she was rather inspired, and when she herself represented the soul of the new Russia. She was of the intelligentsia. Educated in Moscow a dozen years ago, she lived in Tiflis when the revolution came. She has passed through the stages of hardship which most of the intellectuals and the bourgeoisie of Russia passed through. Her parents suffered as did most of the others of their class. The doctor was able to continue her practice, giving in recent months her full time to the relief forces. She was alertly interested in the trend of events as she could observe them in Tiflis and from what news sifted through from Moscow. She was by training and family spirit naturally inclined to be skeptical of any good in the present regime and critical of much that had transpired. When I first talked with her before the Russian trip, this was my general impression. She was trying to be fair to the soviet regime, but was having a hard time to treat it and its leaders justly.

For years she had dreamed of returning to Moscow, and since the revolution her heart had turned to the city where she had received her professional training and many of her ideals. When asked if she would go with our commission in a professional capacity she was divided between eagerness to see Moscow again, and a fear that was born of a reluctance to see the results of bolshevism as well as a feeling that she might not be entirely safe. She talked with me about the city of her dreams on our way up. It brought back memories of vivid life, of activity and of fresh, idealistic youth. It was here in her student days, when in common with so many other students, she had dreamed of a recreated Russia,—a nation that would no longer be cruel or unjust to any of her people. It was here she had come in contact with many famous scientists and literary people. Then followed her long absence. And then the revolution and a broken city! Her friends had written her about conditions.

She was eager to see it again—eager, and yet constrained because she did not know what the picture would be. I watched her interestedly upon our arrival. She was too busy and concerned with one of our men who was seriously ill to give way to any feelings for the first day or so, and yet as we took our patient to the hospital on the night of our arrival—the Kremlin hospital, where only high government officials were treated—she gloried in the brilliant ten o'clock twilight; in the magnificent buildings, the great walls, the big gates, the sacred chapel of the Iberian virgin. And as we entered into the outer court the strange, weirdly conceived Vasily Glagenny church whose author was blinded by Ivan the Terrible in order that he might never create another like unto it, she was seething with eagerness and emotion. This was hers!

DAYLIGHT REALITY

Two days later she seemed to be very sad. She had just had a chance to look about in the day time. Self-controlled scientist that she was, there was a catch in her voice as she pointed out the changes that had taken place: the closed and deserted buildings where formerly there were brilliant stores, the lifeless streets, the shabby looking hotels once so gay, the apartment houses, including those where she had lived as a student, run down, and needing paint. It was all a shock to her, even though she had anticipated it all. The reality was equal to her worst fears.

And then she gradually began to see things differently,—in a new light. The process began at Moscow during the last day or so, and continued throughout our long journey from Moscow to Tiflis. She had nearly three weeks of reading. She had provided herself with an armful of the new books which she had eagerly purchased to feed her starving mind and she had nearly three weeks of reading, meditation and observation. At Moscow she had talked with the nurses and doctors at the hospital. She learned of their hardships, their low incomes, scarcely greater than those of the laboring men; their shabby clothes and insufficient food; the shortage of men physicians and the hardships of the women doctors; the lack of medical supplies, fuel and food for the patients. Then she had fortunately met at Moscow some friends of hers,—people who had been teachers and artists in a family of artists. They were intellectuals. She visited them, learning of their physical and mental sufferings—of their confinement to three rooms per family, of their having been drafted into educational work unlike anything they had ever done before. She knew, too, of their inadequate food, heat and clothes.

A CHANGE OF MIND

She talked with our soldier, many times, and with the peasants and the officials along the way. She could not speak frankly about political situations, but she kept her mind open for honest impressions. She attended the propaganda community meeting referred to in another article. And along toward the latter part of our trip, she came to her positive position. Her eyes shone. "Why,

this thing that is going on is big," she said. "Russia is going through a sad, a terrible experience. We all have to suffer. My friends have suffered great hardships. But they would not exchange the present for the past, for they believe that we are rapidly coming to something greater and better than we have ever had before, and they are willing to endure any discomforts to assist in the process. Their talents are used as never before, and they are happy." . . . "And it seems to me that I see more happiness all about us than ever before. I have been watching the people at the railroad stations, and they are happy, especially those out of the famine section. They look poor, and often hungry, but they have a light in their faces they did not have formerly."

On another day, referring to certain matters of art, music, literature—the creative idealistic achievements of Russia—she exclaimed: "We are not creating now. In the past we created great things. We had great doctors and scientists, and we have had a wonderful literature. Our paintings and music are as good as the world possesses. But *it was all from the cream*. The people at the bottom were bearing these others up and making it possible for them to live in ease and to do creative work. But the people at the bottom did not have anything. They were thin milk, poor and ignorant and mentally starved. Now we are stirring the cream into the thin milk. We haven't any cream any more, apparently. But it's here just the same. We may not create for a dozen years or more. It may look as if Russia were not producing. But all the time we are getting down to the people the beauty and truth that the past has discovered and expressed. And after a while there will be more and greater creative work than ever before. It lies deep down in our people, and it will come out. And in some of our arguments in our car near the close of our trip, it was the doctor—the product of the Russian bourgeoisie, of the "intelligentsia,"—who was defending the present regime against the attacks of some of us.

ART AND THE MASSES

All this is something that the world must not pass over. The present heritage of art, music and literature is being disseminated among the great masses of people from whom eventually there will come creative artists, musicians and authors. I mean just that. Just as here in America some of the brightest scholars, most promising musicians, and artists, are coming from the second generation of the foreign born because they have advantages here they did not have in the old country, so over there, in the Volga, in the Ukraine, in the Don Kossack country, even in the Tartar provinces, certainly in the Transcaucasian provinces, there will come forth those who will not only create new impulses for their own nation, but will make contributions of value to the entire world.

After all, the great artists, leaders, scientists, do not come fundamentally from the idle and ease loving classes. They may apparently do so, but they have their roots down deep in the natural instincts and talents of the whole people. Russia has a multitude of artists, scholars, leaders in the courts of Europe and elsewhere in the world.

They probably feel that Russia is dead. But she is not. It is a regrettable thing that these people are not in Russia to help lead now, accepting the sacrifices and privations of those who are leading. These exiles are needed. If they do not return, either through their own volition, or through prohibition from Russia, they should cease lamenting and counter plotting, it seems to me, and go to work at their own art, giving a demonstration of their right to leadership. But whether they return or not, the same soil which gave them birth, and the same primal spiritual instincts which found expression in their talent will in the future spring up from a hundred places as compared to one in the past.

We cannot afford to permit these Russians to die because of famine. I cannot believe that the failure to contribute a bushel of grain, and therefore save a child from death, will be approved by the universal conscience. They must be fed.

Further, I cannot believe that a sane world will entirely crush a leadership, wanting though it may be in many particulars, which has released impulses whose inhibition will stunt the growth of a people for generations.

The Lion in His Den

By Lynn Harold Hough

"I HAVE been thinking about preachers," said the Lion.

There were several volumes of the Yale lectures on preaching lying on the table beside his bed. Among them I observed Sylvester Horne's "Romance of Preaching." Then beside the Yale collection was Dr. Parkes Cadman's "Ambassadors of God."

"You have been reading about them too," I remarked.

"Oh, I always read about preachers," said the Lion. "For years I have read every volume of the Yale series upon its appearance. But I have been thinking just now about contemporary preachers and their problems."

The Lion held Dr. Cadman's book in his hand for a moment, looking at the title.

"I wish I could be sure that they all knew that," he said. "I wish I could be entirely certain that they all know that they are ambassadors of God."

The Lion has a characteristic way of picking up a phrase and giving it an entirely fresh potency by the way in which he pronounces it. We sat silent for a moment and the magic of his tones seemed to fill the words which made up the title of Dr. Cadman's book.

Then the Lion went on:

"But I have been thinking not so much about the ambassador's relation to the court from which he comes as about his relation to the country in which he lives. For the ambassador must be at home in two lands. He must be at home in the land whose credentials he bears. And he must make a real and hearty place for himself in the land of his official duties."

"You think there is danger of his getting his loyalties confused?" I hazarded.

"That's just the point," declared the Lion. "Some

preachers are actually unable to speak in the language of the land where they dwell. They have a heavenly message. But they have no speech in which to deliver it. And some men have become wonderful experts in the very last movement of the land where they are living. But in the meantime they have lost all vital connection with that invisible country of the spirit whose sanctions they represent."

"You mean that a preacher can get a vocabulary and many a point of contact from his environment but that he must go somewhere else for his messages?" I asked.

"Partly that. And partly something just a little different. There is a sense in which a preacher gets a part of his message from his environment. If a man lives in a time when the conscience of men is awaking as to the urgency of social problems he must take advantage of that new awareness. He must utilize every growing insight as to the duty of men to form an organic brotherhood. In that sense he receives a part of his message from his environment. But the opportunity which the mind and conscience and heart of his contemporaries give must be an introduction and a beginning. He must see the insights of his time in the light of larger relationships. He must gladly welcome its forward movements and he must interpret them in the light of the whole purpose of God."

"Do you think then that there is no place for the man who becomes the prophet of some aspect of Christian truth?"

"Far from that. The great reforms must have their particular voices in the pulpit. And every forward movement will produce its effective leaders whose very names will at last suggest the thought of the movement. But I would have these men always alive to the danger of the isolated virtue. I would have them remember that no one movement can save the world. I would have them speak always with deep respect of the men who are emphasizing other aspects of Christian truth. And I would have the church so keen about producing men of the largest Christian perspective that there are always men in positions of commanding leadership whose outstanding characteristic is that they see life steadily and that they see it whole. You must have men who have the mind of John the Baptist. But you are never safe unless they are followed by men who have the mind of Jesus."

"Is there not danger that this man who is always trying to see the whole sweep of Christian truth will be so busy trying to say everything clearly that he will say nothing effectively?"

The Lion smiled at that.

"Only when he substitutes classification for vital thinking," he replied. "A man can grow all kinds of flowers in his garden. He may also press all kinds of dead flowers and construct an amazing herbarium. I am not pleading for the man who slays truth for the purpose of arranging it in orderly fashion. The man who sees truth in large perspective may still see it alive."

"But is it not easy for this philosopher in the pulpit to use his desire for largeness of view in such a way as

to evade his practical responsibility? May he not become content with putting forth a general view of right when the world needs a concrete condemnation of wrong? And even when he does not do that may he not become an Erasmus when the world needs a Luther?"

The Lion had the light in his eye which sometimes came in the midst of a vigorous mental tussle.

"All those rocks his ship must avoid," he replied. "He may wreck his vessel upon any one of them. But it is still true that the passionate prophet of a single truth must always be supplemented by the prophet of the whole of the Christian faith if we are to be saved from reaction and disillusionment at last. The whole gospel is vaster than any of our splendidly earnest party positions. And the best thing about it is that it includes them all."

"I suppose then that you would admit both Billy Sunday and Professor Rauschenbusch to ordination for a prophetic ministry?" I suggested.

"Without a doubt," said the Lion, "and I would feel terribly anxious about a church which did not combine evangelistic passion with social enthusiasm. But why did you choose Billy Sunday to represent the evangelistic type of preaching?"

I smiled back at the Lion when he asked this question. And that ended the discussion for the day.

Prayer for the Pastor

By Edna Marie LeNart

THOU knowest, Lord, how many worldly eyes
Are watching him, how swift to criticise
Are tongues that without reverence speak Thy name,
Are hearts whose barren altars know no flame
Of passion for Thy cause, or sympathy
With the great need of Thy humanity.

Thou knowest, too, how many hungry souls
Feed on the manna that his hand controls,
How many feet depend upon the light
He holds where cross the roads to depth and height;
Oh, what a privilege for him to be
Made thus a link between mankind and Thee!

Yet, often it is we within the fold,
Whose unveiled eyes the vision should behold,
Who, thoughtless, intercept that golden ray
And let our shadows fall across the way—
For some sharp comment when we disagree
On little matters of theology.

Oh, let my petty grievances give place,
Like mottled clouds before Aurora's face,
To that great theme Thou hast reposed in him,
Nor any act of mine its glory dim;
And send, I pray Thee daily, more and more
Of love and zeal to Thine ambassador.

Propaganda Poison

THERE are as many kinds of propaganda as there are themes and temperaments. Propaganda is not of itself bad, but at present a very bad sort of propaganda is too often found. It was born of the war and its evil lies in the war spirit inspiring it, in these times of peace and reconstruction. It was a necessity in war, just as were a lot of things that became crimes in times of peace. To act as a spy in war requires a sort of courage that is heroic; to act as a spy in peace times is as vile as it is contemptible. Lying to obtain an advantage in battle may be as requisite as good strategy; lying in peace times is a fringe of either lunacy or crime. War knows no law but that of the jungle; peace requires law or there is no civilization. So war requires a sort of propaganda that is ruinous to peace; with it wars are won, but to continue it after the war is over is to destroy peace. We may save the world to democracy and justice by its use when war is forced upon us, simply because war is the only alternative to the wrecking of those precious gains of civilization, but we destroy all we have won if we continue to use a war type of propaganda in the reconstruction that must follow war.

There is a propaganda that is upright and wholesome. There is a missionary propaganda, a temperance propaganda and a propaganda for peace; these are as holy as are the objects sought. To propagandize is simply to propagate, and things that are good may be propagandized just as good fruits and cereals are propagated; but to propagandize things that are bad is like cultivating noxious weeds instead of wholesome crops. However, in these immediate times, there has been spread abroad so much unwholesome propaganda that the term itself is threatened with obloquy. And it all comes from carrying the war temper over into peace times.

We all did our part in the propagandizing for war; and America was so far from the scene of the war and from the causes of the war that it required extraordinary effort to work up our rank and file into a war spirit. Those of us who had the "gift of gab" were enlisted for "gas-attacks" on movie audiences; we bravely stormed the crowds from crowded curbs and from our pulpits we shouted forth arguments for America doing her part. War made all this a necessity and there was an abundance of legitimate argument to be emphasized.

But under the stress of the war feeling we were not all able to keep within the bounds of argument and reason, and many yielded to the temptation to revile and villify, readily accepting as proved fact the last shred of wild rumor or horror tale that floated up from a nerve-shocked world consciousness. Emotional ministers were among those least immune just because of their righteous indignation and their hot patriotism.

* * *

Some Overdone War Propaganda

There was the story of Belgian children having their hands cut off. We conjured up horrors akin to those of Herod's murder of infants and made ourselves believe it to be a regular form of Germanic atrocity. While in Germany last summer

we inquired whether the Germans had any atrocity tale of like variety. They replied that they did; theirs was the story that every prisoner of war taken by their enemies had an eye gouged out. We asked if they had ever found one German who had been made sightless in that manner and they said they never had. We also inquired most diligently everywhere about the atrocity of the Belgian children, but found no one who had seen a single victim. Some English people had spent a great deal of time in Belgium looking for such, but had never been able to locate a single case. Certain of our party did likewise, but without results. The acts in the case are perhaps well given by the executive head of the Belgian Protestant church, whom I personally interviewed about it. He said he was in Belgium during the entire period of occupation and that he knew of many of the worst incidents of German schrecklichkeit, but that this particular piece of cruelty had never come under his observation. His duties require constant visitation over the kingdom, so I asked if he had a single friend or church brother or anyone else whose word he would trust who had ever seen such a victim, and he said "No." He then explained that there were many atrocities committed by drunken soldiers in the first army that crossed the border. This was due to two things, he thought: first, the fact that the early troops were of the regular standing army; second, the theory of the old army officers that schrecklichkeit or terror would subdue the inhabitants of occupied territory. He thought it quite possible that drunken soldiers had committed this particular atrocity in the early days and that its horror soon grew into a whirlwind of atrocity propaganda the world around. He said that the rule was always stern during occupation but that after the conscripted civilian armies took possession there were no atrocities.

The Rheims cathedral furnishes one of the most striking examples of the methods of war-propaganda. Rheims is a city of 130,000 and as one rides and walks about it even after three years he wonders how a more complete wreck of so large a place could be made. After three years there are only homes and reconstructed buildings enough to permit one-third of the population to return. The striking thing is that in the midst of this wreckage the two great towers of the grand old cathedral, the most conspicuous objects in the city, are about the only things not ruined. The Palace of Justice and the Hotel de Ville, or city hall, hard by the cathedral, are complete ruins, and there is not an unruined building within four blocks or it in any direction; but the grand old towers, visible for miles from the city, were never struck by a single high explosive, and only one, we are told, ever struck the cathedral itself. It, fortunately, did not explode. Just outside the city is a great fort of concrete, reinforced by steel, that is ground to powder, so to speak. Much damage was done the cathedral and many a gorgon head is missing from the towers, but this all seems to have happened in the course of the general bombardment. Of course the Big Berthas could have landed on the great, up-standing towers almost at will; in fact, it must have required careful shooting to have so completely destroyed all the other great buildings around the cathedral square and not have brought the towers down with a chance shot. It seems to the writer a much more heinous thing to destroy the homes or 130,000 people than to ruin the towers of any church, but it seemed to strike the public's sense of sacrilege to picture the destruction of the cathedral, so it was played up to the utmost; the ruin of homes and the loss of lives came to pall upon us and no longer thrilled us with horror.

* * *

What About Russia?

At last we seem to compose our fevered minds and listen to sane men tell us of what they have seen in Russia without calling them "Bolsheviki." Still, it has been only within the past month that I have seen a picture of the famine, with the

Contributors to This Issue

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legend beneath saying that the Bolsheviki were forcibly taking from the starving inhabitants what little grain they had left. An editorial in one of our great dailies recently laid the whole responsibility for famine on Lenin's government; drought, war, revolution—nothing else entered into his homily; all was a horrible example of communism. And just yesterday there was a tale in sober print to the effect that whole battalions were being shot at one time by the Commissars. Then, only a few months ago, a university professor, driven by the reports of a noted American who had returned, turned in exasperation to ask what about the nationalization of women.

In England this summer we interviewed several of the notables who had been in Russia, and the men selected by the English government to negotiate its trade treaties with Krassin gave us a whole evening. We also had a morning with Senator France of Maryland as he came from Russia, and I had a long talk with a German business man of pronounced monarchial tendencies who had been held in Russia during the entire war and through the revolution. They all told the same stories that our Y. M. C. A. and the Quaker representatives have told, and that was that Russia was the most lied about

country in the world. There was a terrible debacle from war, there was terrorism in the revolution and the break-up, and there is a famine now of almost unprecedented proportions. But the terrorism has been greatly exaggerated through our fear of Bolshevism and its declared intentions of pushing its theories into other lands. An anti-Bolshevik Russian, several Americans who were there many months and all our English travelers agreed that there was never any nationalization of women, that there were probably seven or eight thousand executions, most of them for graft and for conspiracy against the government, and that, erroneous and hopeless as were the Bolshevik theories and programs for a civilization, they alone had sufficient backing right now to insure order of any kind, and that overthrow of the Bolsheviks would immediately result in anarchy and terror. All agreed that Allied interference had solidified Russian parties against the common alien enemy and prolonged the day of Lenin's rule. To have searched for the truth and sought reconstruction on the basis of truth might have saved Russia ere this from the dictatorship of both the bureaucrat and the bolshevik.

ALVA W. TAYLOR.

British Table Talk

Two Notable Reformers

London, November 28, 1921.

MR. H. M. HYNDMAN and Canon Horsley have finished this week the long campaigns of their lives. Both were social reformers and bonnie fighting men but widely apart in their creeds. Hyndman was one of our aristocratic socialists; rich enough to be independent of a profession, trained at Cambridge where he was a contemporary of King Edward VII, and of the same college, a member of the Sussex county cricket team, friend of Garibaldi and since 1880 one of the more revolutionary of socialists, after being converted to that creed by William Morris! A socialist and yet a strong patriot, and a fierce opponent of pacifists; the son of a rich man who left large sums for the building of low churches, Hyndman himself showed no sympathy for evangelical or indeed with any religion. Like William Morris he was a somewhat stormy figure in his party. Yet he went the whole way; and arrayed in silk hat and frock coat, would even sell his paper, "Justice," on the street and deliver harangues in Hyde Park. But he was much more the continental socialist than one of the English type. He was always a fighter for the oppressed proletariat; and it must be remembered that with all the prizes of his own class within his grasp, he chose to take his place with the dispossessed.

Canon Horsley, who also has now left us, was another gallant figure from the same age. He too was a radical, but he never ceased to be the minister of Christ. A prison reformer; a strong advocate of temperance; a municipal reformer in poorer London, he filled many parts, and whenever there was a fight forward, especially for labor reform, he would be in it with all his genius. But nothing became him more than his manner of leaving this scene. When he received sentence of death he telegraphed the news to the paper with the announcement that he meant to take a party of friends to Switzerland for the last time. He waited death busy to the last, and calmly confident in his faith. He was moreover a true inter-churchman; when he had to choose between two offers of meetings to address, one in a church and one in a "chapel," he chose the "chapel." The political parson is tempted to keep the parson in the background, but this Canon Horsley never would do; whether as mayor or as political speaker or temperance advocate, he was always first and always the minister of Christ.

The Church of England Assembly

The Church of England Assembly is over; and what it has revealed to the general public is chiefly the lack of funds available for the church. There should be no such lack in this church, which has many resources untapped. Yet when it is faced by the question whether or not a training school for ordination candidates should be continued, it is bound to ask, Where is the money? There is a failure on the part of the laity; it cannot be said that the clergy are wanting in generous giving. The whole case is set forcibly before the nation in a leading article in the "Times":

"Out of the eight or ten millions provided by the church as a whole they give, according to the Bishop of St. Albans, well over two millions out of their own pockets. We venture to set that example before the other members of the body of the church. It is not seemly—it is, indeed, shameful—that the church should subsist on the charity of the clergy. The laborer is worthy of his hire. That is a truth which churchmen as a whole are far too prone to forget. It lies with them so to strengthen the hand of the church that it may be able to carry out its great mission to the general benefit of the whole community."

Much time was spent in this assembly upon the new lectionary; but nothing was finally decided and the discussion must be renewed in April. The church assembly certainly does not bear out the fears of the conservatives in church matters, who had visions of revolutions when the church attained self-government. It moves slowly.

* * *

Princess Mary

The engagement of Princess Mary has been received with genuine delight. The royal family has never been more in the heart of the national life than it is today. The war revealed the members of that august family, willing and eager to share the lot of their nation, and we do not forget such things. It is no idle flattery to say that the king and queen and their family, not least the Princess Mary, are beloved by their people not for their official position but for their own sakes. The fact that the princess is to marry a Yorkshire peer and not a member of some other royal house, has been received with satisfaction. Viscount Lascelles is not personally well known, though he fought unsuccessfully as a unionist

candidature some years ago for a Yorkshire constituency; it is more in order to recall that he fought gallantly in the war and won many distinctions, and was wounded more than once.

* * *

Dr. Jowett on Revival

At the anniversary of the Manchester mission which was founded by the late Mr. Collier, Dr. Jowett said some words which have been widely quoted. He was speaking of the revival of a century and a half ago and of the modern substitutes:

"Christian science! It first begins by denying my deepest necessity, and then it presents its specific. It first of all resolves sin into an illusion, and my Saviour vanishes like a dream. New thought! I have read scores of volumes of it, and when you come to its dynamics they consist of lifting yourself by your own coat collar. And as for spiritualism, of which I speak with reverence—well, we are told that mystic highways have been discovered across the unknown waters and the communication is frequent and regular. All I have to say, after much reading, is this: that I am waiting for a vessel coming across those mystic waves that is not freighted with triviality and frivolity. I am looking for a vessel coming across those waters which shall be to me an argosy of light and truth."

* * *

Other Things

The Bishop of Durham has been praising in no stinted way the work of Sunday schools; in the modern educational world in which teachers are eager to increase the time for many subjects there is a danger lest religious instruction should be neglected. All the more reason for the Sunday school to redress the balance.—The new Archbishop of Melbourne, Dr. Harrington Lees, leaves Swansea at the end of November. This morning I see in my paper a picture of the archbishop kicking off at a football match; he looks as if he had done this before. He will be a loss to the evangelical

party in the church of England.—Dr. Charles Alfred Howell Green has been elected first bishop of the new diocese of Monmouth. He is said to be a good Welsh scholar; he has been for years a leading figure in the church in the principality.—In Manchester five preachers of different denominations have been invited by the vicar of St. Ann's to preach in Advent. This does not please the Bishop of Zanzibar; the five preachers will be Rev. J. E. Roberts, Professor Peake, Rev. George Jackson, George Barclay, and my brother, Rev. George Shillito, of Oldham. The vicar, in a letter to all men of good-will, says that "the greatest thing in the world is love, charity, kindness, brotherhood, and that it is the duty of us all to think and talk more about the things in which we agree than about the things in which we differ."

* * *

Advent

The season of year begins again when according to the custom of the church of Christ we are bidden to look away to the End before we prepare to remember the wonders of Bethlehem and all the redeeming acts of God. Last week in its Saturday column, devoted to religious themes, the "Times" had an article on "The Far Horizon" in which the writer showed how the heart of man still calls for some vision of the "Long Last"; he seeks to know before he sings his "Nunc Dimittes," that the world is held by the Everlasting Love. Christian believers may interpret the End in many ways, but they are agreed in this belief that there must be judgment, and that he who is the Alpha is also the Omega—the living and at the last the victorious Lord.

Not in the clouds that veil the sky
Look we for his long-tarrying feet;
But in the mists that round us lie—
These mists of earth we hope to meet
That Lord of ours returning home;
To earth, thy home, Lord Jesus, come!

EDWARD SHILLITO.

CORRESPONDENCE

Is There a Shortage of Ministers?

EDITOR THE CHRISTIAN CENTURY:

SIR: Aside from the question of church union, there is no subject that has engrossed the minds of religious and secular leaders like the problem of a decreasing ministerial supply. The various church boards have conducted a well managed propaganda on this matter until the secular press has taken up the matter. The great magazines have discussed it: world weary editors have written lengthy editorials on the matter; divinity schools and universities have conducted questionnaires and made analyses. And with one accord the note that has sounded forth has been one of panic and pessimism. Church and world alike have accepted, as a matter of course, the proposition that ordained clergymen, of the educated type, will soon become as rare as the Australian dodo.

In the face of all this it requires considerable courage to sound a contrary voice and say that there has been much ado about nothing. But that is precisely what we propose to do. After due examination of the matter, after an analysis of facts and statistics that are within reach of everybody, we come to the conclusion that the church need have no fear on this score.

We will take the Presbyterian church, U. S. A., as an example. It is a large church, it covers every section of the country, it harbors all degrees of theological teachings, and its records are well kept. What do we discover?

Let us take the last ten years. In 1912, the Presbyterian church had 9,274 ministers; in 1921, 9,979; an average, for the period, of 9,711.8. Does this appear alarming? Consider, now, the churches these ministers were called upon to fill. In 1912,

the Presbyterian church had 10,030 churches; in 1921, 9,842; an average, for the period of 9,951.1. A mere glance will reveal two things, viz: First, that the number of ministers for 1921 is above the average, for the ten-year period; and the number of churches is below the average. Second, that the number of ministers has steadily increased while the number of organized churches has steadily decreased.

New Era surveys inform us that of the 9,842 churches reported this year (1921), fully 5,000 have a membership of 100 or less. There are literally thousands of churches that can never hope to sustain a minister unless they are heavily subsidized by the home mission board. Is it fair to say that the Presbyterian church is immediately short 400 ministers and use such churches as a basis for calculation?

Our friends who continue to put forward the thesis of a diminishing ministry, however, reply quickly that the Presbyterian church is saved by the large number of clergymen who come to us from other denominations. We might be unkind enough to ask why these other denominations are not closing their doors, but we will pass that by and consider the source of ministerial supply,—the theological seminaries. The records here are plain so that he that runs may read.

Let us consider, first, the number of students in our fourteen Presbyterian seminaries. From 1877, when the total enrollment was 547, to 1921, when it was 639, there has been a slow but sure increase. The banner year was 1895, when the enrollment was 999. The average attendance, from 1877 to 1895, was 699.5; from 1896 to 1921, it was 743.3. To be sure, there has been a steady decrease from 1896 to 1921, but the average, as is plain, is higher than the average for the nineteen years,

1877 to 1895, when there was a consistent increase. Why, then, be alarmed? All movements ebb and flow, and the stream of theological students is no exception. Let us remember that the average for these forty-five years is 724.8, and that the number in our seminaries, in 1917, the last year to be affected by the war, was 873. That is 149 students above the forty-five year average! To count in the enrollment of the last four years is surely statistical dishonesty.

When we turn to the number of men actually graduated, the same ratio, practically, continues. In 1878, 141 students graduated; in 1921, 161; the peak year was 1896 with 300 graduates; the average for forty-four years is 192.6. In 1917, the last year to be uninfluenced by the war, 215 students graduated, —23 above the forty-four year average. Again, we ask, Whence the alarm?

So much for the theory; how about actual experiences on the field? The writer has never heard of a man candidating for a field that paid even approximately a living wage (say \$1,500.00 and manse) but that there were always a great crowd of competitors. The chairman of the vacancy and supply committee of one of our small rural presbyteries said he had on his desk, stacked up and unanswered, over seventy-five requests to be given a chance to be heard. Pulpit committee chairmen report their astonishment and confusion at the number of applications received when once the vacancy of their church becomes known. Cases are known where ministers wished to make a change for perfectly legitimate reasons and spent months corresponding with vacancy and supply chairmen without once being given a chance to be heard. Strange, very strange, that these things should be so if ministers are deserting their pulpits in numbers and if young men have ceased to study for the ministry!

R. V. GILBERT.

Girard, Pa.

The Legion's "Pranks"

EDITOR THE CHRISTIAN CENTURY:

SIR: Kansas City counts among the events of which it is most proud the recent visit of the American Legion, when it held its annual convention in this city. It can never forget the great parade, the crowds of splendid young manhood, the solemn dedication of the site of its memorial monument. It will long remember the visit of Foch, Beatty, Pershing and the rest. Kansas City welcomed them gladly; entertained them proudly and urged them eagerly to come again.

Kansas City refuses to get excited over the fact that the 50,000 American Legion boys insisted upon having a good time while here, and that some of them had that good time in a manner which was not altogether in accordance with the way ordinary mortals act on ordinary occasions. But these were not ordinary mortals, and this was not an ordinary occasion.

Kansas City has been around a little—it has even been in a town where the state university celebrated an unexpected victory of its football team. What happened was denominated as "boisterous and riotous," by some folks, but the citizens generally smiled, and were happy that the youngsters had so much college spirit. It remembers when, on one occasion, an officious policeman was ducked in the lake on the campus. It also has a hazy remembrance of the fact that some of the boys who were painting the town got some real paint and daubed up the statue of a great man, whom the university had delighted to honor.

The citizens were shocked that this act of vandalism had been committed, but nobody thought of condemning the whole faculty and student body because of the thoughtless action of a few rowdies. And nobody thought that the university was forever disgraced because that policeman got his ducking. And least of all did the citizens think that the institution should be disbanded because the students became hilarious.

Because of these things, Kansas City is puzzled to read the wholesale condemnation of the American Legion because of the pranks of a few "boisterous and riotous" soldiers. It wonders if the editor of The Christian Century was ever in a class

scrap. And it marvels that a publication that has the reputation of fairness and ordinary intelligence could be betrayed into peddling the propaganda of the "wets," and state on unconfirmed press reports, that "liquor flowed more freely for three days than it had ever done in the old days of the open saloon."

The above is, I believe, a fair reply to the editorial in the Century of December 1, and I ask that you give it the same publicity that you gave what is, we feel, a slander on the good name of our city and the boys who went over the top for humanity—not only upon them, but upon many of our own best citizens. Personally, I can say that I saw that parade at six or seven points, and that I have never seen a more orderly one; that I have never been more impressed with any occasion than the dedication of the site of the Memorial Monument, and that most any ordinary political convention develops more riot and noise than was found in the convention of the legion.

We believe you have been misled—we can not think you wanted to be as unfair and as censorial as your words seem to indicate.

J. H. BRYAN.

Kansas City, Mo.

Did the Church Lead?

EDITOR THE CHRISTIAN CENTURY:

SIR: I read with the great interest with which I read practically everything in The Christian Century, the editorial on "The Church's Stake." With the general conclusions I am in most hearty agreement. With all the more feeling, therefore, I am constrained to express regret at the dropping of the thought of the editorial in one considerable section into a very familiar, but fallacious criticism of the churches for their alleged failure of leadership during the war. They were to blame, as I understand the editorial to say, because they did not bring the war to an end during its course, and before Germany was defeated. This failure was accentuated by the necessity of leaving to the Y. M. C. A. the work of relief in the camps.

This seems to me an evidence of the loosest sort of thinking. Take the lesser point first. What possible reproach can fairly rest upon the churches because they left to the Y. M. C. A. the ministry it performed? This ministry required a highly centralized organization. How was Protestantism to secure this? If it were to be argued that the Protestant churches should have had such a complete centralized organization, and that the absence of this marks one of the chief failures of the churches, then I admit the cogency of the claim that the churches should have done the work directly they did indirectly through the Y. M. C. A. But the assumption that such a centralized authority ought to have been in existence, I emphatically reject. And if this authoritative organization was neither to be expected nor desired the only possible thing was to depend on the Y. M. C. A. for the particular work the war required. Here was an organization immediately responsive to the church, but highly centralized in control so as quickly to care for all the inevitable multifarious details. Since it was not the spirit in the churches which was lacking, but merely a piece of machinery, what more natural and proper thing could be done than to use a finely tempered instrument already fashioned?

It is significant, moreover, that even with a strong organization the Roman Catholic Church found it wiser to entrust its relief work with the army of the K. of C.

The larger criticism is that during the war the church abdicated leadership and surrendered to the views of the state. It is not conceivable that the church might honestly have believed the position of the state correct? Of course to the pacifist this is unthinkable. But I am assuming, perhaps here is where I am wrong, that The Christian Century is not standing for pacifism as such. If it ever be right to fight to resist wrong, if it was true in 1917 that we could not be Christian and not use force of arms against Germany, then should not the church have stood by the state in seeking a just triumph.

I recognize the difference of opinion which existed on this point. But, as I hold those were wrong who berate the whole church because a part opposed righteous war, so I lose patience with those who jauntily assume that the portion of the church which believed the state to be right and said so, abdicated "its position of moral sovereignty in Christendom." In my judgment it never entered more fully into the service of humanity.

The church was woefully remiss in preaching international peace before the war. God grant a like failure be not charged against her today after the war. To all that *The Christian Century* says on these things, I say Amen. But because so much is most valuable and sound in the editorial all the more to be pitied is its failure to distinguish between our duty to have done all possible to avoid war and our necessity of waging war wholeheartedly when it became inevitable by the persistent ill will of one party. There was left but one single alternative, surrender to evil or fighting to save the right. The cause of peace will not be advanced by refusing to admit that this stark alternative has arisen in the past and did arise for America four years ago, as it had arisen earlier for England.

We ought to have done more to prevent the war than we did. We ought to do more than we are doing to prevent its recurrence. But when it came the way out was by victory over evil, not compromise with it. Had the church urged peace by the latter method, it would have been indeed guilty of "abdication of its moral sovereignty."

FERD O. BLANCHARD.

Cleveland, O.

THE SUNDAY SCHOOL

Convenient Idols *

AND Jeroboam said, "It is too much for you to go up to Jerusalem: behold thy gods, O Israel." Swift and terrible changes came upon Israel after the death of the Golden Monarch. Solomon was a kind of Louis—after him came the deluge. Rehoboam ignored the counsel of the elders, who had some historical perspective, and took the advice of the fast set of young men with whom he had surrounded himself. Foolish and headstrong, he alienated all the northern tribes. Jeroboam then returned and became king of the northern peoples, thus establishing a dangerous rivalry. Jeroboam also rode the whirlwind, for he broke with the Jerusalem temple worship and set up golden calves. He called upon the people to worship these calves. We wonder why they so quickly and easily obeyed. One ceases to wonder when he learns of the temptation to the lower life which such worship involved. Around this adoration of the Golden Bull gathered the most powerful appeals to corrupt living and it never has been hard to get the people to follow the soft, selfish and easy paths that lead to perdition; broad is the way and wide the gate that leads to death. "Easy is the way to hell," we read in Virgil, and it has always been the story of mankind. Only a few struggle upward over the sharp cliffs, the crowd slowly winds down the comfortable slopes into the valleys of death. Jeroboam appealed to the lowest in his people and being king he easily influenced them into the selfish and sinful ways. But notice the words by which he led them astray—the appeal to convenience—"It is too much for you to go up to Jerusalem!" How many classes of people make that same excuse today! Here is the tired business man. "It is too much for him to get up and go to church." He sleeps late. He has little regard for his influence over his children or his neighbors. There is no doubt about his being tired; he is frightfully tired, he is exhausted. The fierce competition of the daily grind, the dedication even of the lunch hour to sharp and keen conferences, the board meetings, the relaxation at the late theater, the all-night ride in the Pullman, the bitter fight with a competitor to land the busi-

ness—all this leaves him tired indeed. But why take it out on God? Is there no chivalry left in the race, no gratitude, no sense of proportion? Where did he get his wealth? Who stored the world with oil, coal and valuable metals? Who caused the forests to grow? Who made the fertile soil? Who sent the rain and the sunshine? Is it not a contemptible life that grabs everything in sight for oneself and never gives thanks to the eternal God? The limousine waits in the garage, the chauffeur listens for the telephone, the children are hustled off to Sunday-school but Mr. Tired Business Man smokes and throws about the morning paper, while his pew in church advertises his selfishness and carelessness.

"It is too much for you to get up and go to church," says the student. He has noticed that big business men are many times indifferent to the church services. The student has had a hard week. The professors have had no conscience in assigning the lessons, he thinks. There have been tests, long reading assignments, essays, plays, parties, dances, and on Saturday a ballgame. He agrees with Harry Lauder that it's nice to lie between the sheets on Sunday morning! He has a pang at the thought of missing the young men's class and the preacher has been mighty fine to him but then—O well! (He turns over and sleeps.) The working man also takes his cue from those who pretend to be his superiors. He notices that others do not hurt themselves to get up and get out and surely he has had a tough week. Has he not toiled before the roaring fires? Has he not been out in all kinds of weather? Has he not risen early six mornings out of the seven? Surely it is asking too much of him to insist that he go to church. He hears the word of Jeroboam—he takes the line of least resistance. Soft beds, sweet cigars, late breakfasts, the sporting page—let the church go hang! So you see it was not only in the long ago that the advice of Jeroboam was accepted—it is obeyed now. John was a burning and shining light. He shone because he burned. Sacrifice is the best price of influence. We burn up in service. Shall business claim all your best energies? Must our students exhaust themselves in learning how not to live? Shall workingmen avoid the place of power and inspiration and shall we all become godless and useless because we follow the advice of an infamous king, "*Who taught Israel to sin?*"

JOHN R. EWERS

Public Opinion and Theology

The Earl Lectures of the Pacific School of Religion

By BISHOP FRANCIS J. McCONNELL

Bishop McConnell says that the influence of the congregation itself upon preaching has never been adequately expounded. This is perfectly true. Nor has the whole popular spirit in its influence upon theology been expounded anywhere, so far as we know, with such insight and logical setting forth as in these lectures.—*The Biblical World*.

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Methodists Make Big Gain the Last Decade

The past ten years, including as they do the war period, have not been a favorable time for church growth. Nevertheless the various Methodist communions have established a record which is very gratifying to them. The gain for this period was a total of 1,255,091. Keen observers find in this growth a triumph not only for systematic methods of doing church work, but also for a certain cheerfulness and practical spirit which characterizes Methodists in their religious work. Methodists have capitalized the world's demand that religion shall not be long-faced.

Baptist Preacher Speaks From the Spirit World

Years ago Dr. George C. Lorimer was one of the most popular ministers of Boston. Recently a minister of the spiritualist persuasion has been delivering addresses which are alleged to originate in the spirit world through the dictation of Dr. Lorimer. The meeting in Jordan hall naturally attracts large numbers of the old friends of the deceased minister. A correspondent of the New York World says, facetiously, "Dr. Lorimer is not as eloquent as he used to be." Old friends are unable to discover any of the peculiar marks of the well-known preacher in the addresses. Sermons from other well-known deceased ministers are to be given during the winter.

Church Is Gracious to Its Pastor

Some churches have a heart in spite of the callousness which characterizes others. Rev. James M. Philputt, pastor of the Disciples church adjacent to Eureka college in Illinois, recently suffered a break in his health, and resigned. The congregation promptly voted to hand his resignation back to him. He has been given a leave of absence for the winter to go south in the search of health. Rev. I. J. Spencer, pastor emeritus of Central church, Lexington, Ky., will fill the pulpit during his absence.

Son of Well-Known Evangelist Takes Chicago Pastorate

Rev. T. A. Mills is the son of the well-known evangelist, Rev. B. Fay Mills, who died a few years ago. The son was educated at Tufts college and at the University of California. Early in his ministry he served churches of the liberal persuasion, being at one time pastor of the independent church at Santa Rosa, Calif.; associate pastor of the Church of the Divine Paternity, New York City; six years pastor of the church of the Christian Union at Rockford, Ill., and in 1912 became pastor of the Independent Congregational church of Battle Creek, Mich. While with the latter church he brought it back into fellowship with the Congregational association. During the war he was overseas, and since then he has been in the lecture field. He recently accepted a call to New England Congregational church of Chicago where he is

the successor of Rev. John Gardner. New England Congregational church is almost a down-town church, being located just north of the loop, and its problems are growing more difficult every year by reason of the change of population. It is in the same general district as is Moody church, and must face many of the same conditions.

Congregational Moderator Gets a Call

Dr. W. E. Barton, moderator of the National Council of Congregational Churches, and pastor of First church of Oak Park, recently was called to First Congregational church of Berkeley, Calif. He is reported as giving serious consideration to the call. He has been with Oak Park for twenty-three years, and in that time has come to be considered a part of the theological landscape. His own church achieved a great success, and Oak Park now has six Congregational churches which are out-growths of his work. He is closely connected with the life of Chicago and his going would change the church life of Chicago in many important ways.

Baptist Membership in America Almost Equals Methodist

The various Baptist denominations of this country had a gain last year of 129,000 members. The previous year they reported a loss of 11,000. The total Baptist constituency for the country is now 7,700,000, which number is very nearly equal to the total reported by the Methodist communion. The two leading Protestant forces of the country are known for their evangelical quality and for their missionary zeal. The figures would seem to indicate that the future of religion in this country lies with evangelicalism.

Gideon Leader Is Ordained

Charles W. Shull, national field secretary of the Gideons, was recently ordained at Jackson Boulevard Christian church of Chicago. Mr. Shull has served as a song leader and later as manager for a song book publishing firm. During the war he was in demand at the military and naval camps as a chorus leader. In some cases secretaries of religious organizations consider it an advantage not to be ordained, but Mr. Shull regards it otherwise. Among his first ministerial acts was the baptism of three members of his family.

Methodist Minister Preaches in Roman Catholic Cathedral

Not often in the history of this old world has a Methodist minister preached from the high altar of a Roman Catholic cathedral. Rev. C. T. Coyler, a minister of the Methodist Episcopal church, South, who is working in Europe, came to a city in Czecho-Slovakia and there found the national church of the "Los-von-Rom" movement occupied the cathedral jointly with the Roman Catholic ecclesiastics. The American missionary

spoke at the morning service, and was announced again for the afternoon. At the second service the cathedral was filled to capacity while the ex-priest of the Catholic church, now in the service of the national church, acted as interpreter. The American missionary insists that the nation is now quite ready to receive the Protestant interpretation of the Christian religion.

Church Union in Scotland Awaits Further Legislation

The union of the Established church of Scotland with the United Free church now awaits further legislation by parliament. The government is in the process of framing its "temporalities proposals." The main principles of the union have been established by previous legislation. The united church will be protestant and trinitarian. It will be both national and free. The abolition of the old-time patronage system in the placing of ministers will be an impossibility. The Free church leaders generously acknowledge the advantage of a single great national church which should unify the people of Scotland in their allegiance to Jesus Christ.

Lutherans Act Cautiously With Regard to Federal Council

The conference between the leaders of the United Lutheran church and the officials of the Federal council have resulted in the setting up of a consultative relationship between Federal council and the United Lutheran church. The Lutherans propose that they shall have a voice but no vote in the deliberations of the Federal council, and that no actions taken shall be binding upon them without endorsement by the executive board of the United Lutheran church.

Religious Awakening in Russia Reported

It was not to be expected that the Russians, the most religious people of Russia, should in a day give up their ancestral faith and remain without a religion. The land of Count Tolstoi is unable to live without the mystical element in its experience. Recent press stories in secular papers tell of a great religious awakening. These stories are supplemented by letters received by religious workers in this country. The Chicago Daily News prints the following cablegram: "Russia is going through a remarkable religious revival, says a Copenhagen dispatch. More than 150,000 gathered in Red Square under the walls of the Kremlin at Moscow for devotional exercises. From the windows of his office in the Kremlin, Lenine looked on and watched the patriarch bless the people. There were many officers and privates from the red army in the throng. Afterwards there was a procession, including many bishops of the 'old faith.' For upwards of three centuries ecclesiastics of the 'old faith' refused to join the Orthodox church, despite persecution to compel them to do so." To this may well be added another

cablegram to the Chicago Herald and Examiner which indicates that the movement is very widespread: "Cumulative reports from various parts of Russia tell of a rapidly growing religious reaction from the atheistic and irreligious bolshevist doctrines. In some sections it is reported this movement is almost becoming phenomenal from the standpoint of mass psychology. Leaders of the communist parties are complaining that large numbers are being swept away by this reborn religious wave. The people are returning to the churches, are again being married in the churches and having their children baptized, all of which was done away with by the communists as "unnecessary" and superstition. The bolshevist press is thundering loudly at the church, but the position of the church has been so strengthened by the new religious movement that the communists are chary about resorting to rigorous measures."

Catholic Views of Protestantism in Czecho-Slovakia

America, the leading Catholic weekly of this country, has recently been corresponding with Roman Catholic authorities in Czecho-Slovakia with a view to finding out the truth about the Protestant movement in that country. While the claims of the Catholics and Protestants about the religious movement in Bohemia do not coincide, and in view of the faulty statistics could not be expected to coincide, nevertheless the Catholic journal concedes that there have

been large defections. It reports: "The statement given to the American press that the Czecho-Slovakian sect numbers about 800,000 members is certainly a wild exaggeration. An application made to the Czecho-Slovakian census office for data towards the beginning of last month was answered by the reply that data were not ready. It has probably good reasons for delaying what it must consider bad news. The first congress held by the sect in January, 1921, one month before the taking of the census, did not dare to claim more than 200,000 souls, in 109 groups. The real number of apostasies officially registered at that time was approximately 50,000. Were we to grant the utmost success to the mad apostatizing campaign instituted immediately before the taking of the census the additional total could not have amounted to 150,000 souls. Consequently the greatest membership that could be assigned to the new sect would at the utmost be no more than 200,000 scattered through all of Bohemia, Moravia and Silesia. Yet even this total is likely to be a gross overstatement. Instead of increasing, the sect has shown clear signs of diminishing. Many who are now undeceived have left it in disgust. Its acme was reached during the socialist-agrarian coalition, when it was free to seize with impunity Catholic churches and chapels, and to maltreat the Catholic priests. Under a former administration its partisans were able to accomplish little, and under the present cabinet, in which the popular party has its own

representatives, prosecutions will be instituted for the robberies committed by the sectaries. It is a fact that about 200 unworthy priests left the church, mostly for 'a wife's sake,' but sad as such apostasies are they represent a happy riddance for the church herself and for the faithful. Not more than about seventy of these apostates attached themselves to the sect, and very few 'took their parishes with them,' except in the sense that about forty churches and chapels were violently seized by the sectaries."

Plan to Bring European Ministers Here in 1922

The committee on Interchange of Speakers and Preachers between America, Great Britain and France representing the Church Peace union, the World Alliance for International Friendship and the Federal Council of Churches has been able to accomplish a great deal during the past year in the way of placing British preachers in American pulpits. This committee has still more ambitious plans for the coming year. In April, Dr. Charles E. Jefferson, of New York, will exchange pulpits with Dr. Frederick Norwood, of City Temple, London. Each man will make a number of special addresses during the month of his service away from his own church. The committee voted to invite the Bishop of Peterborough, Rev. C. Brierly Kay, and Rev. Thomas Nightingale to visit this country as a delegation from the British churches to be here through November

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and the early part of December, 1922. It was further voted to invite the Archbishop of Upsala to visit this country in November, 1922. The Swedish Archbishop is coming to be one of the most influential Protestant ecclesiastics in the world.

Denominational Exclusiveness Still Abides

The characteristic attitude of a protestant denomination a century ago was that the full truth of God was to be found in a single organization. The educational process has done much to shake the convictions of some who were dead sure of their theological views. In the ranks of the southern Baptists one still finds the notion of denominational infallibility. A question in a recent issue of a southern Baptist paper asks, "Should Missionary Baptist churches receive Free-will Baptists without re-baptism?" The question was answered in this way by the paper: "Free-will baptism is an alien performance which ought not to be recognized by us. It is a sure way of introducing doctrinal division, for our differences are fundamental."

Church Federation Protests Newspaper Lottery

The two morning newspapers of Chicago were recently engaged in a cut-throat circulation rivalry which involved the giving away of hundreds of thousands of dollars to the holders of certain lucky tickets that were drawn day by day. The city was in a ferment of excitement over this easy money. Religious forces of various kinds protested, including the Church Federation of the city, and the scheme was denounced by prominent ministers in their pulpits, including Dr. A. J. McCartney of Kenwood Evangelical church. The federal authorities finally put an end to the drawings, and the unseemly contest was at an end. Many business interests joined in opposing the lottery plan.

English King Sanctions New Georgian Patriarch

The king of England rules men of a wide variety of religions. The broad policy of toleration of the British Empire makes the king perform some rather peculiar duties. Recently a new patriarch of Jerusalem in the Georgian church of Armenia was enthroned. This was done in the presence of a Jew, Sir Herbert Samuel, the governor of Palestine, and with the assistance of Dr. Rennie McInnes, the Anglican bishop of Jerusalem. This is the first time in history that an Armenian patriarch has ever received his authority from an English king.

Protestants, Catholics and Jews Consider Industrial Questions

On November 13 and 14, in Boston, representatives of Protestants, Catholics and Jews sat together in a conference which considered the general subject of "Religious Ideals in Industry." The speakers included: Whiting Williams of Cleveland, Arthur Nash of Cincinnati and W. C. Coleman of Wichita, Kans. While these religious leaders vary widely in their theological concepts they are astonishingly close together in their con-

ception of a program for industry. The coming of B. Seebom Rountree to America to give opportunity in many cities to conduct successful conferences on industry. Mr. Rountree is proprietor of a large cocoa manufacturing plant in York, England. He finds the labor union a help rather than a hindrance in the organization of his factory, and has brought astonishment to many American manufacturers by his progressive views on the labor question.

University Church Unable to Seat Audiences

Four hundred people are often turned away from the morning services at First Christian church, Columbia, Mo. While the auditorium was considered commodious when built a few years ago, the number of Disciples students in the university has increased from 400 to 800, and there is in addition a girls' college in the city with a constituency mostly of Disciples. The local church has felt itself unable to meet unaided the question of equipment for the care of the students, and has appealed to the churches throughout Missouri for aid. A meeting was held at Hotel Statler in St. Louis recently to consider the needs of these students. Rev. W. M. Haushalter is the pastor of this popular church.

Disciple Innovation Spreads

Though the forefathers of the Disciples movement were Presbyterians for the most part, they early adopted the Baptist practice with regard to immersion. This soon meant an exclusively immersionist membership. In recent years ministers in various parts of the country have been declaring in favor of the "practice of Christian union," by which they mean the free admission of evangelical Christians to Disciples churches without rebaptism. This practice has been adopted by many churches over the country in a quiet way, since they did not wish to enter into controversy with reactionary influences outside their own communities. A mild sensation has been sprung recently by the discovery that all the Disciples in the city of Baltimore are now "open membership churches with a single exception, and that even this lone church has a majority sentiment in favor of the broader practice. This situation at Baltimore was recently made the subject of a special address at the congress of conservatives held in Louisville. The remedy continually proposed by conservative leaders is exclusion of offending churches from the denomination, but such an exercise of theological authority by state or national conventions is without Disciple precedent, and therefore is regarded by many conservatives as an impractical measure.

Y. M. C. A. Secretaries Denied a Vote

A special committee has been at work on the problem of reducing the size of international conventions of the Y. M. C. A. The committee reports a plan to limit all but the largest city associations to one delegate apiece, and when only one delegate is sent, he is to be a layman

from the board of management rather than a secretary. This will mean that large numbers of professional religious workers who regard the secretaryship as a life work will have no voice in the national meeting. This committee report has been published in advance of consideration of the next convention that it may receive criticism, and it is getting it.

Steps Taken for Next Disciples International Convention

The question of a location for the next international convention of the Disciples of Christ is a vexing one. At a recent meeting of the executive committee of the International Convention, it was decided to create a special committee which would have complete charge of the coming convention. This committee will meet during the opening weeks of the new year. It is composed of Rev. S. E. Fisher, Rev. Graham Frank, J. H. Atkinson, Mrs. F. M. Wright and Mrs. G. W. Muckley. Rumor has been pointing toward Denver as the next convention city. At the recent St. Louis meeting an important change was made when the resignation of E. E. Elliott as transportation secretary was accepted. His place was filled by the appointment of H. B. Holloway, the business manager of the United Society, in his place.

Glasgow Chosen as Sunday-School Convention City

The next world's Sunday-school convention will be held at Glasgow. The invitation of this city was very pressing, and it was supported by the London Sunday-school Union. A world convention has not been held in Great Britain since 1898. The convention in Glasgow will be held in St. Andrew's hall which has a seating capacity of 3,455. The convention at Zurich enrolled 2,609, and it is believed that a large number of Sunday-school workers will attend the Glasgow convention.

Prof. Harry F. Ward Appointed by Methodist Body

Men who pioneer any great reform are often misunderstood as they go along. It is gratifying, therefore, to find one of the greatest Methodist conferences in this country, the Rock River conference, adopting a resolution of enthusiastic endorsement of the work of Prof. Harry F. Ward. Among the kind phrases in the extended resolutions are the following: "We express our appreciation of these lectures in particular, because of their unwavering allegiance to the independent standard of Christian principle, for their inclusive concern for the common weal, for the atmosphere in which they have moved above strife and party catchwords and for their discriminating judgment."

Will Hunt for Drugs in Chicago

Miss Helen K. Strain, Presbyterian narcotic worker, accompanied by "Amy from Chinatown," one of her proteges, recently arrived in Chicago in an automobile. They have been visiting cities all the way across from New York, and cooperating with the narcotic squad in each city. These workers are investi-

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gating conditions in Chicago this month. Miss Strain reports: "There are still 20,000 drug addicts at large in New York City. These do not include the legitimate drug users, that is, addicts who are being treated by their physicians. The narcotic squad does not interfere with doctors or their patients. The New York drug peddler averages about \$5 a day from each addict. The total income of the New York City drug dealers is \$100,000 daily. A dose of heroin sells on the New York streets from \$1.50 to \$3.00, depending on the locality."

Prof. A. W. Taylor Makes Many Addresses

Since Prof. Alva W. Taylor took up his duties as secretary of the Board of Temperance and Social Welfare of the Disciples of Christ, he has been kept busy delivering addresses. He visited Flint, Mich., recently and while there spoke before Central Christian church, First Presbyterian church, the Ministerial association, the Men's club of Central church, and the Board of Commerce of the city. This trip is just one of many similar ones during the autumn time.

Death of Bahaist Leader

The leader of the Bahaist religion, Abdul Baha, died on December first at Acca. He was a Persian who, after considerable trouble over the succession, obtained leadership of the movement. His death at this time will have considerable bearing on a number of important enterprises. The Bahaist Temple on the outskirts of Chicago is in process of erection. The succession to the leadership in this movement has no well-defined method, the death of each leader entailing controversy. The principle of hereditary succession is at variance with another principle of divine selection. No announcement has yet been given publicly with regard to the successor of Abdul Baha. The deceased leader was born at Teheran, May 23, 1844. He visited America in 1912, and approved the plan of a temple at Wilmette, Chicago.

Presbyterians are Called to Prayer

While the Presbyterian church has been increasing its budget, the churches have been reporting decreasing income on account of straitened conditions in agricultural districts. The moderator, Rev. Henry Chapman Swearingen, has called the church to observe Sunday, December 18, as a day of special prayer for the missionary work of the church. The call says: "We are straitened only in ourselves. Our tasks, however they may appear to us, lay but a slight tax on God's resources. Let us stir up ourselves to take hold of His strength."

Dr. Stelzle Now Connected With Evangelistic Committee

The Evangelistic committee of New York is headed by Dr. Charles Stelzle, once the pastor of Labor Temple in New York, and well-known speaker upon social themes. Dr. Stelzle's committee is sponsoring many evangelistic enterprises for the city. Captain Gypsy Pat Smith will conduct special services at Fifth Avenue

Presbyterian church in New York beginning December 27. During the past year the committee preached the gospel to 546,525 people in 2,958 meetings, and distributed 13,656 bibles, testaments and gospels in fourteen languages. The meetings were conducted in seven different languages.

Federal Council Will Not Set up Independent Agency

In the relief work in Russia the Federal council will act through the established agencies of the American Relief administration, and the American Friends Service committee. By this means the utmost economy will be observed in providing relief for the starving people of Russia. The Federal council states that fifteen dollars will keep a child alive until the next harvest. Each American family is asked to give an amount equal to the price of the Christmas dinner that is served this year. Hon. Carl E. Milliken, former governor of Maine, has been appointed treasurer of the special fund for Russia.

Federal Council Defines Attitude Toward European Protestants

The Federal council has taken cognizance of the relations between American protestant churches, and those of Europe. The Council disclaims any purpose of undertaking to control the action of American denominations in their program for Europe, or of undertaking to impose American methods on European churches. At the same time provision is made for an agency through which the denominations may clear if they wish to undertake any work in Europe cooperatively. Many Christian leaders in this country believe that most of the work done in Europe should be done cooperatively rather than with a view to extending American denominationalism in Europe. It is suggested by the Federal council committee on findings that provision be made to aid in the support of native European pastors, and also in the education of young men of Europe for the Protestant ministry. It is also thought wise to provide some scholarships for study in the United States for young men of special promise.

Plan of Federal Union of Presbyterians Fail

The plan of a federal union of the various Presbyterian denominations in this country has failed, according to an announcement sent out by Dr. James E. Clarke, secretary of the committee. Some of the delegates at the conference felt that the federal plan of union was no im-

provement on the present plan of clearing through the Council of Reformed churches. The delegates of the northern Presbyterian church stood for the idea of one church with sectional assemblies. The whole matter has gone back to status quo. The United Presbyterian church was the only one which voted in its assembly this year in favor of the federal plan of union. It is thought that Presbyterian reunion is by this report indefinitely deferred. It is interesting to note that the sectional divisions in the church created by the civil war do readily yield to treatment. Northern and southern Baptists do not even talk about reunion. Northern and southern Presbyterians seem to have reached an impasse. The negotiations between northern and southern Methodists are not very promising at this moment. Each of these denominations is wasting money in the border states, and suffering from competition and friction.

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Dad carving the turkey and spilling gravy on the tablecloth—the family laughing at Baby as she sucks the drumstick bone—teasing Mother because she didn't put enough sugar in the cranberry sauce—and off there in the Volga country they're eating bread made of dried grass and ground-up horses' hoofs.

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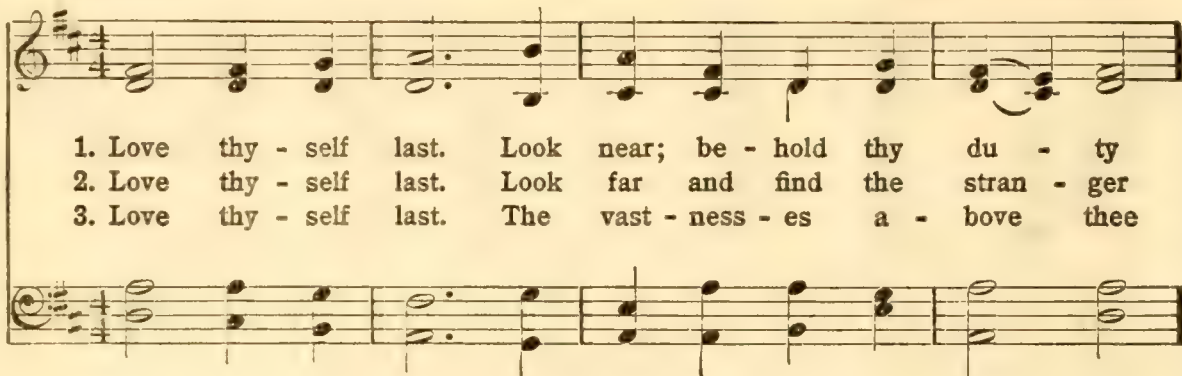
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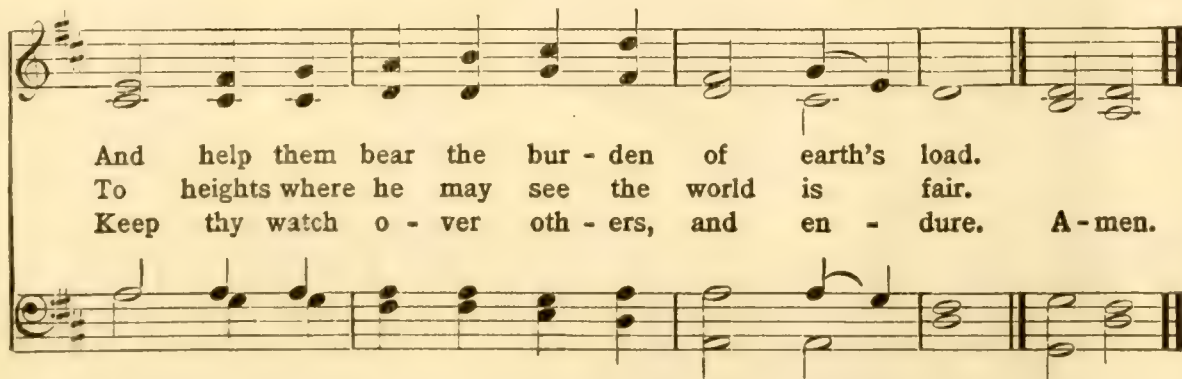
1. Love thy - self last. Look near; be - hold thy du - ty
2. Love thy - self last. Look far and find the stran - ger
3. Love thy - self last. The vast - ness - es a - bove thee



To those who walk be - side thee down life's road;
Who stag - gers 'neath his sin and his de - spair;
Are filled with spir - it for - ces, strong and pure.



Make glad their day by lit - tle acts of beau - ty,
Go lend a hand and lead him out of dan - ger,
And fer - vent - ly these faith - ful friends shall love thee,



And help them bear the bur - den of earth's load.
To heights where he may see the world is fair.
Keep thy watch o - ver oth - ers, and en - dure. A - men.

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stanzas inside the
staves.*

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EDITORIAL

Disconcerting Developments at the Washington Conference

THE long lull in formal announcements of progress by the Washington conference has given rise to much apprehensive talk tending to discount the earlier optimism with which the gathering of diplomats has been universally regarded. The return of Premier Briand to France has been followed by the departure of M. Viviani, thus leaving French interests in the hands of a delegation of obscure personnel and dubious authority. Mr. Hughes has been compelled to carry on negotiations with M. Briand by cable, an awkward method at best and a procedure which has excited the resentment of the remaining members of the French delegates. It is now definitely announced that Mr. Lloyd George will not cross the water and this fact has appreciably subtracted from public confidence in the authority and seriousness of the nations participating in the parley, despite the continuing presence of Mr. Balfour and the other distinguished members of the British delegation. President Harding's unfortunate interview in which he disclosed his unawareness of the significance of the four power treaty as applying to the homeland islands of Japan has opened the way for an attack upon the treaty by the irreconcilable forces, which seriously weakens its prestige in the senate. The apparent impracticability of carrying on vital discussions in open session has brought disappointment to many. The hope became well fixed that this conference would stand out in sharp and wholesome contrast to the Paris meetings of three years ago as an illustration of the ideal of "open covenants openly arrived at." These developments have cast a shadow over the gathering which for two weeks has been growing more ominous. Other developments more fundamental and more serious have also come to

light. It seems to grow increasingly clear that the conference will be compelled, if it continues in its present groove, to touch the essential problems of China with but the most delicate, tentative and platitudinous formulas. The Shantung question is still unsettled, and the question of the twenty-one demands made by Japan and accepted by China under duress while the attention of the rest of the world was centered upon the European war, has been specifically ruled out of the purview of the conference on the ground that this question lies within the domestic sphere of the two nations and can be considered only by the interested nations themselves in direct negotiations. The decision is, of course, precisely what Japan wants, and the public cannot help interpreting her reconciliation to the 5-5-3 naval ratio, together with the scheme for the return to China of her railroad interests in China—at a high valuation—as a triumph of Japan's barter diplomacy.

Fresh Disclosures of French Policy

MORE disconcerting even than the intractable problems emerging in the Pacific itself is the disclosure of the state of mind of the present government of France. It was naively assumed by American public opinion that the question of curtailment of naval armament was one whose settlement would involve only those nations with sizeable navies—Britain, the United States and Japan. But the tentative agreement reached by these three powers on the Hughes plan is now held up by the attitude of France who declines to accept her present naval status as a measure of her rights and aspirations as a naval power. France, according to the best reports obtainable, appears to demand a navy equal to that of Japan. This means that while other nations will be scrapping sixty-six of their ships,

France will be building more. Particularly does France insist upon her need of submarines, alleging that in the day when German sea commerce is revived, if war breaks out again between herself and Germany, these submarines will be necessary as a weapon of defense and offense. British opinion has been profoundly stirred by this disclosure of French purposes. It regards the representations of its late ally as a disingenuous justification of a navy intended in reality to be used against England. Liberal opinion outside of England sees in the French attitude toward the Washington disarmament proposals only another confirmation of the policy of imperialism backed up by a strong military and naval force which all French diplomacy since the war has hardly been able to conceal. Any one at all acquainted with the inwardness of the treaty of Versailles, and the steps taken by France to execute it, together with the diplomatic network by which she is weaving her control into the affairs of the smaller nations of Europe, can hardly doubt that British opinion is not far off the track in seeing something sinister in the proposal for a strong French navy. England is the only power that is likely to block France's ambitions to extend her hegemony over the whole of Europe. As her ambitions unfold it is quite within the bounds of reasonable probability to expect a sharp and serious clash between the two nations. France armed with submarines will then have a tremendously formidable weapon against England, whose very subsistence depends upon the security of her sea commerce. And if, as is every way likely, Italy, also equipped with a navy equal, or nearly equal to that of France, takes sides with France, the British navy would almost inevitably lose her control of the seas. The far reach of such a threatening instrument in the hands of French imperialism would put an inhibition upon British policy that would practically give France a free hand in the whole of continental Europe.

The Peril of the Conference

HERE an irony as of fate itself is seen to inhere in the cautious disarmament plans of the Washington conference. That the proposal to cut down the navies of the leaders should be met by the proposal to build up the navies of the lesser powers only demonstrates how slight a benefit is likely to accrue from the timid method of partial disarmament. The nations are being caught again in the wretched attempt to create a balance among themselves. This balance has war as its chief presupposition, not peace, nor friendship, nor justice. It is essentially unfrank, greedy and fearful. The ruling motive of such partial disarmament is the reduction of expenses, not the hope of ending war. This is no reflection upon the policy of curtailing navies. It is simply an acknowledgment of the limited consequences we may expect to flow from such partial disarmament. Yet it is more than that. It is an unescapable suggestion that disarmament can as safely go the full length as part way. There is no reason why, after providing for international police protection, the nations should not scrap their entire navies. The logic of scrap-

ping sixty-six ships leads inevitably to the scrapping of all. And there is even better reason for the thoroughgoing procedure than for the partial procedure. The economic argument applies to the total as well as to a part. And the psychological argument applies better to the total than to a part. As for the ethical argument, it finds no satisfaction at all in a suspicious policy of partial reduction; it can hardly be said to be applied at all unless it is applied without reservation. If the militarism of Japan and France ends in driving the nations into an armed balance of power, involving nicely apportioned naval ratios, and afterward army ratios, the tension of such a balance will in every nation, inevitably stimulate the development on a vast scale of the less conspicuous and therefore more easily concealed forms of war preparation such as aeroplanes and gas. With the seeds of war implicit in the very plan to end war we will thus have another demonstration of the futility of all mechanical or pagan schemes of abolishing war that refuse to deal with the causes of war according to the mind of Christ.

The Irish Free State

THE Irish issue has been transferred from London to Dublin, and from Dublin to the remotest village and household of Erin. Each day's news makes it increasingly certain that in spite of the divided counsels among the leaders the reconciliation devised in the London conferences will be ratified by the Dail and by public opinion. The members are hearing from their constituencies in decisive fashion during the Christmas holidays. It is an interesting sidelight on human nature that de Valera of South American derivation should represent the extremist position, while the native Irishman tends more to a moderate position involving an acceptance of the treaty. The peace plan is of course a compromise. Every peace where mutual rights are involved must be of this sort, unless it is a peace of conquest. Certain noisy partisans in America who will never have to face the hazard of British bullets, continue to fulminate against the acceptance of the peace plan. Yet it seems probable that the good sense of the native Irishman will prevail against his false counselors. The plan which Mr. Lloyd George has worked out with the assistance of the Irish leaders safeguards the interests that are most dear to men of modern democratic feelings. Religious persecution has been made impossible. Ireland has been kept divided for two hundred years by fear of religious coercion. The Protestant minority represented by Ulster has no longer any just ground for nursing this fear under the terms of the proposed treaty. Its altars and institutions will be protected in the freedom that is dear to all men of good conscience. The plan guarantees all the rights of political sovereignty and the opportunity to determine a national destiny in harmony with the distinctive culture which the Sinn Fein movement has brought to a high degree of self-consciousness. At the same time the peace plan recognizes facts that are written into the very geography of Europe. Great Britain and Ireland are economically and politically interdependent. So

long as we live in an international system where military and naval defense must be considered, it is obvious that the defense of England and Ireland must be under one control. If, as it now seems likely to do, the Dail ratifies the treaty, the position in which Ulster is placing itself will come to be regarded with increasing disfavor by liberal Protestant opinion the world over. Happily the treaty leaves the door open for Ulster to change her mind and deportment at any time. In the providence of God we may believe that when the smoke of the present controversy clears away the Irish and the English peoples will enter upon a long era of cooperation and good-will.

The Cloud Over the Christmas Star

NOT many hearts were able to pass the season of Christmas joy with unalloyed merriment. Over all the festivities there hung the clouds of unemployment at home and famine abroad. Authentic and vivid descriptions of the Russian famine have been burned into too many consciences for them to be able to take their own comfort and prosperity in utter selfishness. Take for example the report of Miss Anna J. Haines, who has just returned from Russia where as head worker of the American Friends Service Committee she saw the situation in the famine cursed section as only a woman could see it. Her report is less statistical and more human than if it were issued by a man. It checks completely with the reports which are coming from the American Relief Administration. People are eating horse hoofs and dry grass before they give up to die. Babies are hauled out to burial places by cartloads from large cities. The animals of the section are mostly dead, and soon millions of people will be dead. The difficulty of transportation prevents the saving of all the people affected, but whatever is humanly possible must be done and done at once. American churches received Christmas offerings which are now being sent to the Federal Council of Churches for use through the agencies already set up. Even if we do our best, the deaths in Russia this winter may exceed those of the world war. Thirty million people are hungry, and it is feared ten millions will perish. Out of such a terrible situation come the plagues that reach to the more prosperous sections of the world. The Christmas spirit asks no questions in the face of human need. It matters not what religion is professed, if any, or what political creed is held, a starving man is just our brother in Christ to be helped. The judgment parable of Jesus closes with a warning which should sound in the ears of Christians all over this land this winter. "I was hungry and ye gave me no meat."

When the Pulpit is Not Interesting

RECENTLY a layman of Minnesota aired his grievances with regard to the churches. He and his wife had been looking about honestly for a church they could join. Four were within driving distance, and each was visited. In not a single instance did they hear a sermon

that was interesting enough to make them want to hear another. This layman has been properly taken to task by the religious journals, and it has been suggested to him that if he had been in the right attitude himself he would probably have been interested in the sermons he heard. One wonders however, whether this layman's experience is an exceptional one and if there may not be a certain justification for the mood in which his quest left him. Why are preachers not interesting? This man found a Methodist preacher expounding home missions. He had to do this every year, whether he had anything to say on the subject or not. It was one of his church interests which he must support, or allow his professional standing to suffer. Perhaps he should have been ingenious enough to meet this emergency, but he was not. The Disciples ministry was explaining some portion of the Bible, and using terms that lacked reality and vitality except to those who were familiar with a certain lingo. Either through ignorance or prejudice he had failed to read modern books on the Bible. The layman knew that something was wrong with this sermon, though he could not say what. In another church the minister was defending and explaining an ancient doctrine. Perhaps the doctrine was true, but because it was not made interesting, it failed to convince. The minister seemed to be preaching this doctrine by rote more than by experience. The pulpit cannot be interesting until preachers free themselves from the trammels of tradition and deal at first hand with life. To be uninteresting in the pulpit is an unpardonable sin. It would be more edifying for the layman to sit in an attitude of dissent for thirty minutes than to be bored and sleepy. When preachers are no mere collection agents for organized interests, nor the professional exponents of ancient dogmas, but free men with a religious experience of their own to interpret, they can thrill multitudes.

Publicity and Education as Weapons of Peace

LORD RIDDELL, representative of the Newspaper Proprietor's Association of London, who is in America attending the Washington conference, has been much impressed by the campaign of publicity which the churches are carrying on to emphasize the ideals of peace. Himself a strong believer in world brotherhood, he appreciates the necessity of making every right-minded man a propagandist of the most outstanding idea that has come to the world in a century. He urges the man of the street who believes in world peace to talk to his parson about a special sermon on this subject. Quite rightly it is suggested that even better than a campaign of publicity is a program of religious education. Until children come up thoroughly grounded in the idea that the human race is a brotherhood, we shall not hope to be past all danger of war. The Christmas toys are no longer so military as they were. The lesson materials of the Sunday schools, however, are not yet as well organized as they should be with reference to the great reform movements of our time which derive from the Christian conscience. The Federal Council has done a most commendable work in providing a pamphlet

in which the duty of the Christian church is clearly outlined. "Working toward a Warless World" is a contribution toward the cause of peace of the very greatest value. Meanwhile the church must settle down to the steady pulling which will be necessary to bring the ultimate success. It took a century to outlaw the saloon. Until the liquor reform was grounded in the curriculum of religious education, and became the refrain of sermons throughout the land, an ancient evil remained triumphant. War will never be banished by resolutions. Nor will the kind of armament reduction about to be accepted by the conference at Washington do it. The great weapons are publicity and education and the persistent preaching of the Christian doctrine of human fellowship and world brotherhood.

The Balance of Power in Religion

A CURRENT and increasing effort of denominational leaders to remove the scandal of sectarian overlapping and overreaching is embodied in the so-called reciprocal exchange. The aim is also to deal more adequately with neglected regions. Denominational "statesmanship" formerly prompted the clustering of churches in and around the "strategic centers." Communities which do not offer promise of being the Chicagos and New Yorks and Londons of the next generation were neglected by national and state agencies in favor of those towns whose ambitions soar higher. Thus it has come about, especially in the western frontier regions, that there is a suffocating congestion of churches in certain towns and few or none at all in others. Denominational "strategy" has achieved this. Church "statesmen" have taken no chances. They were determined to be on the ground floor in anticipation of the boom. Where there was no prospect of a boom, the town was regarded lightly or shunned.

The plan of reciprocal exchanges gains its precise designation, however, from the older regions where the town occupied by several churches proves unable adequately to support so many. Perhaps early ambitions which projected a metropolitan center have not been realized. Perhaps once thriving industries have declined and there has been a migration in search of greater economic advantages. In such a case, a denomination agrees to withdraw from one town provided its competitor will withdraw from another town where the two denominations concerned are duplicated. It is agreed that this is a fair exchange of advantages, and that instead of two weak and ineffective churches, each denomination will have one strong organization, one in one town and the other in the other. Though the antecedent conditions are radically different in the old east from those in the new west, this plan is thought to be equally promising for Maine and Montana, for Vermont and Utah. Great store is laid by the movement in much home mission and other denominational literature. First blush, many who eagerly desire the cure

of the manifest evils of denominational overlapping and overlooking see large promise in this device.

It is with no intention of damping this worthy ardor, but only to follow out some of its implications that the plan is subjected to the present scrutiny. If its promise is to be fulfilled, we must discover where it will land us. If it shall prove of permanent value its inherent qualities must stand searching tests.

In the first place, it should be noted that the plan presupposes that our denominations have rights independent of the interests of the communities they are designed to serve. Our "statesmanship" must preserve the balance. You give up here and we will give up over there. We must not destroy the balance of power. This is identical with European pre-war diplomacy. The security of European civilization was based upon a preservation of a balance as between imperial powers. The balance was disturbed in 1914, and European civilization is today in wreck. Are fears of a similar debacle justified among the religious forces of the United States? Is it not rather disconcerting, after all the hard words we have used about pettifogging and bartering European diplomacy of the old order, to find the dearest values of our civilization being subjected to the same hazards? Has any denomination rights independent of its service to the community? Who decides that the "balance" must be preserved? Why is it necessary to consider such questions? If the dominant and sole purpose of our churches is to serve, why should we be so cautious of our rights?

In the second place, what is the basis of our denominational divisions? If Methodism is so good, as Methodism, is it right that any compact shall be entered into that will arbitrarily, or even by a gentleman's agreement, deprive any American community of the boon of practicing Methodism? What right have Baptist overlords so much as to suggest that this, or that, or the other community, shall be deprived of the benisons of a Baptist organization? Of course, any Baptist denominational leader would hasten to repudiate an intention thus to dictate to a free-born American population. But are not those numerous Baptists who repudiate the compact, expressed or implied in the reciprocal exchange, and who excoriate agents of the denomination, official or other, who may be party to such an understanding—are not they the simon-pure Baptists, and are they not right in denouncing those who join in reciprocal exchange movements as false to the faith, and disloyal to those principles on which the whole Baptist order is founded? To a cold-blooded outsider they seem to have the right of the controversy which is breaking out here and there in the Baptist communion.

Nor is the case different with any other denomination. Once the denomination is granted inherent and independent significance, no compromise with other denominations, such as is involved in this plan of reciprocal exchanges, is logically possible. Engaging in such barter on any terms is tantamount to the admission that denominational distinctions are merely matters of expediency, of sectarian rights and advantages, of group interests. These may be freely manipulated in any manner which will insure a good bargain. Church statesmen have become traders, and

those who can drive the sharpest bargain stand to win.

Furthermore, what about the people in the communities affected by this plan? If the city man is entitled to true-blue Presbyterianism, safely preserved and dispensed in an organization designed to guarantee its purity, why should the equally worthy Presbyterian in the isolated village or town be expected to affiliate with a Methodist or Baptist communion which it may have pleased the reciprocal exchangers to have wished upon his community as the sole custodian of religion? Is denominational integrity one of those modern conveniences which one may enjoy in the city but which the bumpkin must forego in the village and rural community? Are denominational convictions matters of geographical convenience? Must one be prepared to change them to suit the locality into which business or educational considerations may draw him? If people may be expected to put on and put off their denominational loyalties so readily as this plan implies, of what value are they first or last? Will it not become clear to the people who pass back and forth among these communities upon which reciprocal exchanges have been imposed, that denominational alignments are chiefly significant as buttresses of denominational machines?

These communities are being treated by the churches on the same basis as they would be treated by two competitive mercantile establishments who enter into an agreement to keep out of each other's trade territory. It is well known what motive prompts such agreements. These enterprises are after profits, and they increase them by agreeing not to fight out the battle to the fatal finish. They are competitors operating under a truce. If the denominations are operating on the same basis, the people subjected to their terms will know how to rate and classify them. It goes without saying that most religious-minded people in our small communities do not take kindly to the proposal that their religious organizations shall operate on the same basis and for similar purposes with competitive mercantile establishments.

In the days of the fathers when the heretics of opposing denominations were unceremoniously consigned to the limbo meet for those who rejected the truth of God confided alone to the true body of believers, there was a certain honesty and robustness about the denominational order which must command the respect of the historian. But when denominational relations are reduced to the status of barter, the dispassionate and disinterested observer can scarcely muster a degree of respect. All such shifting devices as this of reciprocal exchanges between the denominations are multiplying evidences of the spiritual bankruptcy of the system under which we persist in seeking to administer our religious interests. We act as though this system must be preserved at any cost.

Credit must be given for every sincere desire to rob the system of its grossness. The knock-down-drag-out fight, uncompromising and bitter, which for the most part gave rise to our denominational alignments, is universally regarded as unseemly. But if our conversion to the more brotherly, more Christian, more human, more democratic conception of religion, has brought us only to the point of watchful and profit-seeking diplomacy, we certainly

have not left the old order far behind. Europe was content with this type of statesmanship. But it proved too easy to resort to the old savagery. Those who believe that religion has a mission in American society other than to furnish advantage-seeking denominational groups a chance to barter each in its own interests will be pardoned for a languid zeal in furthering reciprocal exchanges. The way to be rid of a system of such manifold evils, is not by taming its asperities nor glozing its iniquities with suave diplomacy, but doing away with the system.

When denominational agencies approach communities with the community interests first and foremost in every consideration, of course they will not higgle and thrust and withdraw in a gentlemanly sparring match, but will frankly and joyously encourage the organization of religious interests on a basis which are suited to the needs of that community. No denominational "statesman" has yet disclosed a zeal for the "community church" unless he can tag the name of his denomination somewhere upon it. He cannot view with equanimity a rival denominational name upon one of these organizations even in parenthesis, unless he can be guaranteed immunity in attaching his own tag on some neighboring town's organization. The balance must be preserved in any case. The sentiment for reciprocal exchanges often proves to be a camouflage for capturing community churches for the denominations. Seeing that it is impossible for any one denomination to capture all, our "statesmen" are entering into gentlemen's agreements under which each gets its fair share of the spoils.

The implications of this procedure must be exposed. They are not consciously sinister. Everybody involved in this policy is sincere and well-intentioned enough. But the mischief is done nevertheless. The control of religion which in the early centuries of church history was sucked away from the people by the developing hierarchy has never yet been given back to the people by our modern Protestantism. It must be given back. The lay community is the unit of churchly as well as political democracy. The impertinent intrusion of outside overhead organizations into the determination of the type of religious organization for the community is undemocratic and schismatic. The balance of power idea in religion is no better than the balance of power idea in world politics. It must give way to a consideration of the rights of the people who are actually involved.

The Feeling of Possession

A Parable of Safed the Sage

I RODE upon a Train. And I wakened in the morning and found myself Refreshed. And I Spake unto the Porter, and said unto him, How dost thou feel this fine morning? And he answered me saying—

Ah feels lack a man dat's got money. No, sah, Ah don't have no money—leastwise not much. Ah jis nachally feels lack ah has it. Ah could have money ef ah didn't have to eat and to wah clothes; but ef ah didn't have to do dem things, money wouldn't be no good nohow: So ah don't

feel bad about washin' de clothes and eatin' de food, but on de contrary ah kiner enjoys it. An' dat's de way de money goes, an' hit kin go. Dey gits de money away from me for the food and the clothes, but dey kaint take away de feelin'. I still has dat. No sah, hit ain't necessary fo a man to have money to have de feelin' of havin' it: and hit ain't necessary for a man to have de feelin' when he has de cash. A man mout have de money and feel pore, and den he shore would be pore, an for dat feelin' of bein' pore dey ain't no remedy. But on de contrary a mon mout have de feelin' of bein' rich when he didn't have no money, and den he would be rich widdout it, and even de gettin' of

money couldn't make dat man pore. Hit's a fine mawnin,' an' de train is on time, an' my gal lives at dis end of de line and I'se happy.

And I spake unto him saying, No poverty of worldly goods can ever make thee poor; for thou art a philosopher. And behold, no wealth can spoil thee. Therefore shalt thou have wealth. For I had intended to give thee the fourth part of a shekel; but thou art a wise man, and I will give thee twice as much. For unto a man who hath wealth within his soul, unto him should wealth be entrusted.

And I also am one of those who feel as if they had money.

VERSE

"Shall the Sword Devour Forever?"

(II Samuel 2:26)

SHALL the sword devour forever,
Shall the peoples ne'er be free
Of the lures and lusts which sever
Man from his humanity?

Whence come wars and hatreds ever?
Thine thou hast but seekest mine;
Greedy souls and satiate never,
Passion driven as the swine.

Gracious Father, great All-giver,
Send Thy suffering world release!
Circe spells with love-lance shiver;
Strip away brute legacies!

Holy Spirit, brooding Mother,
Woo our race with mighty power!
Pitying Christ, thou All-men's Brother,
Mount the throne this crucial hour!

CHARLES MANFORD SHARPE.

The Miracle

THERE was a lowly mortal, stained by sin,
On whom men looked with scorn, scarce pitying,
Until one dared to stoop and enter in
The charnel cave of his base thoughts, and wring
A slow repentance by the power of love
The Master lent him from his throne above.
A slow repentance, then a great delight
Broke in upon that ignominious soul,
Till all affrighted at the wondrous sight
Of the transforming love which seemed to roll
In mighty billows round and over him,
He sank into the shadows old and grim.
Fearful he sank. How could he share the clean,
The holy life of God—who was so vile?
Till in his ear the voice of Faith, serene,
Bade him be comforted, again to smile;
For in repenting he who seemed a clod
Had moved with joy the mighty heart of God.

ETHELBERT D. WARFIELD.

Not Twilight

NAY, Mourner on the shadowed stair,
This is not twilight of the Faith,
This cloud, that like an acrid wraith
Blows through the Temple everywhere—
This haze is from a smouldering flare
In that sere stubble where Armed Death
Binds his last sheaf and halts for breath
Among the bones of Empire there.
The Faith aforetime knew the Dark
That girt the world with fire and sword
From Northern Ocean to the Nile:
No shadow now can dim the spark—
There is no evening with the Lord!
No mark for Twilight on His Dial.

Not Twilight, but a growing day,
As each worn century departs
And takes some burden from our hearts,
Some stone or stumbling from our way—
Till presently a man shall say,
"The road is clearer than the charts:
The old wayfarers saw but parts,
And darkly through a mist of gray."

And presently the world will own
A place to lave her wounds and rest
While Peace fades out her ancient scar—
Her brave arms lifted to the Throne,
The Rose of Sharon on her breast,
And on her brow the Morning Star.

M. E. BYRD.

Benediction

AND now, may the Mystic Comrade lead thee through
all the waiting years; vouchsafe thee light in darkness, strength in weakness, love in loneliness, sympathy in sorrow, harmony in joy. May the lustre of His Presence hallow the dreams of thy morning; the seal of His approval crown the work of thy noonday; and mayest thou find His arm thy staff, His unsinking feet thine assurance when thou comest to the chill waters of eventide.

EDNA MARIE LE NART.

Social Ideals and the Sense of Sin

By William E. Gilroy

READERS of Dr. Swain's book, "What and Where is God?" will remember his striking story of the dear old white-haired saint, beautiful in mien and manners, with a charming accent, and a mind richly stored with the treasures of poetry and refinement. "Loving all saints," he says, "she was equally loved by them." And yet, he discovered one day that his "dear old saint was a saint only in spots." He had asked her if she knew of the family with four children across the way, who had lately come to her neighborhood, and had suggested that she might be useful to them. It was not a case, Dr. Swain says, as sometimes happens, where caution was necessary; and the dear old lady might have been of some real service. Yet she drew herself up at his suggestion, and "with a spasmodic jerk of the elbow, and a toss of the head," replied, "No, I don't want to know such folks!" "She had forgotten," says Dr. Swain, "that her Father was over there struggling and suffering to save his children from sin and harm, and that he sorely needed his older daughter over the way to help him. My dear old saint would not go across the street to help her Father whom she thought she loved so dearly. She did not realize that God was the Father of all spirits, and that all were members of one family."

SOCIETY AND THE SAINTS

No story could suggest more aptly the social function of the sense of sin, and the social inadequacy of certain types of saintliness, very commendable and beautiful as far as they go. Dr. Swain's dear old saint was lacking in depth of humanity, and in true democracy, because she was lacking in the sense of sin, or had only a sense of sin exclusively individual and personal. The tendency, in fact, has been to think of the sense of sin only in its individual and personal aspects; and, if we have at all viewed sin and the sense of sin from the social standpoint, it has been mainly with reference to the effect upon others, rather than upon the sinner himself, or upon the one conscious of his sin. As a matter of fact the sense of sin in the individual is the deepest and most profound of social factors, the centre around which is determined man's right relation, not only to God, but to his fellows. Without the sense of sin there can be little vital and fundamental democracy in a world like ours.

It is remarkable that Whitman, otherwise a true poet of democracy, never discovered this. Nowhere does his writing fall so flat, or sound so hollow, as in his references to the sense of sin. In the "Leaves of Grass," singing the eulogy of animals, he says:

They do not sweat and whine about their condition;
They do not lie awake in the dark and weep for their sins;
They do not make me sick discussing their duty to God;
Not one is dissatisfied—

and similar passages are found throughout his writings.

There was in Whitman, of course, the rather healthy reaction of a broad and comprehensive naturalism against the strained artificiality and the perverted manifestations of the sense of sin as expressed in so much of the religion of the time. His very complete and perfect sympathy with humanity atoned in some measure for the lack of the sense of sin, and there are very noble passages in which Whitman expresses the community of human life, which many saints have missed. There is a deep sense in which he touched hell as well as heaven, but it is strange that professedly identifying himself with all human conditions and emotions, he never fully sympathized with the sincere and ingenuous manifestations of the sense of sin. It was a phase of naturalism that he missed. He identifies himself with the sinner, but he hardly came to the place where he identified himself with the sinner's remorse and revulsion.

THE LOST WAY

Edward Carpenter, who might be called the English Whitman, came a little nearer to it, in his "Towards Democracy," and in the remarkable prose essays published under the title, "England's Ideal." In both books there is a tragic sense of man's having missed the way. So evidently inspired by Whitman, and so essentially like his master, Carpenter is none the less the poet of idealism, rather than of naturalism, and when he sings, or, should we say, shouts boastfully:

I know that the veriest sot in the village is my equal
And this is my strength,

the Cambridge scholar is expressing something more than a passing phase of identification with the guttersnipe. In spite of all Whitman's over-identification of himself with sin and sinners, there is something that hardly rings quite true in that phase of his writings. It sounds hollow and cracked beside some such stately expression of the Christian consciousness in the presence of sin as, for example, F. D. Maurice's noble saying: "I wish to confess the sins of my country and time as my own." There spake the voice of the Hebrew prophet, and of the genuine prophet of all time.

The man who has no sense of sin is apt to be a very superior person, and very lonely in a world where there are so many sinners. The sense of sin is a companionable thing; few factors bring men nearer to their fellows than a sincere and honest consciousness of their own imperfections. The story of John Wesley's rebuke of Captain Oglethorpe is apropos. When Wesley was crossing the Atlantic, he saw the captain one day in a rage, pursuing a servant who had offended him. "I shall never forgive him," roared the captain. "Oh then," said Wesley, quietly, "I suppose that you have never done wrong." The test of the sincerity of our sense of sin, and of our

confession of sin, is found in our attitude toward other sinners. Maurice's confession of the sins of his country and time, as his own, was no expression of cant or formalism. It was not, indeed, a grovelling besmirchment of his own personal character, but it was a very real consciousness of his solidarity with the society and time in which he lived,—a recognition of the pit whence even saint and scholar are digged. The truest and best saints have felt it, and have not merely professed to feel it. The late Alexander Whyte, of Edinburgh, emphasized the sense of sin, and keenly expressed it as personal. So strongly did he seem to accuse himself that some of his friends thought he overdid it, and suggested that if Whyte had been half as bad as he represented himself to be, when he dwelt upon the sense of sin, he would hardly have been fit company for decent folk. It was a shallow criticism of a deep and far-seeing man, for Whyte understood the tragedy of sin in life, and how near the deepest sins lie to the hearts of men who seem most far removed from them.

LIFE AND REALITY

It is a profound mistake when men of genial character and goodwill fail to face the facts of life as they are, and attribute to all men the gentle purposes and emotions with which they themselves are swayed. Classic literature of all languages and eras remind us that life is not all idyl and comedy. It is filled with tragedy moving in the atmosphere of the fact and consciousness of sin. The gentle and genial are self-deceived, if they believe that tragedy nowhere touches them, and imagine that they have no blood-relationship with the sinful and criminal. Oscar Wilde was too essentially a poseur to be quoted seriously in most matters, but his "De Profundis" was the cry of a soul in disgrace and anguish, and it is full of passages that are instinct with a sincerity born of personal tragedy, real and vital, even if only a passing phase, and indicating the clear vision and temporary enlightenment of a man of scholarly instincts and artistic soul, trailed in the mire and herded with criminals and outcasts. He tells how in his trouble someone had written to him, 'When you are not on your pedestal you are not interesting.' "How remote," he says, "was the writer from what Matthew Arnold calls 'the Secret of Jesus.' Either would have taught him that whatever happens to another happens to oneself, and if you want an inscription to read at dawn and at night-time, and for pleasure or for pain, write up on the walls of your house in letters for the sun to gild and the moon to silver, 'Whatever happens to oneself happens to another.'"

The great war with its sudden revelation of hell, a revelation in both depth and magnitude, was an ironical and awful answer to an age that had lightly regarded, or intensely rebelled against, the sense of sin. Nor was it only a revelation to individual hearts. Men rose in the anguish of humanity to sublime heights of courage and sacrifice. There were many who discovered for the first time the meaning of Calvary. But there were others who had lived in complacent morality, or in peaceful and unruffled religious experience, who were amazed to discover within themselves something akin to the passion and hate

which they might vaguely have thought of as being somewhere in humanity, but to which they had regarded themselves as strangers, and which they had thought of themselves as incapable of feeling. There were gentle, noble men, who went out to fight with a keen feeling of moral necessity, and they would go out to fight again in the same cause, and with the same compulsion.

But to the noblest-minded of them all, in spite of the crusader's conscience, the experience and the homecoming were marked by a new sense of the meaning and horror of murder, and greed, and hate, and worldly ambition and lust. The sense of sin swept over sensitive souls who had never experienced it, or who had even denied its reality, and in some cases it tore them from their moorings, and launched them in the depths of ignominy and despair. Humanity paid an awful price for the denial of the sins which, had they been repented of in sackcloth and ashes, might not have brought the world to the brink of ruin, and humanity today is contemplating the past war and the possibility of war in the future more with the sense of pain and loss, with proud self-sufficiency and self-confident preparation, or with a consciousness of stumbling and bewilderment, rather than with a clear conviction of sin. There has been no conference of men, or of nations, for the disarmament of the soul. The epistle of James may yet have a truer word upon the causes of war, and the way of peace, than has been sounded by either Wilson or Harding.

AN AGE OF SELF-ASSERTION

The dominant note in the fiction which reveals the characters and spirit of the age is that of confident self-assurance; the heroes of the age are supermen in courage, endurance and capacity. Jack London in his ferocious portrayal of the "strong" man is only a little more extreme, and crudely, but splendidly, barbarous in expressing the general spirit of current fiction. And in the plain, practical, non-fictitious spheres of business, industry and politics it is the "captain of his soul" who is the typical man of success. Doubt of one's worth, rightness, or capacity must never be allowed to cross one's mind, or if it crosses the mind it must not find expression upon one's lips, or in one's attitude. Even in the sphere of religion and the church there seems to be a preference for the man of vociferous certainty, over the man who is humble and reverentially inquiring in the presence of Truth. The actual condition of the world today is well symbolized in the words of a popular song, "We don't know where we're going, but we're on the way." There is no long vision and no depth of purpose; there is little disposition to inquire if the way be the right one; there is no time to stop; there is, indeed, a commendable courage and spirit in surmounting difficulties; but there is a spirit of positiveness that drives forward alike in darkness as in light, with little sense of the need of either Guide or Saviour. There are few voices crying, "Lord save me, I perish," or "What must I do to be saved?"

Yet if the world is to be saved from its mistakes and its blunderings, from its reign of violence and war, it can

only be through a new manifestation of the sense of sin, in individual and in mass. Humanity's deepest lack at the present hour is the collective consciousness and experience that has driven individual sinners to the penitent bench. An able journalist who some years ago went the rounds of the churches of a large city, recording his impressions, expressed the hope that some day he might hear "a clear, ringing, workable answer to the question, What must I do to be saved?" But before that answer can be forthcoming, there must be some clear and ringing asking of the question, and there will never be that until there is a deep and widespread conviction of sin. Could ever a truer word be said of our world, and possibly of the average community, than the word of the spirit to the Laodiceans: "Thou sayest, I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed . . . and anoint thine eyes with eyesalve, that thou mayest see."

THE WORST SIN

The peculiarly damning sin of today is the sin of self-satisfaction in quiescence and of self-sufficiency in action—the sin, in short, of feeling no sense of sin. It is a social as much as a personal sin, not only as a sin of society, but as a social sin and shortcoming of the individual. The social condition of the Pharisee was much more deplorable than his religious condition. His religion might have saved him, if he had had the slightest sense of democracy and the consciousness that he was flesh and blood with the publican whom he despised. The fundamental task of religion today, and rightly conceived of education also, is the permeation of democracy with the sense of sin; and

it this is to be accomplished the sense of sin must itself be democratized, or its essentially democratic character be recognized. Someone has remarked that in our modern day the characters of the parable are apt to be reversed, and the Pharisee may be found speaking the language of the publican, with an unchanged heart and a self-pride in the confession of sins he does not feel. Let him cease lifting his eyes to heaven until he has found his solidarity with the publican, and he will confess as his own, very really and penitently, sins that he never felt before.

In recent years Thomas Carlyle, possibly unjustly, has been blamed for encouraging the worship of the "strong" man, and for developing much of the widespread spirit of self-assertion and aggression. There were nobler influences in his work, though in his later years there seemed a sneering and gloomy attitude strongly at variance with the moral passion of his youth, when he had experienced what he described as not unlike "the Methodist experience of conversion." Carlyle was a man of true greatness, but there is a story that suggests his deepest weakness, and his least commendable influence on life. At a dinner of the Royal Academy, it is said, Thackeray and Carlyle were guests. Talk around the table had turned on Titian. One artist had remarked upon his glorious coloring, another upon his drawing, and others had cited additional facts, until Carlyle interrupted "with egotistic emphasis and deliberation" to say: "And here sit I, a man made in the image of God, who knows nothing about Titian, and cares nothing about Titian—and that's another fact about Titian!" But Thackeray, the story goes, paused in sipping his claret, bowed to his fellow-guests, and said: "Pardon me, that is not a fact about Titian. It is a fact—a lamentable fact—about Thomas Carlyle."

The world's indifference to the kingdom of heaven is a judgment not upon that kingdom but upon the world.

The Church at the Crossroads

By Sherwood Eddy

THE church is facing a crisis in its own history and in the world. It is not yet too late to save the situation in America. My recent visits to Europe during and since the war have convinced me, however, that history may repeat itself, and the church in America may make the same mistake that it has made on the continent of Europe, unless we realize the danger in time.

Before the war, I saw the church in Russia powerful and secure, with its gorgeous ritual and beautiful choral services, with its vast wealth, prestige and power. The churches were often thronged with the humble and devout worshipping poor; the cabmen and passersby were crossing themselves before every ikon. The church was the pillar of the state, generous in its charity to the poor, and supported by the ruling classes in apparent prosperity. But I saw that church identify itself with the privileged class, rather than with Christ and the people, finding its support from the autocracy, aristocracy

and plutocracy of privilege. It finally became almost an adjunct of the spy system of the police department. Every man who showed dangerous tendencies of independent thought, or a demand for liberty, or for the rights of the poor, was promptly reported for drastic action, and found his way swiftly to prison or banishment. Seventy-five per cent of the people were living in illiteracy, sixty per cent in hovels scarcely fit for beasts. For a thousand years Russia had suffered; for five hundred years it had been victimized by czarism. Yet the church identified itself with the class of privilege and of power.

Finally we saw the people in revolution turn in blind fury and curse that church and the church's God. Ten millions of men pouring back from the war, with a vast elemental life-hunger and land-hunger, called upon the church and state to give an account of their stewardship, and laid hands upon those who had so long exploited and oppressed them. Men complain of the materialism, the

irreligion, and the present dictatorship of Russia. But where were the present leaders trained and educated? They were trained in the czar's prisons and dungeons, and in banishment in the wastes of Siberia. What religious education did they receive from the church? What had it done for the poor, for the uneducated, for the oppressed? It had given paternal "charity" but not justice. Complaint is made that some of the priests were killed during and after the revolution. It is all too true, but the blind fury of the mob called to account even the ministers of religion, who were supposed to have been shepherds of the sheep, but who had left them distressed and scattered, unshepherded and unsought.

THE CHURCH'S AFFINITIES

I saw the church in Protestant Germany and Catholic Austria alike identify itself with special privilege, with militarism, with imperialism, commercialism, and capitalism, but not with Christ and the people. I saw the churches faithful to the state and to those who supported them, confident in their power and pride, correct in their orthodoxy of belief, faultless in their ritual, tithing their mint and anise and cummin. I saw the crowded churches, heard the wonderful singing, read the sermons of ministers who became as able centers of militarism and as effective leaders of recruiting stations as the pulpits of the allies. I saw the church charitable to the poor, dealing out paternal palliatives and doles. I saw an effective paternalism in both church and state. What more could they have done? What vast welfare work and insurance schemes! Why were the masses so unappreciative? Why did labor never darken the doors of their church? Why were working men "so godless and materialistic"? Why would they insist on organizing and demanding their rights? Why did they not show a meek and gentle spirit and be duly grateful for charity received?

But at last came the day of reckoning. I saw a vast mass of organized labor—materialistic, disillusioned, and embittered—turn against the church and the church's God. Even now that it is almost too late, the church has not learned its lesson. I stood recently in the great dome of the kaiser's church in Berlin. It was midsummer, and the ordinary service was crowded with five thousand worshippers, with many standing in the aisles. Every seat was taken—all save one section; the whole gallery for the kaiser and the royal household was empty—vacant and waiting. I heard the preacher, earnest and impassioned, eloquent and evidently sincere, comforting the multitude by an individualistic gospel: Each must be good; each must save his own soul and get to heaven; but he warned them against any social gospel as a false hope. He was as earnest and as spiritual as many of the best individualistic ministers in America.

A FULL-ORBED GOSPEL

When shall we learn to take the full-orbed reality of a gospel both individual and social, that saves and regenerates the individual, and transforms all his relationships and his environment? I found that while labor in Germany was democratic and stood unitedly for the republic,

the Christian people for the most part still cling fondly to a monarchy of paternal power. It is true that they ask for a limited monarchy fashioned after that of Great Britain, but they are suspicious of democracy. They admit, however, that something is wrong, that a great gulf separates two classes in Germany. They speak the same language, yet they are two peoples, with different ideals, speaking a different tongue, though all German. There is the old Germany of culture and of privilege, that has not yet learned its lesson, either in the church or the university, and there is the Germany of labor,—nearly twelve millions in their organized trade unions who, with their families, make up the bulk of the population. The militarists still dream of war. Labor is disillusioned and is demanding peace. I saw the great placards over Berlin, where sixty thousand men of labor marched to the open square, under their banner "Nie Wieder Krieg," "No More War." How strange that while labor is demanding peace, the churches were often recruiting stations during the war. It has been well said that "the church has nearly always opposed war in general, but has advocated each war in particular." If it is our war, it is a righteous war.

ATTITUDE OF LABOR

I talked with Mr. Fimmen, the quiet, kindly and efficient leader of twenty-six millions in the International Federation of Trade Unions. I heard him condemn the radicals of Russia, and plead for a sane, conservative policy. I asked him what was the attitude of labor, as he knew it over the continent of Europe, toward the church. He told me that in the south of Europe, labor was prevalently syndicalist and largely materialistic, anti-religious and bitterly anti-Christian. In the central countries of Europe they looked rather with pity or contempt upon a church that had failed, Catholic and Protestant alike, to seek to win labor, or to seek justice for humanity, or to meet the needs of the masses. He told me that in the northern countries of Scandinavia and Holland, labor looked upon organized religion with greater tolerance, as a matter of individual decision: It might be helpful for those who felt the need of it. In Great Britain, he said, religion was a stronger force in the labor movement than in any other country in Europe. Many of the best labor leaders were local preachers or Christian men. There was more Christian idealism in the labor party than among either of the other political parties, conservative or liberal. In Russia, the party in power, while tolerant of religion for the masses, finds no use for a church which so long oppressed them.

Speaking of continental Europe generally, is it too much to say that the church has failed—miserably, pathetically failed—in its duty to the people, to the poor, to labor, and in the great moral issues of the day? It has failed to apply the principles of Jesus to the whole of life, political, social, and industrial. It has failed to hold up the cross save as a symbol of personal salvation and a shibboleth of orthodoxy. It has failed to follow the Prince of Peace, to be a peace maker, to end war either in the field of militarism or of commercialism, between

nations, races, or classes. After nineteen centuries, the church seems still ready in Europe to become the recruiting station of the next war.

We see the mote in our brother's eye; we see the measure of failure of the church in Europe. Do we see no danger in America? Are we to be as inhospitable, as suspicious toward organized labor with its inevitable demand for life, and life more abundant, for liberty, for justice? Are we to refuse its human right of organization, of collective bargaining, of the simple, elemental, inevitable demands that labor has ever made, and must ever make unless it ceases to be human? Are we to align ourselves with national, racial, and class privilege, or shall we stand with Christ and all the people, all nations, all races, all classes, all men, for life and life more abundant? We repeat the same Christian phrases as they did in Russia and Prussia before the war, but do we stand for what Hoover calls the "sheer inhumanity" of a twelve-hour day and a seven-day week, which crushes human life as surely as chattel slavery, or czarist Russia, or Prussian militarism or Hapsburg autocracy.

MOTE IN OUR BROTHER'S EYE

We do not question the sincere piety of the Christians who advocate so zealously the *status quo*, and who protest with such alarm and evident sincerity against ministers or Christian laymen interfering with the methods of the present conduct of industry. These men may be good individual Christians, but that does not make their position right. The czar was a pious individual Christian, according to his lights, kind and gentle in his family life, charitable, humble, and generous to the poor, subscribing liberally to the church, "orthodox" in his beliefs, earnest in prayer. Up to his lights he was an individual Christian in his own heart and in his own home, but at the same time he was making his country a hell. This sincere and pious Christian was banishing twenty thousand of his brothers and fellow Christians a year, until eight hundred thousand were in Siberia. He earnestly believed that there were two kinds of humanity: one born to be rich, one to be poor; one to rule, and the other to be ruled; one to be educated, and the other uneducated. He sincerely believed in the divine right of special privilege for a few. We would not so much blame this pathetic individual as the system of which he was a part.

The kaiser also, according to the report of a leading social Christian who was intimate with him, was a pious Christian in his own heart and in his own home, kind to his family, generous to the church, with a zeal for religion, showing the deepest interest in every sermon, but seeing no inconsistency in a vast military machine, which like a Moloch god of war was to drag the world into misery. There were good and pious Christians that burned supposed witches, that tortured in the agony of the inquisition to make people correct in their beliefs and get them safely into heaven. Even Xavier, with his flaming zeal, his tireless energy, his sacrifice and devotion that puts to shame the vast majority of us modern missionaries by his heroic self-denial, sincerely believed in the inquisition. For long centuries many of the priests

and preachers of the church defended slavery, and stood century after century, generation after generation, for the *status quo* of special privilege. If it took us eighteen hundred years to see that a thing as monstrous and as obvious as slavery was wrong, is it possible that today we are still blinded by prejudice and privilege and are upholding wrongs in the present social order that are as fundamental and as unjust as slavery? For myself, I believe that the present industrial problem is an issue as great, as insistent and morally imperative as the issue of slavery. Slavery directly affected a few million people of another race. Industry affects the very life of the nation and of the world.

MINISTER AND MORAL ISSUES

What stand will the ministers of America take on the moral issues of our social and industrial life? When the threat came that the sources of supply would be cut off and money would be denied to those churches and ministers who dared to stand for social justice, Harry Emerson Fosdick boldly replied, "Before high God, not for sale." The ministers of this country could not be bought.

We believe that it is true. It is not yet too late to save the situation in America. But there are many who, with equal earnestness and seemingly unconscious of the social implications of the gospel, are preaching the same exclusively individualistic gospel that was being preached by the subsidized priests of Russia, by the preachers of the Hohenzollerns, by the priests of the Hapsburgs, and that is still being preached by the Protestant churches in Berlin.

The church cannot forfeit its right of moral judgment in economic questions. It cannot be relegated to a harmless seventh day of rest and be silent on the application of religion to the conditions of the working. It must apply the whole gospel to the whole of life. It must be concerned not only with the evangelization of Africa, but with the christianization of industry. It must give heed not only to how men give their money, but to how they make it. Is there upon these gifts the bloody sweat of a twelve-hour day, a seven-day week, and an inadequate wage? We should be concerned not only for campaigns to add to our membership, but more to a call to repentance and a time for judgment to begin at the house of God. If Christ came today would he begin with a campaign for increasing our statistics or by driving the money changers from their encroachments into the Lord's house? Would he ask for more money, more tithing of mint and anise and cummin, or justice and mercy and right relations with our fellow men in our present unjust and unchristian social order?

Once again, we repeat, it is not too late in America if we are really ready to begin. But have we yet learned the lesson of the war? On the issue of war, as a generation ago on the issue of slavery, on the moral issues of our industrial, social and political life, the church is at the parting of the ways. Will it take up its cross and follow its Master in a self-sacrificing life of redemptive love, or follow the discredited methods of the autocracies of the old world in fighting for the *status quo*, without vision and without passion for social justice?

Russia's Morals and Religion

By John Ralph Voris

OF ALL my impressions of Russia those to which I shall refer in this paper are possibly the most controversial. But though they may be limited in their area of truth there will be some things that are new to most Americans. As in the other studies, I shall no doubt be found rushing in where angels might fear to tread. Not only will the deductions bring us into debatable territory, but also the criterion to be used in the definition of terms, especially with respect to the moral problem. But I take it that those who read this will try with me to approach the subject with openness of mind. The last word will not be said here. Indeed it can hardly be said to be the first word.

In giving my impressions as to the moral conditions in Russia today I shall not touch particularly upon the problem of the morality of a nation which frankly uses a militaristic method, such as Russia is using, or brings government pressure against individual consciences. Russia, like most other nations today, is immoral in that sense. She is only more immoral than many other nations in degree, perhaps. However, the degree of pressure she brings to bear through force, or the fear of force, is so great that unless she soon finds it possible to lessen that pressure, the present government must fall, on the ground of abnormality and barbarity. Leaving, however, to future developments this larger question, I shall discuss here the problem of Russian moral conditions in the more conventional sense of social ethics.

ABSENCE OF DRINK

Let us take first the question of alcoholism. I traveled four weeks in Russia proper, and two weeks more in sovietized territory. I saw tens of thousands of soldiers packed into hundreds of freight cars. I saw thousands of officials and workingmen and peasants, and tens of thousands of refugees. Yet I did not see an intoxicated person, nor indeed did I note the odor of liquor on any man's breath. The newspapermen who came through central Europe reported a great deal of drunkenness and licentiousness there. America has a vast problem on her hands in spite of prohibition but Russia seems at the present time to have solved this question. When one thinks of vodka-drinking Russia as she was before the great war one realizes the transition. Then drunkenness was common. True, the czar gave the order to stop, but it is at least to the credit of the people now that they have continued that order, in spite of their break from nearly everything that had to do with the old regime.

We think of the prohibition movement in America as being the most outstanding moral achievement of the past half century. All the churches claim that. The movement was and still is supported against terrific odds. It is hardly sportsmanlike to give ourselves credit for a supreme moral grandeur here without giving some credit to the Russian people for their abstinence. Granted that Russia is poverty stricken and unable to purchase anything but the bare necessities still that would not pre-

vent many who have had power in their hands to get what they wanted by manufacturing or otherwise securing alcohol.

Consider today the drink evil of England, Ireland, Scotland, the Scandinavian countries, and we realize that Russia too is a country of vigorous men and women who have the taste for alcohol as over against the light wines of the southern countries. A country and a government must have a good deal of stamina to take a position such as this. It is true that it is now reported that a fifteen per cent alcoholic content will soon be permitted. For this the friends of temperance can be profoundly disappointed. It is a step backward. But even with this retrogression the nation will be in advance of most other European nations in this respect and will deserve commendation and appreciation.

SEX MORALITY

Though one would prefer to avoid the problem of sex relationships, one cannot do so who seeks to present a just and fair picture of conditions as they are. I shall, however, deal with the theme briefly. Sex immorality the world over makes itself known in three flagrant forms, namely, the insidious popularizing of sex-consciousness through pictures, magazines, books, the drama, and through popular songs, dancing and conversation; second, the apparent, open commercialized vice; third, the clandestine fulfilment of desire. In America we are in the midst of a veritable tidal-wave of the first kind; the second is waning; as to the third I do not know. In Paris and Constantinople, according to my impressions, and in Vienna, Budapest, Warsaw, and possibly Berlin and London, conditions are openly bad in both the first and second classes. I mention these facts in comparison with the Russian situation in so far as we could sense it. No large city in America gives one the impression of apparent moral cleanliness more than do the great Russian cities of Moscow and Tiflis at the present time. No great city of Europe can compare with these Russian municipalities in this regard. I did not see any outward manifestation anywhere in Russia, either in Transcaucasia or Russia proper of either the first or second types of sex immorality.

This came as a heartening surprise. I had thought of the Russians as perhaps an over-developed people in their sex consciousness. Many of the poor souls referred to in Paris and Constantinople were said to be Russian. I had heard of the "free-love" principles of communism, and I expected to see some outward signs of salaciousness in magazine and drama. But there seems to be none whatever of this baneful avalanche of suggestiveness as we have it in America and in the greater part of Europe in the jazz dance, pagan music, stage, movie and magazine illustration and story.

At the theaters previously referred to, at Tiflis and Moscow, including part of a movie, a grand opera, a "legitimate," two "varieties," and two "ballets" (stories

in rhythmic pantomime) into which I dipped with the idea not so much of securing relaxation as out of discovering the social ideals of the people, there was no sex flaunting as it is set out commonly on the American stage. There was likewise no sensuous note at the art museum, except in one or two of the modern halls where the neurotic trend brought the sex idea in. There was none in the native dances. There was not a hint of it in the posters issued by the government. There was none of it in the books issued by the public press. There was none in the book display at the book stores. Apparently, so far as one can see, Russia is not thinking wantonly about sex relations. She seems to be thinking clean.

Whether or not this outward condition is due to poverty and hunger, or to economic equality, or on the other hand to a rather fine spirit of moral earnestness, seriousness of purpose, definiteness of program, I do not know. It may perhaps be due to indulgence of the third type. One can only surmise. Unquestionably the attitude of the bolshevist leaders has been one of tolerance toward that which we regard as perilous looseness in sex relations. "Divorce" has become simple; marriage a matter which may or may not be with the knowledge and approval of the church or of the state or both, just as the individuals may desire. All of this in theory comes near that which has been pictured by reports of the destruction of the sanctity of marriage by the communists. In so far as this theory and practice have taken hold of the Russian people no man who cherishes the sacred ideals of the home would condone or defend.

FREE LOVE IN THEORY AND PRACTICE

But if one would be fair to the situation as it really is, one must note other considerations beside the bolshevist theory of "free-love." So far as my observations or those of the other members of the commission go there was nothing which would seem to indicate the development of an extreme state of affairs in this regard. Some of the welfare workers whom we saw in Transcaucasia or in Russia would unquestionably have spoken of evil conditions did they exist flagrantly and openly, yet we heard no expressions of moral recoil, not even from those natives who oppose the present form of government. My personal deduction, based upon these inadequate observations, would be that the innovation is chiefly theoretical and has not made any appreciable difference in the people's customs. Evidently young women take pride in their purity, and married people live together monogamously, just as they did during the times of stricter laws. My impressions are supported by the testimony of my soviet acquaintances who talked at length and freely about these matters. It was insisted that moral conditions in this respect are superior to what they were before the soviet regime.

I cannot but believe that the laws, even if the soviet system continues will eventually not only indicate a preference for, but will require a definite civil marriage contract. Folks are really by instinct decent and will not in any universal manner fly from decency. From all that I can learn the morality of the home is probably as high

there as it has been. Without wishing to be cynical I am inclined to believe that neither now nor in the past has the standard been as high as it should be. The only possible defense that one can make of the radical tendency with respect to marriage relations is that former laws there, as in many other European countries and in South America, may have so limited divorce that only the wealthy, or those utterly indifferent to the church, could escape from unbearable marriage entanglements. This revolt may, to an extent at least, have been needed.

FAIL TO KILL RELIGION

Take the subject of religion. If the well-known phrase, first used by Sabatier, I believe, that man is incurably religious ever applied to any people it surely describes the Russians. The communistic influence in the soviet regime has theoretically tried to kill religion. It has not succeeded. The communist party, it seems, stands not only for a complete separation of state and church, but it denies the existence of God, and the place of religion in life. It further requires of its members—at least of the Young Communists' Organization—that they deny the existence of a God, and that they will teach their children that they are dependent upon themselves and not upon any transcendental power, and that their service is to be for the state, not for God.

But here, again, as in other instances, I want to distinguish sharply between the communist party and the soviet government, and also between theory and practice. The soviet government is far more moderate than the communistic philosophy, and the practice is less base than the theory. I have no way of accurately tracing the events backward to the time of the revolution. But it is certainly true that the present government broke sharply with the church. It not only withdrew all governmental support, but it represented the communists in deriding the place and work of the priests. In its propaganda it united the church with capitalism, and it incited the people to treat it accordingly. I recall seeing one of the posters in the Moscow poster propaganda headquarters, showing the priest and the capitalist as huge grotesque evils to be overcome by the workers and the peasants. The priests, like the former nobles, and the bourgeoisie, were not counted as workers and had no place in the social order. As priests they were outcasts. The government simply refused to recognize religion or any of its official representatives.

GROUND FOR UNPLEASANT RUMORS

I do not doubt that many cruel practices grew out of this state of affairs. Rumors of these inhumanities reached the United States and probably were founded upon a good deal of truth. And as for the mental suffering of priests, and monastic representatives, probably there will never come to light one small part of the total spiritual torture endured by good men and women who suffered for their religious ideals. Under the czarist regime they had received homage from people and government alike. Their church headed up in the czar himself. They were honored and obeyed. And then there

came a terrible experience, when they were derided and abused, and left homeless and without a country. Their support was gone, and they saw their people deserting religion. It will be an epic story when told, that of the cross-bearing of the priests of the Russian church. And it is not a pretty story from the standpoint of the Russian government. In its worse aspects it is something no sound minded man can be proud of.

And yet there is something of importance to be said on the other side. Think of the hold the church had on the government; of government subsidized priests and monastic orders, of churches kept up by the government. The church was indubitably the mainstay of the order that then existed, defending it in every way. The church was not an organ of intellectual enlightenment. It did not stir hidden longings to progress and education. It did not condemn deep seated wrongs. It did not attack the landlord system, and the injustices to the peasants. Its priests were not free. They said what they were expected to say on civic and national matters, or they were silent. The church preached peace and submission. It stood for charity by the rich toward the poor, rather than justice for all. It was the mirror of the old order, the barrier against the new. No new order could come into existence without destroying the relationships between state and church.

BENEFICIAL RESULTS OF REVOLUTION

In bringing about this complete separation the present government has done for Russia, for both the church and the people, an incalculable good. It is one of the great achievements of the revolution. The situation had been such that no moderate or temperate measure could have sufficed. Only a cataclysmic breakup would avail. In doing this thing the soviet regime has accomplished that which the communists of the French revolution set out to accomplish as a part of their task. They succeeded, and the church lauds the effort. The great Madeleine church in Paris has inscribed over its portals, "Liberty, Equality, Fraternity." In Russia the soviet people swung to the extreme just as they did in France. It is to be hoped, however, that the pendulum will not similarly swing back to the place where again the church becomes a state institution.

This has been the development up to the present time. The attitude of the government today has brought about the following conditions: There is a complete separation of church and state. The state does not recognize religion; will not permit it to be taught in the schools; will not subsidize or assist the priests or the churches; will not regard the priests as "workers." On the other hand, the soviet government—as distinguished from the communistic party—does not seek to win people away from the church or from religion. It does not interfere with church services or with the work of the priests. It permits the priests to go about their tasks, and to receive contributions from their parishioners. It does not incite or permit the mutilation or destruction of church property, or the persecution of worshippers. In a word, it officially takes approximately the same attitude toward the

church that the government of the United States would take, except that we acknowledge the unique place of the church by exempting it of taxes, and by a recognition of the clergy in such functions as invocations, benedictions, chaplaincies in the army, etc., while the attitude of the present government in Russia is one of obtrusive outward indifference and ill-concealed inner hostility to religion. But there is nothing there, I believe, which will prevent real religion from developing. There is much to make a gradual but strong growth possible.

SHORT-SIGHTED LEADERSHIP

The Russian leaders of the new regime are short-sighted and narrow in their attitude toward religion. They have confused ecclesiasticism with religion. They have meant to oppose the church rather than religion. In denying God and elevating the state, they have been impelled by the theological and ecclesiastical ideas of a state-controlled, mediæval-minded church.

There is possibly another explanation of this attitude of the present leaders which I can touch upon fearlessly because I believe my heart is right on the matter, and I am unprejudiced. It is this: There are many Jews in the leadership of the Russian nation today. Not so many are there as reports on this side have made out. We saw a number of soviet leaders who might or might not be Jews, but we were moderately sure that they were not. There were others whom we knew to be Jews. I do not believe it is a Jew-controlled government. If, however, the Jews did dominate, it would not mean that they would not be just as fair and wise as any others who might be there. But if I am right in thinking that there are a good many Jews, two important points must be brought into the open. The first is the age-long persecution of the Jews by the Russia of yesterday, inspired in too many cases, undoubtedly, by the church. It is only natural that they should desire reprisals. The second point is this: the modern, progressive Jew, of the type of the Russian leaders, has all too often lost its own religious idealism. Leaving the religion of his fathers, he leaps into a universe in which there is no place for God at all.

This frequent tragedy flaunts itself in our faces here in America in the case of individuals whom all of us know. But this is perhaps the first time in history where it has literally been set up as the ideal of a nation. We can sympathize with the trials through which the Russian church has been going, and yet can believe that the period as been on the whole inevitable and perhaps essential to the progress that can and must come to religion in Russia.

THE CHURCH CONSPICUOUS

In Russia, as in most other European lands, the church buildings, towering above all others, give one the physical impression of the important place occupied by religion. In every town the first object to catch the eye, and frequently the only clear-cut object, is the great white dome and tapering spire of the Greek Catholic church. It is so clearly in evidence that the traveler's first reaction will be of admiration for the place occupied by religion, or a feeling of repulsion, according to his point of view.

In the large cities there are many such churches. Moscow is veritably dotted with them. It is not so much the beautiful apartments, business blocks, hotels, and dwellings of Moscow as it is the churches that make it one of the most bewitchingly beautiful of all cities. The unique dome, characteristic of all architecture with Byzantine influence, gives opportunity for what might be called a spectacular flaunting of the church to the eye. The gothic architecture may be severely plain, like Notre Dame, or it gives play to the meticulous ornamentation of Milan. The Byzantine dome is usually severely fashioned, though at times it may be ornamented with twistings and convolutions, but even they are on an heroic scale. But the domes offer unmatched opportunity for brilliant coloring. Of all the primitive treatments, however, none is so common as the golden dome. Most of the churches in Moscow are white, with gilded domes. Enormous sums have been spent thus to serve the Lord. It certainly gives the general effect of matchless beauty to the city.

But I am stating these points about architecture not to give a travelogue on Moscow churches but in order to incite an analysis of the effect upon the people. One cannot get away from the church. It shines upon one at every corner, at all times.

But while this church architecture calls the people toward God, towering as it does above all other man-made things, it has no note of love of humanity whatever. A Russian priest in Tiflis is the brilliant executive of a bread line in connection with his church, and he does a marvelous pastoral work. But such work is an exceptional effort to meet an emergency and is not based upon any normal institutional principle or ideal. There are no club-rooms, no gymnasiums. The church stands for the worship of God; it does not stand for the brotherhood of man. Perhaps that is the expression of the temperament, and of the need. I am not debating these points, I am simply stating an impression of a situation.

NOT A PLACE OF REFUGE

Nor are the churches used for social purposes, even in crises. I presume public meetings are never held within the church walls. In the famine sections there are tens of thousands of women and children sleeping out in the open, along the Volga banks, and about the stations. But while we saw beautiful churches in these centers, they were not open to these famine refugees. The church of Christ was not a place of refuge! I certainly would not blame the soviet authorities for taking every church building and converting it into a refuge for these poor people. Yet they respected the old attitude toward the church. The people may die, but the church must be protected. Of course one understands and in a way respects this ancient reverence, and yet recognizes it as wrong nevertheless. I cannot imagine it in America with any church during a crisis such as exists in Russia. The church is too poor to assist materially in relieving distress, but at least it could offer a roof for the protection of the homeless.

Some of these churches are truly beautiful, within as well as in outer appearance. I think the "Church of the Saviour" in Moscow, with its enormous size and its se-

verely plain square built walls supporting a massive golden dome, is one of the most beautiful I have seen anywhere. And its interior calls out all one's reverence and appreciation of beauty. Its high dome, below which streams of light pour through beautiful windows, lifts one's thoughts. Paintings of soft colorings of rare beauty, and of really high conception, are on the circular walls of the lower part of the dome while still lower down, extending from the top of the straight walls to the floor, are hundreds of "ikons," pictures of sainted leaders.

NEED OF MODERNIZATION

As I worshipped in this place of beauty on the last Sunday in July, while my spirit merged with the souls of the people kneeling there—evidently very plain folk, of peasant status, with a sprinkling of intelligentsia, but almost no workmen—I felt as I had seldom felt before the value of sheer worship. There was an invisible choir, beautifully trained, but it simply lead in occasional chants and responses to the words of the priests, the people frequently joining with a harmony and precision scarcely inferior to that of the choir. There were three services in different sections of the vast church, all held at the same time. These were following the principal service which I missed. I did not understand any part of these services but I was conscious of their effect upon my spirit. And I know they gave peace to the others.

For the "modern-minded" of Russia to cut themselves off or to be cut off from this wonderful thing, because of its lack on another side, or because of the frailties of the institution which fosters this worship, is indeed a tragic thing.

The need, however, for a modernization of this national Greek Catholic church is simply enormous. We must remember that unlike the Roman church it was unaffected by the Protestant reformation. The tendency to worship the virgin in the Roman church is here greatly accentuated by the worship of a multitude of saints whose very pictures become idols for the people. A home without its ikon is without protection. I saw dozens of men and women, and little children, pass the glassed-in pictures, in the churches, kissing the glass protecting the hand of the saint. They kneel and cross themselves before these ikons, both inside and outside the home or church. Ikons are everywhere about the city, for example, above the main entrance to the Kremlin. The cab drivers, even, and most of the people cross themselves on passing an ikon. If a priestly procession carries a great ikon down the street, to a funeral, or a wedding, or to some other function, the people bare their heads and make the sign of the cross. Truly, Russia, as I said before, is incurably religious. In spite of the revolution the people reverentially practice the methods of worship of their ancestors.

HOPEFUL NEWS

But there are apparently a few modernizing influences. I heard the other day in America that some of the church leaders over there were ready for a modern young people's movement. This is hopeful news. In general, however, there seems to be no middle ground between the medieval

theology and practice on one hand, and the revolt therefrom, the atheistic fads of the more extreme bolshevists.

There is truly a crying need there for a progressive movement within the church, if possible; without, if impossible within. And it should not be like the Protestant reformation, a revolt from the old, with the loss of so much that is fine. There in Russia is the opportunity to build the kind of church many of us dream of—a church that emphasizes both the divine and the human in its theology, architecture, and service; a church that calls upon every instinct of beauty, and yet appeals to the modern intellect. If there could be a modern movement within the church of Russia, corresponding to the liberal

movement today in Protestantism, it would disarm most of the enmity of the extremists in Russia, and especially it would prevent them from making of young Russia an agnostic, if not an atheistic people. The greatest evangelizing opportunity of the age is in Russia. I wonder if our western church will see it. For America to cut herself off from an opportunity of fellowshiping with those in Russia of kindred spirits, of whom there must be many, on account of a political theory that we should not recognize politically a certain form of government, like the soviet plan, is to permit politics to delimit the church, in precisely the same way that the church in Russia has delimited the government. People have given their lives for causes far less ideal.

When Street Cars Strike

DES MOINES, IOWA, has been witnessing, during the past few months, a unique kind of strike. Street car wage earners often go on a strike. When they do we are likely to see the cars operated with police or militiamen on both ends and all the police power of the government invoked to insure the company's right to operate, and there is usually much comment upon preserving the sacred rights of the citizens to get to and fro in pursuit of their business. All that is very good and citizens' right to get to and fro in pursuit of their business ought at least to be as sacred in law as is property.

But how goes it when the street car company strikes? Des Moines has furnished an interesting example. For many weeks no cars were operated. The men who formerly operated them were out of their wage and the citizens out of their right to get to and fro in exactly the same degree as when a strike of the men ties up the system completely. But neither the operating force nor the citizens undertook to run the cars with policemen or militiamen aboard, nor could they in law have done so; and the court, instead of declaring that the power of the law would stand behind operation of this public utility, expressly gave the company the privilege of ceasing operation. This was done for good and sufficient legal reasons notwithstanding the fact that the company had given the city a bona fide contract to operate cars under specific franchise conditions. It had for many years occupied the free streets of the city as if they were their own property and possessed a traction monopoly upon them. It seems to be possible for the law to protect property when it ceases to make dividends on any sort of a fictitious valuation if only that valuation has been sold across the counter, but it cannot protect a man's bread and butter even though his wife and children suffer hardship.

* * *

The Old Game of Financing

The financial history of the Des Moines street car company would not make good reading in these days of growing conscience on public utilities. It has never been told from the inside and it probably never will be. The blanket fact, however, as charged by the citizens, is that the property is worth just about one-half the \$9,000,000 for which it is capitalized. It is bonded for \$5,000,000 and the bonds sell at about forty cents on the dollar. Besides, the bonding company obtained possession of the property. The city council started an engineer's evaluation when the dispute came on and spent some \$14,000 on it, then suddenly stopped it and refused even to receive representatives of the improvement associations who

asked its completion. This partial evaluation, so far as carried out, citizens declare, warranted claims to an actual value of only a little over \$4,000,000.

The original consolidation of six or seven lines some thirty years ago was effected no doubt by paying for some of the lines many times their actual cost. But cost was not a factor in those days of "all the traffic will bear"; it was merely a question of what would pay. There were many years which, if the whole story were told, would afford a sordid narrative of bribing councils and city officials and of spending money in any way that "would get results." The company had thus gathered a malodorous reputation and had the ill-will of the citizens at large. These factors of malodorous history and public ill-will have been prominent in the recent contest. The citizens furnished the streets and the nickels and the company conducted the business in secret, according to their own financial devices and ideas of ultimate profit, and possessed a franchise of their own making. The result is a stock value of double property value, common stock that pays no dividends, assignment to the bond holders, the ill-will of the public and an utter inability to meet the rising costs of operation under present prices.

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The Story of the Strike

The company first asked for the abandonment of the "six tickets for a quarter" arrangement, then for a six-cent fare, then for a receiver. The men asked for raises in wages to meet the rising cost of living and finally obtained a seventy cent rate through arbitration. Taking a receivership granted the company release from all franchise requirements regarding extensions, repairs, etc. The receiver asked for an eight cent fare and the city protested, but the courts granted it. The city retaliated by allowing busses to run on the same streets as the cars. The busses charged only five cents and company receipts were depleted. Ill-will did as much as did cheaper fare; no one preferred the busses and most patrons found them much less satisfactory. They were irregular, bounced about, were cramped and crowded and the chauffeurs were not always safe drivers. But it was a battle with the citizens throwing discomfort into the discard for the sake of winning. The result was a petition of the receiver for the privilege of closing down traffic and it was granted by the court on the grounds that the property could not be operated at a loss. Thus came on the unique strike by a street car company.

For many weeks the citizens walked, caught rides with those lucky enough to have cars—and their name is legion in Iowa—rode the busses and waited. The receiver negotiated a

new franchise, and the city council referred it to a referendum. Four out of five of the council were personally opposed to its terms but left it to the people to decide. And the people decided two-to-one that so far as they were concerned they preferred to ride under any sort of a franchise rather than walk or ride in busses. The company was obdurate when business men requested that a franchise be negotiated but men with money threatened to put on a complete, up-to-date, buss system that would serve the people well and satisfactorily and make scrap-iron of the street car tracks, and the franchise was negotiated.

* * *

How the People Lose By Their Own Vote

The city was once willing to accept a valuation of \$5,000,000 and offered a sliding scale franchise that would reduce fare only after the company had made eight per cent. The new franchise reduces it to six per cent but fails to accede to the city's idea of valuation. The most direct solution would be a sale to the highest bidder under mortgage foreclosure and a re-start on the basis of the actual value of the property. The most just plan under a new franchise would have been to insist on actual value as the basis for fare, with a sliding scale arrangement and joint control by city and company. The

real, ultimate solution is city ownership. But all these plans require time and long campaigns and big legal battles—meanwhile the people faced winter. The result was that they voted to ride right now under any sort of a franchise. The terms of the franchise actually cut little figure in the election; it was a question of convenience.

Down-town business men suffered losses and thus advocated cars; the wage earner found discomfort and long hours in walking and riding busses and organized to get back the cars; the car operators wanted jobs and canvassed the town for votes; the mothers wanted their children safely and warmly delivered to and from school and the woman's vote piled up the big majority. No one was against it except the property holders who could afford autos and that minority who put civic principle above all other considerations. Court decisions already rendered may make the election null and void or nullify the franchise voted, but the two-to-one majority will panoply the company for another franchise that will get by the courts. They boast that they have the "confidence of the people." Of course they have nothing except the power to keep the people from riding, and that power was sufficient to get them a franchise on twice the actual value of their property, with almost absolute control in these days of public control.

ALVA W. TAYLOR.

British Table Talk

London, December 5, 1921.

CHRISTMAS has begun to cast its healing shadow before; everyone is beginning to think Christmas; the Christmas numbers are on the bookstalls, and the buyers go about the streets. It sometimes seems as if we should be able to mobilize all this good will for the abiding interests of God's kingdom.

To an open house in the evening
Home shall men come,
To an older place than Eden
And a taller town than Rome.

To the end of the way of the wandering star,
To the things that cannot be and that are,
To the place where God was homeless
And all men are at home.

So says Mr. G. K. Chesterton in his own bold way; but when once a year we are bound for that place, and meet there, why do not things happen? Every Englishman will join in the procession of willing pilgrims towards Bethlehem; there is a spell cast over him. But if only we could stay there a little longer!

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Quakers and Industry

Nothing of great moment has happened in the ecclesiastical world, since I wrote last week. There have been, it is true, some sectional conferences of more importance than their size would suggest. The Society of Friends has held a conference on Industry for Service. The Friends have long had a grave concern in this matter. They are deeply involved in industry, and though they have always stood high in the estimate of those who study the modern industrial situation, they and particularly their younger members, are not satisfied. They will not be satisfied, till service and not private gain is the motive of all work. The value of the Quaker contribution to the subject does not lie so much in theory as in practical experiment. The work of the Rowntrees at York, for example, is an admirable illustration in practice of the five conditions which they say must be secured to the workers.

1. Earnings sufficient to maintain a reasonable standard of comfort.

2. Reasonable hours of work.
3. Reasonable economic security during the whole working life and in old age.
4. Good working conditions.
5. Status of the workers suitable to men in a free country in the twentieth century.

These sound rather vague but they must be read in the light of things done in York and Birmingham. Nevertheless the Friends are not satisfied.

* * *

Religion and Bodily Health

In one of her lectures upon this subject Miss Evelyn Underhill has spoken of the sufferings of the saints. She is an acknowledged authority upon mysticism, and a writer of great power, and last but not greatest, a poet who has caught in her poetry many mystic strains. In a time when there is so much attention given to Brothier Ass, the Body, it is important to understand what the saints made of pain.

What *does* suffering mean to the saints? What lies behind their often passionate desire for it, their unearthly gratitude when they get it; the fortitude with which they support it? It means for them Love and the Cross. These two great ways of transmuting suffering are complementary in their scope. The first makes even of mere raw pain an offering, a turning outwards of the self, an act of surrender to the divine. But the second makes of it an inward mystery, an agent of change and readjustment of the passage from death to life. The mediocre soul finds, so to speak, a soft place on the heavenly hearth-rug, gives thanks for the sense of warmth and security, and settles down. These are the people who tell us that their religion is a comfort to them: but they are not the stuff of which the saints are made. Spiritual life is still offered as Christ offered it—in two manners. First, to the crowd that asked it he gave healing, health and consolation. But next, to the few that left all to follow him, he offered Love and the Cross."

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A Great Catholic Explains

In "The Student Movement" for December, the official organ

of the student Christian movement, there is a striking article by Baron von Hugel upon The Catholic Contribution to Religion. Baron von Hugel is without question among the great religious teachers of this age, and his influence goes far beyond the bounds of the Roman church, to which he belongs. Like the late Lord Acton, he is a layman who remains loyal to Rome, though he holds himself free to criticize it. These are some of the seven characteristics as he sees them of Catholicism: It stands for the great fact of Spirit *and* Sense. Spirit is awakened by Spirit, and Catholicism alone "remains ceaselessly aware of the sacred torch race across the ages." But the whole of the article should be read by any who would understand why such modern thinkers as Baron von Hugel remain within Rome.

* * *

A Generous Recantation

One day recently we read in the paper how Ghandi in India after the Bombay riots had confessed his own mistake; it seemed to many readers a hard and a noble thing to do; and they wondered whether in this country statesmen would have the courage to confess their former errors. Then to their joy they read the words of Mr. Austen Chamberlain in which he acknowledged in the most sincere and generous way that he had been in error, when he opposed the policy of Campbell-Bannerman in South Africa. With frankness and without any attempt to evade the facts, Mr. Chamberlain said as clearly as Ghandi: "I was wrong." It was reassuring to discover that the spirit of honesty and candor is not lacking. Needless to say, Mr. Chamberlain has not suffered in the estimate of his countrymen. They know that their statesmen make mistakes and they think the more of them when they acknowledge the fact. More might do likewise.

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The Bishop of Durham and Anglicanism

It must be hard for people not in these islands to place Dr. Hensley Henson, the Bishop of Durham. He is without doubt a learned man, a fearless speaker, and a pungent writer. There is no one who enjoys more the friendship of the free churches. Yet in his latest volume on Anglicanism he sets forth a doctrine of the church which is poles away from the mind of the free churches. He shows himself a candid critic of his own church in which he often seems a solitary figure. He rejects the claim of the Catholic section to represent the fine tradition of his church. He holds strongly to the establishment. He has no great faith in democracy. And, curiously enough, he does not reveal any real sympathy with the free churches on whose platforms he so often appears. Removal of their grievances goes far, he thinks, to destroy the *raison d'être* of nonconformity. The bishop does not reveal any comprehension of a positive witness in these churches to eternal and fundamental truths—a witness which is quite apart from any question of social or political injustice. Yet just as free churchmen loved Mr. Gladstone who never understood their religious witness, so they love Bishop Benson. Yet with all his unbending churchmanship Dr. Gore in all probability is nearer to the best in the free churches than the brilliant and courageous bishop of Durham.

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A Life of Percival

Percival was a great schoolmaster, certainly among the six greatest English schoolmasters in the nineteenth century. He founded Clifton, and presided over Rugby; at other stages of his life he was president of Trinity college, Oxford, and Bishop of Hereford. His life has been told by Bishop Temple of Manchester, and it makes a record which will convince all but the most diligent of their slackness and feebleness. Percival had not a slack fiber anywhere, and one may well believe that his appearance could be like aday of judgment to evil doers.

In his bishopric he was a courageous broad churchman, ready to give sanctuary in Hereford to hard-pressed "heretics." Once at least he crossed the Atlantic, to attend a peace congress at Boston. But though as a bishop and publicist he had weight he remains always in the memory of his people the schoolmaster who made Clifton and ruled Rugby for a time.

* * *

Do We Read the Bible?

In view of the following utterances, the Observer wonders how much the people of our time read the Bible:

"There was a connection between the brazen impropriety of female dress and the ghastly increase of sins against the Sixth Commandment."—Daily Mail.

"The whole world was made in seven days."—Mr. Justice Darling.

EDWARD SHILLITO.

THE SUNDAY SCHOOL

Strangers Who Are God's Servants*

EARLY one morning a widow of Zarephath went out to gather sticks. The famine was desperate. Many were dying. Carefully she had treasured her scanty store of oil and meal. She and her son had eaten such small portions for days, but now the inevitable end was at hand. Only enough meal and oil remained for one late breakfast. The widow and her son had talked it all over; they knew that only death awaited them—a few sticks, two tiny cakes, slow starvation. It was while she was employed in picking up the sticks, outside the wall, that the widow noticed a gaunt and travel-stained stranger. Instantly a great compassion for him took possession of her. How was she to know that it was God who was putting that impulse into her heart? Now the man was speaking; he was asking for that simplest and most human thing, a drink of water. There was plenty of that; she turned hastily to find it. Now the stranger is asking for a morsel of food. She had hoped against hope that he would not do that. A sudden desperate recklessness comes upon her: although there is only food enough for two, she will give the traveler her portion; she will die helping another. But the man is speaking again: "Do not fear," he is saying, "God will not allow your jar of meal to fail nor your cruse of oil to be exhausted until the new harvest." She took the prophet at his word and as the story goes, she, her son and the man of God ate for many days and the oil and meal failed not. It is a beautiful narrative and contains a fine moral.

The most important business that morning was to keep the prophet alive; God needed him as he needed no other person in all the world. How did the widow know that God was highly honoring her by making her the means of keeping Elijah alive? She followed her generous impulse, she shared her last portion of food; she lives, along with that other woman who counted not the cost.

Someway this story causes us to think of America's generosity in feeding the Belgians, Armenians, French orphans, and today the Russians. How do we know what important lives we are keeping in society? What statesmen, musicians, artists, social reformers, preachers and missionaries may be among these children whom we are feeding. They are not like flies to die and not be missed—they have unlimited personal possibilities. The cruel war blotted out poets whose sweet songs we all needed. Musicians, students, social enthusiasts and noble scientists were ruthlessly slaughtered. The world will always be the poorer. We need the child life of Armenia, Russia and India as well as China. The rising generation will do wonders for this planet. Twenty-five thousand eager students are in Peking today, almost

*Lesson for January 8, "Elijah the Tishbite." Scripture, 1 Kings 17:1-16.

as many are in Tokyo. Dr. Fosdick tells us of these earnest, capable students. Given Christ, they will make their countries over. Denied Christ, the miserable old ways will persist. Buddhism says that religion is a device to afford the mind peace in conditions as they are. Christianity changes the conditions! Buddhism initiates no reforms, starts no republics, abolishes no wars, builds no better homes, creates no better societies. Christianity fights prostitution, makes finer home life, demands right industrial relations, builds democracy, casts down military parties and establishes republics. Christianity does this because it makes character. Nothing is eternal, universal and vital about Christianity that does not affect character. Most theological battles, says Dr. Fosdick, are useless because no matter which way the decision goes character is not affected thereby. Apostolic succession or not—what effect on character? Immersed or sprinkled—what effect on character? Psalms or modern hymns—what effect on character? Bishops or congregational government—what effect on character? Collars buttoned in front or behind—what effect on character? Robes or plain clothes—what effect on character? Character alone counts and only the vita, Christ can change that. Someway, the more we share the more we have. Who ever lost by hospitality? Who ever injured himself giving for missions? Who ever felt that he gave too much to his church? Who ever regretted sending food to the starving peoples of Europe and Asia? May God put the same impulse into our hearts that he put into the heart of the widow of Zarephath until we shall risk all to share with the strangers in need. Thereby we shall save prophets, artists, poets, musicians and statesmen for the world.

JOHN R. EWERS

CORRESPONDENCE

The Pacific Peace Pact

EDITOR THE CHRISTIAN CENTURY:

In your issue of December 15 you say: "The Washington pact for peace in the Pacific has none of the objectionable features of the Versailles treaty. It is conceived in a Christian temper."

The Christian Century is notably independent and acute in its interpretation of events, and therefore I am amazed to find you weakly echoing the tone that the Republican press has adopted in contrasting the results and methods of the Washington conference with those at Paris.

"None of the objections" is a much stronger phrase than the facts warrant, sad to say. One of the big objections to the Versailles peace was the secrecy of the proceedings. But did greater secrecy obtain in Paris than that which kept even President Harding ignorant of an important construction of the Pacific pact to his great embarrassment? Another criticism of the Versailles treaty and its League of Nations was the domination on the part of five big powers which it provided for. But at Washington three big powers reach an agreement in regard to the great theatre of world action for tomorrow, letting in a fourth power only at the last minute, and leaving every other people in the world voiceless in the matter. A further objection to the Versailles treaty was the surrender of German treaty rights in Shantung to Japan. Has this wrong been repaired in any substantial way so far at Washington?

Again, can you find "a Christian temper" in the frank reliance placed on military force in the cautious bargainings in the matter of the naval ratio, which, plainly, is indissolubly bound up with the Pacific pact in the minds of the delegates? Can you find "a Christian temper" in the administration's decision to assume a decent measure of responsibility for peace in the Pacific the while it refuses to play the good samaritan to Europe and all the world, as our entrance into the League of Nations would have enabled us to do?

I believe the Pacific pact should be ratified. It carries us a little way forward, though only a little. But it irritates me to see a prophet (and that you are) abdicate his critical function and

acclaim as wonderful a bit of progress which is but tentative and halting, and which is infinitely more meager than might have been won had not some of the very delegates who have attained it, notably Mr. Lodge, helped to keep America out of a broader-gauged brotherhood of nations.

M. V. OGGE.

Windsor Park Presbyterian Church, Chicago.

American "Justice"

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just read your correspondent's letter (John L. Murphy) in the Christian Century of December 15. It has the ring of truth in it, and carries conviction of the injustice done. Based upon these surmises my blood boils to think that America could stoop to such means to obtain evidence against one whom they wanted to get into their power (manufactured evidence). If one had not the privilege of protesting one would be ashamed to be called an American. The system of justice that deals with men as described by your correspondent, is more damnable than the combined deeds of all the I. W. W.'s in existence. What is there we can do to remedy this diabolical crime?

Rock Island, Ill.

THOMAS HUGHES.

BOOKS

AVE ROMA IMMORTALIS. By Francis Marion Crawford. A new and revised edition of Crawford's classic. "The story of Rome is the most splendid romance in all history," he begins his narrative, and no one can read the book without coming into agreement with his statement. The book contains numerous illustrations, (Macmillan.)

URNS ABOUT TOWN. By Robert Cortes Holliday. Charming essays of an informal nature by the author of "Walking-Stick Papers." (Doran. \$2.)

THE TWO GENTLEMEN OF VERONA. The second volume issued of the new Cambridge Shakespeare. This edition has as its distinguishing characteristic its attempt at a complete revision of Shakespeare's text, based upon a study, line by line, of the existing materials, using all light that is thrown upon the problems by the work of late scholars. (Macmillan.)

AMERICAN INVENTIONS. By Inez N. McFee. The stories of the origin of Howe's sewing-machine, Whitney's cotton-gin, McCormick's reaper, Fulton's steamboat, Morse's telegraph, Bell's telephone; the submarine and aeroplane, phonograph and motion picture. Edison's story brings the book up to date. An ideal gift for boys of the intermediate age. (Crowell.)

Contributors to This Issue

WILLIAM E. GILROY, Congregational minister, Fond du Lac, Wis. It is rumored that Dr. Gilroy is to be the new editor of The Congregationalist.

SHERWOOD EDDY, missionary statesman and evangelist. The enrichment of Mr. Eddy's Christian vision since the war by his insight into the social gospel has amounted almost to a new conversion.

JOHN RALPH VORIS, associate secretary Near East Relief. The present article is the sixth in a series of unusually graphic and simple pictures of the Russia that Mr. Voris saw in a visit from which he has just returned.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Religious Education Association to Meet in Chicago

The Religious Education Association will hold its nineteenth convention in the city of Chicago, where it was born. The general topic will be "Problems of Week-Day Religious Education." The sessions will continue through March 29 to April 1. Extensive surveys and a number of intensive studies of week-day schools are being planned in preparation for this meeting. There will be abundant discussion in connection with each address, and religious workers of all sorts will be welcome at the meetings. Headquarters have been established at the Congress Hotel.

Street Preaching in Chicago Popular

Rev. Ernest A. Bell has been for years a street preacher in Chicago. In recent years his work has come under the administration of the Chicago Church Federation. He holds nightly meetings on Quincy Street in the heart of the loop. No more interesting evening can be planned than to hear one after another the propagandists on the streets of this great city. Socialism, anarchy, labor unionism and the various types of religious propaganda abound. Mr. Bell in recent years has given away scriptures printed in seventy-two languages, which fact sufficiently sets forth the cosmopolitan character of his audience. He reports that robbery and suicide are largely on the increase in Chicago on account of unemployment.

What a Battleship Is Worth

The price of a single battleship today is quite beyond the comprehension of the ordinary citizen. Dr. Arthur J. Brown, missionary secretary in the Presbyterian fellowship, has a statistical mind and he recently figured out what a battleship would buy in missions. He asserts that the entire missionary program of America, reaching sixteen countries, 4,000 cities and employing 24,000 American workers and 109,000 native workers is being carried on at an expense less than the price of one battleship. If the price of several battleships were put into Christian missions, there can be no doubt that peace and good will throughout the world would make larger progress.

Principal Forsythe Is Dead

Among the British religious writers familiar to most American ministers was Principal P. T. Forsythe. He was known for the carefulness of his scholarship and the liberality of his thought. Educated in Scotland, he was in his earlier days a parish minister. Later he went into teaching and became principal of Hackney College. At one time in his student days he studied under Ritschl, reading German with fluency. This grounded him thoroughly in the discussion of the problems relating to modern religion. The news of his death is received in this country with great regret. The funeral service was held

in West Hampstead Congregational church, and was conducted by Principal Garvie, Dr. J. D. Jones and Rev. T. H. Darlow.

Detroit Has a School of Religion

The Detroit Y. M. C. A. has an institution that is unique among the Associations of the country. After having established a school of technology, it then proceeded to organize a school to teach leaders of religion. An ambitious curriculum is provided with well trained teachers. Dr. Charles M. Sharpe is dean of the school. Dr. Sharpe was formerly dean of the Disciples Divinity School of the University of Chicago. His leadership in the school guarantees its educational adequacy.

Various Religionists Unite for Disarmament and Peace

Bishop McDowell heads a Committee on the Limitation of Armament with headquarters in Washington. This committee includes members of the Protestant, Catholic and Jewish organizations. A brigade of speakers has been built up, and a budget of one hundred thousand dollars will be sought with which to send out these speakers to arouse the nation in behalf of world peace. Among the prominent religionists cooperating with Bishop McDowell in his plans are Rabbi Stephen S. Wise of the Free Synagogue of New York City; Rev. John A. Ryan, of the Catholic University of America, at Washington, and Rev. E. O. Watson, secretary of the Federal Council of Churches. Among the objects of the organization is to "press for the redemption of the Administration's pledge to bring the nations of the world into some organic and continuing relationship."

Negro Preachers Have Poor Educational Facilities

There are 20,000 Negro preachers in this country. Scarcely any of these men have any opportunity to secure the kind of education which is standard in the white churches. The Methodist Episcopal church claims to have the only regular theological seminary for Negroes to be found in the world. In the south there is an interdenominational institute which lasts ten days a year. There are, of course, a few Negro students in the white seminaries of the north. These facts, for which Bishop Robert E. Jones is responsible, indicate the seriousness of the problem of the Negro church. Negro laymen are receiving superior educational advantages, but the pulpit is not keeping up.

Baptist Board Will Yield No More to Creed-makers

The acceptance of a million and three-quarters dollars by the home mission board of the Baptist denomination last year with a creedal condition was the ecclesiastical scandal of the season. After the convention decided to take the money, it voted to appoint a committee which would say whether any more money with a creedal string attached would be accepted. This committee has recently reported, and the

board of promotion now announces that no more of this kind of money will be accepted. Hints have been made of large gifts if the policy of accepting conditional gifts is reversed. The Baptist board's trap is much like the old Negro's rabbit trap which was open at both ends and "caught 'em a comin' and a gwine."

Conservative Journal Grows Less Belligerent

The magazine "Industry" was unknown to most churchmen two years ago, but it came into the limelight by its poorly informed and pugnacious article directed against the Y. W. C. A. and the Federal council last winter, which brought it to the attention of large numbers. This journal is evidently not anxious for any more of the sort of advertising it has received for it is now printing complimentary articles with regard to the associations and the Federal council, professing to see a radical change for the better in these organizations. Meanwhile, the social creed originally professed by both organizations stands as their declaration of principle on industrial questions.

Minister Analyzes World Situation

Rev. J. S. Dancey, pastor of Court Street Methodist church of Rockford, Ill., recently made an analysis of the causes of war. Speaking before many hundreds of his fellow citizens on a patriotic occasion he presented a carefully wrought economic and religious argument. The local newspaper prints "Danceyisms" from time to time as a feature of the paper and among those recently published were some excerpts from the above mentioned address. Dr. Dancey said: "We cannot hope for an end of wars until the world has come to appreciate that production by power-driven machinery has changed humanity from a deficit to a surplus basis. Our present need is for education and training in a wise and liberal spending. We must come to realize what Jesus meant when he said, 'Is not a man more than a sheep.' We must see that all production must be valued by what it is able to do to produce men."

Would Put Ecclesiastical Office-Seekers Out of Consideration

The political manipulation of religious denominations is a scandal that is being vigorously attacked by reforming spirits in many of the American communions. The Presbyterians elected a stated clerk last year who had not been considered a candidate at all. In southern Methodism there is vigorous protest: Rev. S. E. Wasson, a leader in that communion, says: "To some of us at least there appears little excuse for any thought of electing more bishops next year. It may be that we have no candidates to boost. However, rumors afloat indicate that a rather extensive and intensive grapevine campaign is in motion for certain ones. Has the episcopacy come to this? Is there a pre-convention scheme carrying on to set certain per-

sons before the elective body? Have we driveled into a political machine? Heaven save us when perambulating, gumshoe methods waylay the ballot for episcopal leadership. At least some laymen, thank God, claim to be weary of professional episcopal designers, and also of the needless overhead expense of too many bishops."

**Dr. Stelzle Heads Up
Unemployment Committee**

Dr. Charles Stelzle heads up a committee of prominent New York churchmen who will handle the unemployment situation for the churches this winter. He was in charge of a similar committee during the winter of 1913-14, when 400,000 men and women in New York were out of work. At that time the men were breaking into churches for lodging, but when Dr. Stelzle, head of the Labor Temple, asked that this practice cease, there was no more of it. The committee which has been appointed by the New York Church Federation will study the men and women on the bread line, and form first-handed contacts with the unfortunate. By this means it is hoped to secure the information which will result in a system of relief.

**An Interpreter of "Revelation"
Who Is Different**

The study of the book of Revelation has all too often been in the hands of prophecy-mongers who offer grotesque interpretations of the meaning of the book. Re-

cently the business men's Bible class of Cynthiana, Ky., Christian church brought Rev. Jasper S. Hughes to their city to lecture upon this obscure book of the New Testament. The class adopted a resolution commending the scholarly treatment of the book to the attention of teachers and students of divinity schools. Mr. Hughes has for a number of years given his time to lecturing upon the Bible among the churches.

**Church School Institutes
Economies in Administration**

In 1914 Goucher College for Women was spending \$700 per student annually, and charging \$150 tuition. Reforms have been inaugurated in the administration, tuition rates being increased until expense and income almost meet. The expense met for each girl last year was \$226.37 while the tuition rate was \$225. This remarkable result has not been achieved by any slackening in scholarly ideals, as may be seen by the fact that the school is rated in class 1 by the United States Bureau of Education.

**Disciples Lack
Convention Funds**

With the organization of the International Convention of the Disciples of Christ a few years ago there came at once the problem of a budget. The new organization took up the duty of providing publicity, railroad facilities, and local entertainment for the conventions. The various constituent societies were to be taxed one-

half of one per cent of their income for convention purposes. This plan of finance has been opposed by some, and pronounced by competent attorneys of doubtful legality. This year the convention has asked for a place on the local budgets of the churches. The convention fee paid by delegates has been found to be utterly inadequate to the task of meeting convention expenses.

**Methodist Episcopal Church to
Send Delegate to Canada**

Methodism grows more and more conscious of being an international movement. The general conference of the Canadian Methodists will be held next year, and fraternal delegates will be received from many other communions of the Methodist faith. The bishops of the Methodist Episcopal church at their recent meeting at Syracuse appointed Dr. Lynn Harold Hough as fraternal delegate to this conference. Dr. Hough is pastor of Central Methodist church of Detroit, and was formerly president of Northwestern University.

**School for Boys With
Christian Ideals**

The revolt in this country against a system of education for youth which is intellectual without being moral and religious, has led to many new enterprises. Recently there has been established on Long Island the Stony Brook School for Boys. Prof. Frank E. Gaebelein of New York was recently elected principal and he will make Christian education the foremost aim

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of the school. He says of his enterprise: "The Stony Brook School for Boys will demonstrate that Christian teaching can be correlated successfully with the preparatory school curriculum. The building of Christian character is the primary aim of this institution. It will achieve this aim by presenting directly to the boy the central truths of orthodox Christianity. It will make no apology for these truths; it will make no compromise as to their orthodoxy. The Bible will have a place in the curriculum precisely as large as that occupied by the most important course in English or mathematics. The general atmosphere and environment of the school will be Christian in a very positive way. Emphasis upon the spiritual side of the boy's development will not, however, be allowed to obscure his intellectual or his physical growth. The educational standard of the Stony Brook School will be unimpeachable. Athletics and all forms of recreation leading to full-orbed development of the boy will be encouraged."

Ecclesiastics Speak for World Peace

Many metropolitan newspapers now include on their staff a religious editor. Mrs. Mary E. Spencer serves in this capacity on the New York World. She has recently secured from many of the most eminent religious leaders in the United States an opinion with regard to the cause of world peace. These have been published in the "World." Among the men who have responded generously to Mrs. Spencer's solicitation are Dr. Henry van Dyke, Dr. William Pierson Merrill, Dr. John Haynes Holmes, Dr. Francis E. Clark and Dr. Charles M. Sheldon.

Sunday School Bus Reaches Chicago

The use of the bus in Sunday-school work, following precedents set by secular schools over the country, has at last reached Chicago. Second Presbyterian church, of which Dr. Josiah Sibley is pastor, has been operating an afternoon Sunday-school, but found the work hindered somewhat by reason of the transportation question. Recently a Sunday-school bus was installed, and the result is a largely increased school in the afternoon.

Buildings Are United As Well As People

Church union was given a visible demonstration recently at Frankville, Ia. The Presbyterian church purchased the property of the Methodist church, and the two buildings were made into one by the carpenters, a basement being constructed under the whole structure which provides room for certain kinds of institutional work. The Methodists have retired from the field, and now, where there was once a competitive situation with all that that involves, there is now a single community church with a program that commands the loyalty and good-will of everyone within reach.

Religious Liberals of Middle West Hold Meeting

The National Federation of Religious Liberals held its biennial meeting at Sioux City, Ia., on December 10-12. Iowa Uni-

tarians and Universalists composed the major part of the organization. The invitation to the meeting was extended beyond the confines of these two organizations in cases where there was reason to believe that a man was interested. The speakers included Hon. Roger S. Galer, president of the Universalist General Convention; Rev. Curtis W. Reese, secretary of the Western Unitarian Association; Dr. Ambrose W. Vernon, of Carleton College, Northfield, Minn., and many others.

National Church of Prussia Disestablished

In the days of the empire there were twenty-two states in Germany, and each had its own religion. With the coming of the republic, the churches have been disestablished in the various states, Prussia delaying the longest. In September the National Church assembled in Berlin to discuss the question of policy. It was decided to seek disestablishment, and the affairs of this communion are now in the hands of a committee. The National Church of Prussia claims to be the largest Protestant communion in the world.

Churches Set Up Calendar for the Year

One of the valued services of the Chicago Church Federation has been the setting up of a church calendar for the voluntary use of the local churches. The various months have been set apart to emphasize various interests. Recently a committee was appointed for the consideration of the 1922 calendar. This committee is composed of Rev. P. J. Rice, Rev. Ernest Bourner Allen, Rev. C. Claude Travis, Rev. Charles T. Holman, Dr. Cleland B. McAfee and Rev. Emerson O. Bradshaw. One of the projects which the committee is considering for the new year is the adoption of 365 selections of Holy Scripture which would be useful for family worship.

Should these selections prove helpful they would be published in a handy volume for permanent use by the people. Thus the idea of the shorter Bible is about to find a new application in Chicago.

Agricultural Journal Prints a Sermon a Month

Journals devoted to business or technical subjects have not ordinarily found much time or space for religion. A notable exception in this regard is the Farm Journal, an agricultural journal which has over a million circulation. Each month a sermon is published by a minister of a different denomination. The Farm Journal announces the series as "destined to rouse the church into greater usefulness." It is interesting to note that a Jew has been appointed to write the sermon for February since in that month falls St. Valentine's day.

Will Bring the Church Into Court for Gambling

Rev. O. R. Miller, state superintendent of the New York Civic League, has in a recent issue of the Reform Bulletin threatened New York churches that he will bring them into court for violation of the state gambling act if they persist in certain practices. He notes an increase in the number of lottery schemes by which money is being raised by organizations of various kinds in the name of religion. He says: "While perhaps one religious denomination is more guilty than most others in this respect, yet various religious denominations—Protestant, Catholic and Jewish—some of which we have reason to expect better things from, have been guilty of operating gambling and lottery schemes. The 'contriving, proposing, or drawing of a lottery or assisting in a lottery' is a felony in our state, with a maximum penalty of two years in state prison and \$1,000

Chicago Mass Meeting for World Peace

THROUGH a driving rain, Chicago turned out a great audience filling the large auditorium of New First Congregational church on December 16 to listen to some great interpreters of world peace. This mass meeting was the concluding session of the three day meeting of the executive committee of the Federal Council of Churches. It was also the annual meeting of the Chicago Church Federation. Mr. Sherwood Eddy was the first speaker on the program, and he was in fine fettle. He set forth the terrible waste of war, and asserted that the after results of the war have taken or will take thirty million lives. With dramatic oratory he set forth the horrors of trench warfare, and the unchristian nature of armed conflict.

The Hon. D. Tagawa, a member of the Japanese parliament, set forth the views of the liberal party in Japan. This party is in favor of a generous settlement with China, and of peaceful relations with the whole world. He said: "I am greatly pleased with the progress made at the conference, and are sure the outcome will

be the maintenance of cordial relations between the United States and Japan. It is significant that the Christian religion is the only one that has consistently prayed and fought for peace. The churches of America had a great influence in the conference." Dr. Tien Lu Li came to fill an engagement that had been made for the Hon. Wellington Koo, of the Chinese delegation to the conference. The former is secretary to the Chinese representative, and was trained in America. He asserted that China wanted only what the other nations of the world want at this time, the power of self-determination. With wonderful intellectual grasp he outlined the problems and prospects of China in the modern world. Chicago Christians who were present cheered to the echo all sentiments that were favorable to world peace. The church people seem in a fair way to impress their views upon the whole American public, and there are many evidences of a softening of the jingo patriotism which found expression in many journals not long since.

fine. Churches are not excepted from the operation of that law. Some people, even church people, do not seem to know what gambling is. They think it is wrong to run a gambling wheel or sell lottery tickets and draw out a number from a box by which to win a prize, but see no harm in selling chances on a raffling scheme by which they dispose of a book, umbrella, victrola, piano, automobile, etc. but these latter schemes are equally a violation of the penal law and of the state constitution."

Organized Theological Parties in England

The church of England is torn these days with theological difference. This is represented by the English Church Union and the Churchmen's Union. The first is high church in theology, while the latter is liberal. Bishop Gore heads the high church movement, while Dean Rashdall is head of the liberal movement. Dean Rashdall's position may be seen from the speech he recently delivered in which he asserted that Jesus was never conscious of any other relation to God than that of man to God. At the same time he claims his views are consistent with those of the historic creeds.

Captured by Bandits in China

The bandits of China made another raid recently on the missionary force, taking captive Rev. Herbert Parker, an English missionary. This kind of experience is no longer very disconcerting to the missionaries, for like Paul, they find in their captivity a new opportunity. Mr. Parker took his concertina and a hymn-book with him, and entertained his captors with Christian music. Opportunity came at last for the missionary to escape, and he returned to the scene of his former labors.

Bishop Manning Will Receive Staff from London

Bishop Manning of New York is the head of the leading Episcopal diocese of this country. Churchmen of London have raised a purse of money with which to secure for the New York bishop a pastoral staff as a symbol of their love for him. This action is designed to cement the good feeling existing between the two outstanding branches of the Anglican communion in the world.

Faith Cure Reaches the Congo Country

Humanity is after all not different on the Congo from humanity in the United States. There is a well defined faith cure movement which has spread "like the influenza" to use a native expression. The movement took its rise with Kibangu, a native Protestant Christian. This man called himself a prophet and soon stories were afloat that all of the new testament miracles were being reproduced, including the raising of the dead. African Christians have been trained to support their religious leaders and soon large gifts were being made to the prophet. Other prophets arose, and the whole Congo country was in a state of excitement. The missionaries resisted the movement, but to no avail. At last religious excitement was

interfering with the food supply and the normal conduct of business so the government took a hand. The major prophet was arrested but succeeded in making his escape. The movement is checked, but the natural result has been a certain break of sympathy with the missionaries. The natives are disappointed that the missionaries did not believe in the movement. The suppressing of the prophets has also resulted in growth of prejudice against the government.

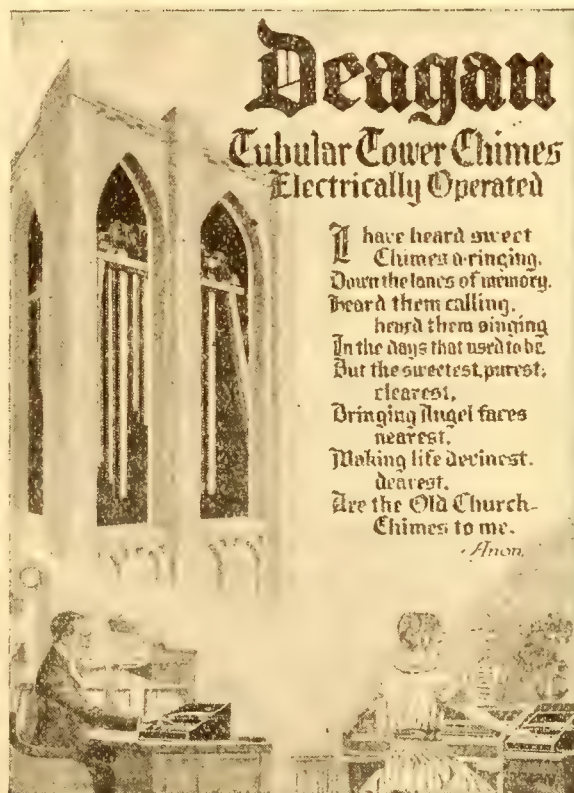
Y. M. C. A. Encourages Introspection

"Chew your food, save your pennies and say your prayers" is the advice given on a card issued by the Y. M. C. A. which has traveled around the world. The West Side Y. M. C. A. of New York started a movement recently of asking on a printed slip of paper the questions that a young man should ask of himself. Each young man is asked to take an hour to answer the following questions for himself: "What is my occupation? Am I making a success of it? Am I ahead of, or behind, the majority of those with whom I started life? How much do I know? How did

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Laymen Move for Church Union

In the border states the scandal of competition between northern and southern branches of several denominations has become unbearable. Transylvania Presbytery of Kentucky was divided years ago between the northern and southern branches of the denomination. The laymen in this presbytery belonging to the two communions now insist that there shall be but one Presbyterian church in the area. The various ecclesiastical authori-

ties involved are having a hard time getting these laymen into line again. It looks as if a new church unity movement had been born in Kentucky with which the ecclesiastical leaders will have to deal.

Reconciliation of Science and Religion

It is not so many years ago that Professor Huxley was waging a merry war with the theologians of his country, concerned with defending the freedom of scientific investigation, while the parsons were holding to the genuineness of the Christian revelation. This discussion has proceeded far enough that there is now peace between great scientists and competent theologians. In the issue of the Constructive Quarterly for December, Prof. F. R. Tennant makes a notable addition to his many valuable studies in the field

of rational religious doctrine. The point of view of Professor Tennant is suggested by these words from his article: "That science is indifferent to the theistic hypothesis is a fact: that science precludes or denies the theistic hypothesis is no fact at all. . . . Science leaves room for religious faith, though she can no more be appealed to for proof than for disproof of the objects of faith. This, however, is not all that is to be said, not the last word on the subject of the relations of science to theology. . . . Science, as we have gathered, constitutes no assize

Individual Cups

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court before which the case of theology comes for trial; but she is a witness in the court. And if an involuntary witness, one of which the advocate for theism cannot afford to forego examination."

Pilgrim Preachers Silenced in London

For two years past twelve pilgrim preachers of varying social position have been traveling on foot through Great Britain preaching to audiences on the streets of the various cities. They arrived in London recently and attempted to hold a service in front of St. Paul's, but were informed by the police that no public meetings of any kind were allowed in front of St. Paul's or in front of Westminster.

Try to Kill Baptist Minister

Radical fanatics are thought to have made an attempt upon the life of Rev. W. W. Bustard, pastor of Euclid Avenue Baptist church of Cleveland recently. The telephone wires to the house were cut and five unidentified men overpowered the watchman. Fortunately the family were away from home at the time. Dr. Bustard has had wide publicity as the pastor of John D. Rockefeller. He was formerly pastor of Dudley Street Baptist church of Roxbury, Mass.

Consecrate Suffragan Bishop of New York

The only Anglican diocese in this country to require the service of three bishops is the diocese of New York. Bishop William T. Manning consecrated Rev. Herbert Shipman on November 30 as suffragan bishop, and on the same occasion set apart Bishop A. S. Lloyd to the same task. Bishop Lloyd had been a missionary bishop and not long ago had become rector of a parish. The address on this occasion was given by Bishop Thomas of Wyoming. He used the Einstein theory of relativity as an argument against religious bigotry and narrowness. The bishop spoke against too great confidence in the conclusions of formal logic.

Radio Church Has Been Opened in New York

The romance of preaching to people over wide distances through the medium of the wireless is appealing strongly to American preachers. A number of churches in Pittsburgh have been cooperating with the

Westinghouse company in occasionally sending out the minister's sermon through the air. Now comes the announcement of a radio church in New York, whose chief function will be the sending of religious services through the air. Although only twenty people were present at the first service, the real congregation consisted of fifteen thousand people. Within the New York area there are 3,000 wireless receiving stations. The entire outfit for a radio church, including an amplifier, costs about fifteen hundred dollars. Most of the apparatus can be out of sight. It is freely prophesied that within a few years the most famous preachers of the land will be preaching for thousands of miles every Sunday, for it is possible by means of special instruments to take the message out of the air and send it on again increased in volume. The promoters of the

Radio church are proposing to seat a congregation around the table and to permit the questioning of the preacher by the congregation in order to increase the interest of the service.

Baptist Minister Hires Theater to Reply to Dr. Kent

Prof. Charles Foster Kent was recently invited to lecture before the Central Y. M. C. A. of Minneapolis, and before an assembly of the University of Minnesota. In these lectures he set forth the scholarly views in interpretation of the Bible for which he has become famous. As soon as he had left town, Dr. William B. Riley, well-known "fundamentalist" leader of the Baptist denomination, hired the city auditorium with a seating capacity of 2,500. In several addresses he set forth "The Menace of Modernism."

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